

Institutional Racism and its Effects on Higher Education: A Case Study of UKZN Howard College

by

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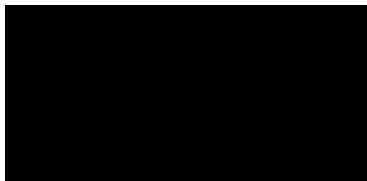
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Signed



ACKNOWLEDGEMENTS AND DEDICATION

My initial gratitude goes to myself, for always believing in myself and supporting myself, and working hard to the best of my capability throughout my studies.

I would like to express my genuine gratitude and gratefulness to my thesis supervisor, Dr. Shauna Mottiar, for her intelligent and efficient supervision, and her enthusiastic effort throughout.

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This dissertation is dedicated to my parents and sister, for your undying faith and belief in me and support towards my studies, because of you, I have made it this far, thank you.

Lastly, I would like to say thank you to all my friends for your encouragement and support.

ABSTRACT

The purpose of this study was to explore the lived experiences of black academics at the University of KwaZulu-Natal. National statistics have revealed that there is a low number of black academics working in senior positions in public institutions. The literature which has been reviewed in conjunction to the study suggests that black academics experience racism, discrimination and intellectual bullying throughout their journey of career advancement.

This study has sought insight from a group of black African academics at the University of KwaZulu-Natal in pursuit of answering the overarching research question: Are there any institutional barriers preventing the progression of black academics in institutions of higher learning? The individuals in this study were ideally suited for such an inquiry as their race, gender and professional positions in the institution have allowed them to provide insightful information to the subject matter.

From the findings gathered, it is evident that black African academics experience racial discrimination and intellectual assault. By the findings of this research, it is evident that the institution lacks a coherent foundation of institutional support for aspiring academics. Furthermore, the findings of this study suggest that the institution is not reflective of cultural diversity in higher ranking positions such as professoriate and management. By using the critical race theory as the basis of analysis for this study, it suggests that black Africans face institutional barriers to the advancement of their careers based on race and discrimination. Institutions of Higher Education may find the results of this study helpful to examine their institutional policies, practices and initiatives.

Keywords: critical race theory, institutional barriers, institutional support, higher education, academic bullying

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“Individuals are prey to institutions in modern mass societies... Individuals can struggle mightily against institutionalized conditions, but without changing the institutions themselves, those efforts will be largely for naught, since people tire, lose focus, forget, and, eventually, give up their ghosts, while institutions share no such limitations.”

– Brian Awehali

Chapter 1: Introduction

1.0 Introduction

Institutional racism is one of the principal problems concerning the inequality which exists between blacks and whites. Tracing the development of institutional racism, it is defined as “any policy or practice, economic or political structure which places majority groups at a disadvantage in relation to the minority, white group” (Massey, 2001: 11). Public school budgets and the quality of teachers has become a major focus of institutional racism and amongst social scientists (Massey, 2001). “Racism, in its form is directly related to the structured interaction of stereotypes and discrimination, it involves more than an individual bias towards something, racism is a reflection of institutional, social and cultural influences” (Jones, 1997: 142).

“Racism not only involves negative attitudes and beliefs but also the social power it harnesses to be able to translate these negative attitudes and beliefs into outcomes that disadvantage other races while offering unique advantages to others” (Jones, 1997: 142). According to Pather and Chetty (2016) students in South Africa entering universities have done so from positions of extreme inequality in terms of race, class, schooling and other resources. Although the South African education system has been entirely overhauled since the advent of democracy in 1994, the overall expansion of the Higher Education system has not made a definite impact on participation for black youth as access to Higher Education alone has not been sufficient to meeting the needs of black students as they take far longer to complete their degrees and face many more challenges when compared to their white counter-parts (Jeynes, 2016).

Racism in South Africa during the era of apartheid was expressed in two ways, biologically and socially (Gilroy 2000; Essed 2002). In essence the regime of apartheid did not use only differences in skin colour and physical attributes but also that of language, nationality and religion. International literature reveals that there have been findings that report on negative interracial experiences of black students at universities (Vandeyar and Mohale, 2017). Furthermore, the majority of the findings in international literature shows that contact between black and white students is generally of negative rather than positive experiences (Smith, Allen and Dunley, 2007). Most black students are aware of the negativity that white people feel towards them and this has created a culture of mistrust (Livingstone, 2002).

South Africa's high level of poverty, racism and inequality can almost entirely be attributed to centuries of conflict between white settlers and indigenous Africans (Mthanti, 2017: 2). The country's post-apartheid government has attempted to dismantle this inheritance by adopting strategies such as black economic empowerment (BEE) and many laws which have been formulated relating to the redress of historic economic inequalities. Years after the implementation of such policies and laws their results remain dismal rendering the efforts that have been made a failure (Mthanti, 2017), "For instance, in 2016, white people contributed 68.9% of top management positions in all sectors, yet they record only 9.9% of the economically active population, in contrast to this; black Africans who make up 78% of the economically active population only secured 14.3% of top management positions" (Mthanti, 2017: 3).

The Helmke-Levitsky framework is a useful one in demonstrating how informal de facto institutions, those that are observed and complied with, such as the concept of racism, come to interact with formal de jure institutions to shape corporate governance (Mthanti, 2017). The framework argues that there are four distinct postures which guide how the informal institution of racism would somehow, magically complement the effective implementation of policies. These postures are 'complimentary, accommodating, competing and substitutive'. Complimentary: in such a case where the interests of whites and those of the ANC government would be aligned to drive transformation, the informal institution of racism would somehow miraculously complement the effective implementation of empowerment policies. Accommodating: where the ANC government in such a case would be an effective foundation in enforcing laws of transformation. However, these goals of formal empowerment and those of informal racist agents are in conflict (Mthanti, 2017). Competing: informal institutions are epitomized by criminal networks, in this case, racist agents would directly challenge an ineffective ANC government with the aim of undermining state institutions (Mthanti, 2017). Substitutive: a case as such as that of the last posture would arise where the ANC government is ineffective, in this case, racist business groups would become so large and powerful that they substitute the state and capture it for their own needs (Mthanti, 2017). In a manner these four postures interact in an imaginary sense where the interests of whites and those of the ANC government would align to drive transformation, the informal institution of racism would then somehow compliment the effective implementation of policies (Mthanti, 2017). Applying the Helmke-Levitsky framework shows a strong indication that South Africa's captured institutions have been instrumental in protecting white property rights, the very same

institutions have been useless for transforming the economy or restoring the land for black Africans. South Africa needs a corporate governance which will envision meaningful economic transformation; these reforms need to take into account the reality of white racism (Mthanti, 2017).

1.1 Background to the Study

Beginning in the sixteenth century, the legally sanctioned idea that black people were inferior to white people created a social hierarchy where whites occupied the upper end of society while blacks occupied the position of slaves (Emirbayer, 2010). Whites were simultaneously afforded many privileges in the fields of education, politics and economics. Present day racism is historically built on a legacy where the distribution of resources and ideas which shape our views on others, and ourselves were racially distributed. This legacy is built on a hierarchical racial system which comes with wide-stretching policies and institutions that are able to keep institutional racism alive today. Institutional racism has been responsible for slavery, settlement reservations and segregation. Most of these institutions no longer exist but they have had long-term impacts on society where we still witness racial inequalities and stratification in employment, housing, healthcare, government and education. Many laws were passed to make discrimination along racial lines illegal but major inequalities still persist (Tilly, 1998). There are many examples of how institutional racism continues to create inequalities, for example the evident gap between the richest and the poorest, where the poorest are more likely to be people of colour whereas the rich, are usually the minority and white. Institutional racism continues to replicate itself through systematic policies and practices in institutions which effectively disadvantage certain racial groups. Institutional racism exists within institutions where the power to enforce policy and practices is retained by predominantly white people. Racial oppression continues as a growing problem both in South Africa and the global state. (Bonilla-Silva, 2003) notes that open racist acts of racism are regarded as unethical and not to be accepted by society, but racial inequity has been sustained through the unconscious attitudes and behaviours of white individuals who consider racism as something of the past.

In South Africa as far as institutional racism is concerned, it was a phenomenon disguised behind the standard operation policies of governance (Gumede, 2018). These policies had criteria for appointment or promotion and valuing of ideas where the stereotype of black people as inferior has become embedded in society where white-black interactions are still largely based on the latter being staff with low-pay, low skills and benefits (Gumede, 2018). This study

is motivated by my personal interest in the power of colour and how systematic law and order created way before my time still continues to this very day to perpetuate inequalities and an unjust set of outcomes. Particularly, my focus is in the sector of Higher Education, on the actual lived experiences of black academics, their academic journeys, their rankings in research and administrative positions as compared to that of their white counterparts.

The new democratic order of the Republic of South Africa has created numerous structural and systemic changes within the Constitution of Republic of South Africa (1996). Currently, the sector of education in South Africa remains under transformation and is still faced with serious challenges regarding issues of race (Chisolm, 2004). This has created uneasiness as to whether or not governance structures are able to solve the current challenges which are related to racial integration, some of these challenges include; school policies which are not aligned with South Africa's Constitution, educators unable to cope with racial inclusivity and the management of racial conflict (Pather, 2005).

In the South African education sector, racial integration has been deemed vital in creating desegregated and equal institutions (Chisolm, 2004). South Africa is an example of a country with a complex multiracial history which has brought up challenges in the education sector today, many Critical Racial Theorists assert that South African educators came from isolated backgrounds, and also lack the knowledge and the training of different cultures and customs of other racial groups (Pather, 2005; Vandeyar, 2006, 2008). Furthermore, governance structures and educators are not equipped to deal with the racially diverse backgrounds in the sector of education (Pather, 2005). The phenomenon of 'equal opportunities' has had a minimal impact on those from disadvantaged backgrounds from the inherited apartheid education system (Sayed and Soudien, 2006:11). To a certain extent, this has created major structural inequalities where learners from former black schools are labelled as incompetent, illiterate and ignorant. Despite the years of reform efforts in South Africa's education system, South Africa continues to lag behind and has failed to significantly integrate learners and educators from racially diverse backgrounds (Mafumo, 2010).

1.2 Problem Statement

In a report which was prepared for the World Bank, World Development Report (2018), it is stated that many poor people residing in developing countries seem to perceive public institutions as distant and unaccountable to the general public, and overall corrupt. The

historical exploitation and discrimination of Black Africans continues to affect how others view and behave towards them.

The main problem evoking this study is the lack of serious and consequential public and institutional engagements with the issues of race and racism in South Africa. Twenty-five years into South African democracy our institutional arrangements fail to take into consideration the significance that race has on material reality, a reality in which the law, justice, freedom and transformation are contextualised and understood.

I am strongly of the view that faculty of colour in the South African sector of Higher Education experience institutional and social barriers such as racism, discrimination, bias and professional career bullying in the sector of higher education. The purpose of the study is to uncover the lived experiences of academics of colour within the institution to glean the barriers produced by systematic and institutional racial oppression. My interest in this study is a progressive one, it has built over the years I have been in the institution. I have become curious about the barriers that are faced by academics of colour within the institution when it comes to promotions, senior-academic positions and research rankings. In saying this, it is not the direct everyday occurrence of racism of white on black hate that I am interested in, rather, it is the progressive power of the idea of racism which still structures our institutions to favour people of non-colour and to discriminate against those of colour. I am interested in how the power of an idea which has been structurally crafted to discriminate against people of colour still continues to manifest itself more than 20 years after its proclaimed abolishment.

1.3 Theoretical Framework

The theoretical framework for this study is that of Critical Race Theory (CRT) and its emphasized role in Higher Education. CRT was first used as an analytical framework to assess the apparent inequalities in education (Ladson-Billings, 2005). CRT emerged during the mid-1970s from the works of Derrick Bell and Alan Freeman. CRT focuses on the role of racism and how it continues to extend social disparities between the dominant and the marginalised racial groups (Ladson-Billings and Tate, 1995). According to Curry (2018) CRT holds that race is socially constructed and through being socially constructed it functions as a measure to maintain the interests of the white population that constructed it. According to the theory, racial inequality transpires from the social, economic and legal differences that maintain elite white interests in labour markets and politics while simultaneously creating circumstances which give rise to poverty (Curry, 2018). There are five major components of the CRT, (1) the notion that

racism is ordinary and not aberrational, (2) the idea of an interest convergence, (3) the social construction of race, (4) the idea of storytelling and counter-storytelling and (5) the notion that whites have actually been the main recipients of civil rights legislation (Hartlep, 2009). CRT aims to expose what is taken for granted when analysing race and privilege and the patterns of exclusion which exist in society. Historically, CRT introduced a discourse which focused on issues of race and racism in the law in a similar way to how scholars began to formulate critiques on race and racism in education. CRT provides a theoretical framework for this study in which institutionally motivated racist acts can be accentuated, critiqued and corrected (Tyson, 2003). According to Modiri (2012) from a legal perspective, CRT seeks to examine the ways in which the preventing conceptions of race perpetuate relationships of domination, oppression and injustice. In this case, CRT is justified in the study as South Africa stands on long historical periods of institutionalised white supremacy and privilege. I apply the CRT in my study to investigate whether or not there are any institutional challenges which are prevalent in the sector of Higher Education which act as barriers that contribute to the underrepresentation of black people in senior academic positions.

The CRT lies on four main tenets, firstly it rejects claims toward neutrality, objectivity, colour-blindness and meritocracy; arguing that these concepts systematically devalue Blackness by privileging and normalizing whiteness. Secondly, it asserts that racism is embedded and institutionalised in society, thirdly, it posits that CRT favours a more aggressive approach to social transformation as opposed to liberalism's more cautious approach, it favours an approach which relies more on political organizing in opposition to that of liberalism's reliance on rights-based solutions and lastly, the CRT uses autobiography narratives, real-life stories, about people of colour to discuss and highlight the larger societal issues (Delgado and Stefancic, 2011)

1.4 Research Questions and Objectives

My study is guided by the following research questions and objectives:

Main question: Do black academic members of staff in the sector of Higher Education experience any discrimination in terms of racial bias which may impact on their academic journeys?

Specific questions are as follows:

- Are there any institutional barriers that contribute to the underrepresentation of senior black academics?
- How have the comprehended barriers of institutional racism impacted on black academic staff members?
- Does institutional racism play a role in how the sector of Higher Education operates?

Objectives

The main objective of the study is to determine whether or not black academic members of faculty in the sector of Higher Education experience any institutional barriers while pursuing an academic career in academia.

The following are the specific objectives of the study:

- To assess whether or not institutionalized racism is prevalent in institutions of Higher Education.
- To determine if the system of institutional racism affects the academic achievement and promotion of black academics in Higher Education.
- To analyse the concept of race/racism and how it is played out institutionally and the power it harnesses to continue perpetuating inequalities

1.5 Research Methodology

There are two basic approaches to research, a qualitative and quantitative approach. A qualitative approach is adopted for this study. Burns and Grove (1993) define qualitative research as primarily exploratory research; a qualitative approach is used to gain an understanding or any underlying reasons of a certain phenomenon, opinions and motivations, qualitative research provides insights into the problem and helps in developing ideas or hypotheses for the research.

Methodologically, the study uses a case study approach to gather data (Bernard, 2012). Ethical clearance was sought at the outset of the study and a biographical questionnaire and a semi-structured interview were used as instruments of data collection.

The form of research is applied research as it focuses on a real-life situation. The dissertation adopted a documentary analysis/literature review, and formal in-depth interviews with the

study participants as data collection instruments for this research. Amongst the literature on institutional racism in South Africa, I reviewed University of KwaZulu-Natal (UKZN) policy documents, academic promotion timetables and the UKZN policy on equity and fairness. A non-probability sampling method was chosen for the study since it is of a qualitative nature, the target group was selected in a non-random manner, thus purposive sampling and snow-ball sampling were used as a measure of data collection as the members of the sample were based on my judgement (Burns and Grove, 1993) and for snow-ball sampling, I required that the existing study subjects identify or recruit future study subjects from their acquaintances (Goodman, 1961). The unit of analysis for this study pertained to 6 black academic members of staff on the Howard College Campus.

1.6 Location of the Study

I located my study at Howard College, UKZN, Durban. I believe the geographic context; the human and physical characteristics of the environment which the study area is located in and the intercultural dynamics within the institution will allow me to explore in detail the effects of race and institutional racism in Higher Education. Set against the backdrop of a country which is set to be rapidly changing from segregated to integrated where people of different languages, cultures, religions and histories are learning to live together in one geo-political arena. The university is geographically divided into five distinct campuses, which partially correspond to its managerial and academic divisions. Howard College Campus was the Durban location of the University of Natal until the 2004 merger and is situated in a thriving environmental conservancy. The campus was opened in 1931, Howard College offers a wide range of degrees with a large engineering department, the College of Humanities and College of Law and Management are also positioned on this campus.

1.7 Assumptions and Delimitations of the Study

Two constructions are being made about the relevance of this study. (1) The participants to my study were honest and truthful when providing their responses to the interview schedule and in doing so they will be able to share the real lived experiences of their academic journeys and their setting within the professional environment and furthermore, any challenges or barriers they feel they may have encountered as faculty members of colour within the public institution. (2) The data collected in this study will be a true reflection of the challenges and limitations that faculty of members of colour experience if any and the description thereafter of the challenges that they may face while pursuing careers in the sector of Higher Education.

The following delimitations are anticipated within the study;

Sample size: I undertook this study at UKZN thus data collection and findings were from one location, in order to gain a clear, unbiased result of findings, a much more effective measure would be to visit a variety of institutions of Higher Education and gather the views and lived experiences of faculty members of colour within a multiplicity of previously white universities. I therefore declare that further research is required in order to replicate this study across other regions and other types of academic institutions where a variety of cultures and different backgrounds may be present. It would be of great value to determine whether or not the findings can be transferrable to other institutions of Higher Education across the country and the globe.

Longitudinal Effects/Time: The scheduled amount of time for which the research was due posed as another limitation of the study as I cannot devote years to my study, the research objectives are constrained and limited by the due date for the research and the scheduled time is not enough to successfully portray and analyse the research findings, findings may not be an accurate representation of the phenomena. The research required interviews to be conducted with staff members, arranging such interviews proved to be a very strenuous task, none of the interviews took place at the original scheduled time, this had a huge effect on the time I had anticipated to conduct the interviews.

Sensitivity: I am very aware that the study is a very delicate and sensitive one, it is an issue which has affected many people, to the extent that some may not have fully shared how such an issue has affected them on a personal level, on a professional and on a social level.

1.8 Ethical Considerations

From planning to execution, the researcher needs to carefully consider the ethical suitability of his/her research. The necessary ethical issues were taken into consideration in this study. I ensured that the questions did not offend any of the participants and that the participants were informed of the nature and purpose of the study. The participants were aware that the interview would be recorded, and the consent of the participants was ensured. The rights and identities of the participants will be protected as no personal information of the participants will be published; the names of the participants will remain anonymous. I presented the study participants with letters from UKZN prior to conducting the interviews.

1.9 Organization of the Study

The study is organised into five chapters. The first chapter provides an introduction to the study and the background of the problem, it looks at the research objectives and questions to be answered by the study; it explains the conceptual framework used in the study and definitions of terms which are used throughout the study. Chapter two provides the literature review applicable to the study, it defines institutional racism, traces its roots and its development over the years, it defines institutional racism by placing it in the domain of public institutions of Higher Education, it focuses on an international context and narrows it down to a South African case, the literature also reports on the barriers that are currently faced by faculty of colour and the lived experiences up to date, the chapter also provides a review of the theoretical framework used within the study. Chapter three provides a detailed explanation of the methods used to conduct this study, the participant selection process which was applied to the study, and the qualitative methods applied. It furthermore explains how the data was collected. Chapter four presents the findings of the study, the qualitative data which was collected through data analysis. Chapter five provides discussions, conclusions and recommendations for further research related to a study of such a nature.

Chapter 2: Literature Review and Theoretical Framework

2.0 Introduction

The preceding chapter defined the study background, problem statement, significance, the questions to be asked, objectives and the research methodology employed. In this chapter the aim is to explore the literature around institutional racism, its history and emancipation in recent years. Furthermore, the chapter will discuss the theoretical framework which I applied to interpret my findings. The chapter comprises of three sections; the first section will be based on the theory of institutional racism and how it has been theorized by different scholars. The second section will discuss institutional racism in its international context with a specific reference to Higher Education; barriers to recruitment and promotions in academics and oppression in the work environment, furthermore, the section will discuss institutional racism in a South African context. The third and final section of the literature review will discuss the critical race theory; a theory which I adopt as a framework to analyse my research findings, referred to as the CRT after this.

2.1 Institutional Racism

Racism, because it is a form of oppression, can be characterized as both a process and an outcome (Watts, Griffith, & Abdul-Adil, 1999). As a process, racism has been defined as “an organised system, rooted in an ideology of inferiority that categorizes, ranks, and differentially allocates societal resources to human population groups” (Williams & Rucker, 2000, p. 76). As an outcome, racism has been described as the product of long-term, consistent economic, social, and political inequity based on race (Watts et al., 1999). This distinction is useful in explaining why, for example, black Americans continue to lag behind whites on almost every measure of prosperity (i.e., employment, criminal justice, economic resources, health, and education; Pettigrew, 2004). Also, this description of racism is useful in explaining the experiences of other people of colour who are similarly socially oppressed.

Institutional racism explains how oppression can permeate different organizational characteristics and dimensions. At the individual level, racism operates through staff members’ attitudes, beliefs, and behaviours. At the intraorganizational level, institutional racism operates through an organization’s internal climate, policies, and procedures. These include the relationships among staff, which are rooted in formal and informal hierarchies and power relationships. At the extra organizational level, institutional racism explains how organizations

influence communities, public policies, and institutions. Also, institutional racism describes how organizations are affected by larger institutions (i.e., regulatory, economic, political, professional) and are shaped by the sociopolitical and economic contexts that frame an organization's policies, procedures, and functioning (Pettigrew, 2004).

The complexity of the system by which racism is developed, maintained and even protected can be referred to as the system of structural racism, the idea behind identifying this as structural racism was developed in order to assist scholars comprehend that racism in a society is a system, one which is directed by a clear structure; a structure with multiple components. Racism, in its form is directly related to the structured interaction of stereotypes and discrimination, it involves more than an individual bias towards something, "racism is a reflection of institutional, social and cultural influences" (Jones, 1997: 142). Racism not only involves negative attitudes and beliefs but also the social power it harnesses to be able to translate these negative attitudes and beliefs into outcomes that disadvantage some races and offers unique advantages to others (Jones, 1997: 142). Institutional racism can be distinguished from explicit attitudes of racial bias of individuals by the existing use of systematic policies, laws and practices that provide differentiated access to opportunities, goods and services by race (Lietz, 2018). The data results on institutional racism reveal racial gaps across every system, institutional racism affects where people live, the income they receive, the quality of education they receive, the type of food they eat, their access to clean air, water and medical treatment and the type of social interactions they have with the entire system (Lietz, 2018).

Institutional racism is a systematic set of patterns, procedures, practices, and policies that operate within institutions so as to consistently penalize, disadvantage, and exploit individuals who are members of non-white groups (Better, 2002; Rodriguez, 1987). Researchers in this area find that institutional racism includes organizational procedures such as hiring, promotion, and evaluation; affects recruitment and promotion, institutional policies, and organizational climate; and may function at three distinct levels within institutions: attitudes and action of personnel, policies and practices, and structures and foundations.

A clear definition of institutional racism makes an important foundation for progress. Stated by McKenzie (2017) the concept of institutional racism embeds within itself certain factors which deem it is a complex process. Institutional racism is a phenomenon that occurs on many levels, within and without an organization. Institutional racism is an intersectional concept which is linked to other forms of discrimination and marginalization (McKenzie, 2017). It is

fluid, by that I mean it changes over time, it adjusts over time to ensure that the disparities and inequalities brought about by institutional racism continue (McKenzie, 2017). It is linked to the ideology of an organization; therefore, it is an organizational problem since organisations are made of humans, it is essentially humans that make decisions, decisions which are taken in line with the processes and policies of an organization (McKenzie, 2017). It lies in the differential action of the organization's laws, processes and practices, since this institutional racism finds itself imbedded in the fabrics of organizations, it can occur in organizations that do not intend to discriminate (McKenzie, 2017).

Through a deep analysis of the colonial project we make visible the foundations of the systemic economic, cultural, and racist oppression that we have inherited today. To do this honestly and authentically we must rely heavily on the insights and experiences of those for whom colonialism is an ongoing reality. These people whom we have referred to as indigenous people who face the ongoing realities of injustice and colonialism today find their homelands destroyed and invaded with many people. They have been forcibly removed and have had their traditional societies destroyed (Dias, 2013).

The word colonial for many people refers to the historic periods prior to 1776 and the "American Revolution". To understand colonialism, one must focus on the experiences of people of colour; those whose resources, cultures and lands were exploited in history and continue to be exploited till this day (Dias, 2013). The period of colonialism fabricated what came to be known as the colonial project. (Blauner, cited in Dias, 2013 pg. 22) indicates that the colonial project has been fuelled and enabled by an underlying racist ideology, an ideology which dehumanizes people of colour and defines the colonizer as superior. Institutional racism is one of the principal mechanisms by which inequality which exists between blacks and whites. "Tracing the development of institutional racism defines it as any policy or practice, economic or political structure which places majority groups at a disadvantage in relation to the white minority" (Massey, 2001).

Six conditions of the colonial project are described by Rodolfo Acuna (2000):

1. The land of the people is invaded by people from another country, who later use military force to gain and maintain control.
2. The original inhabitants become subjects of the conquerors involuntarily.
3. The conquered have an alien culture and government imposed on them.
4. The conquered become victims of racism and cultural genocide and are relegated to a submerged status.
5. The conquered are rendered politically and economically powerless.
- 6.

The conquerors feel they have a “mission” in occupying the area in question and believe that they have undeniable privileges by virtue of their conquest.” (Acuña in Delgado and Stefancic, 2001:171). The notion of white supremacy is the pioneering ideology behind colonialism and apartheid, this is an ideology which has been inherited at a global scale; it is still the leading ideology today which controls our lives (Dias, 2013). We need to be fully engaged with the idea of white supremacy in order to understand its complexity.

2.2 The History of Institutional Racism in the Sector of Higher Education

2.2.1 An International Experience of Institutional Racism in Higher Education

The ideology of white supremacy was originally organised in the United States (USA) legally and socially where the spatial, social and economic division between white and non-white was the norm (Dias, 2013). These ideologies continue to manifest throughout the years through the systems and institutions of the United States (Dias, 2013). Statistics around Black Minority and Ethnic (BME) representation in universities continue to provide evidence that academics of colour are marginalized from British Higher Education (BHE), data from the Higher Education Statistics Agency (HESA) in 2012-2013 shows that out of a total of 17,880 Professors, only 85 were black, while 15,200 the majority were white, and the rest belonging to other race groups (Bhopal, 2015: Runnymede Trust, 2015). In the entire British University system, there were only 17 female black professors; no black academics were reported within the ranks of elite staff categories of managers, directors and senior officials in 2015/2016 (Adams, 2017). Academic females of colour seemed to have experienced the harshest of realities, they have experienced what may be termed double exclusion through the embedded structures of racism and sexism (Niemann, 2012: 446).

Female academics of colour are often perceived as lacking credibility on an organisational front, this type of positioning leaves female academics feeling powerless in institutions of Higher Education. Gender and race has a concentrated impact on the way formal authority is observed and comprehended by students, gender and power relations have therefore worked together simultaneously to undermine the credibility of black education; these relations have worked to disempower academics of colour and maintain their subordination in higher education (Puwar, 2004: 52). Alongside this is extensive literature which documents the practices of institutional racism in universities; limited access to career advancement opportunities and regular experiences of discrimination (Sian, 2017). This type of racism across British universities has taken an evident toll on academics of colour who have had to bear the

burden of an unforgiving neoliberal system where universities are mandated to compete over performance rankings, research frameworks/recognition in research portfolios and student satisfaction scores (Sian, 2017).

To date, British universities have managed to comply with the requirements of the Race Relations (Amendment) Act 2000, in complying with this they have ensured that there are a range of policies on diversity and equality around positive action and racial equity. However, despite these actions, the widespread phenomena of racialised class and gender inequalities have shown no signs of decreasing in the British sector of Higher Education (Mirza, 2006: 101). Furthermore, research provides evidence to suggest that academic staff of colour encounter a range of problems and challenges when it comes to promotions, being shortlisted and ultimately appointed when compared to their white counterparts (Pilkington, 2013: 229). For this reason, they are particularly under-represented in senior roles.

For academics of colour, the university space is somewhat of a difficult terrain to adjust to. It is a place where there are occurrences of more subtle forms of racism as opposed to the streets and on public transportation systems where more open and direct instances of racism are likely to occur. In the university system, insults of racism are replaced with politics of exclusion, by definition, this is the exclusion of an individual or any group from participation, this exclusion may stem from custom, law, intimidation or discrimination (Hedstrom & Smith, 2013) rather than a more explicit form of racism; this is one of the main identifiers of institutional racism (Sian, 2017). “People in academia are a bit smarter, they’re more subtle, and they understand what they can and cannot say. Everything is a just bit more institutionalized, you get the sense that it is also the place where things go unchecked” (Harden, 2016: 59). Institutional racism as a concept, in its nature acts implicitly, without intent to harm, without recognition of privilege and power (Okazaki, 2009: 104). For this reason, racism within the institution never seems to be openly apparent.

The first institution of Higher Education in the USA was established in the year 1636, this system of education was rooted in ancient Greek forms where men were educated to be the smartest and the best (Plato, 2000). Harvard University claims to be the best institution of higher education in the United States, but with nearly over two centuries since it was established in 1636, no black American had received a degree from Harvard University (Slater, 1994 cited in Sian, 2017). *The Journal of Blacks in Higher Education* (2002) notes that prior to the Revolutionary War and for years subsequently following the war, black people were not

considered to be educable at a tertiary level. African Americans have struggled against oppression in attaining Higher Education for nearly 200 years before the first black African American male was admitted into a university in the United States. Despite this general belief that African Americans were not intellectually capable of attaining a college degree, a small number of them were granted admission to colleges and universities in the early 1800s (Slater, 1994 cited in Sian, 2017). African Americans remained stern in their pursuit of Higher Education where they navigated through many barriers of oppression, in their plight, they accordingly received college degrees in Higher Education. Almost 2000 African Americans had received their undergraduate degrees between the years of 1865 and the early 1900s (Humphries 1994 cited in Sian 2017).

The exploitation, segregation, discrimination and the general mistreatment of African Americans has left a unique type of wound which influences how other people view and behave towards African Americans in the present day. This has a crippling effect in contributing to the challenges and barriers that impede on their success in the workplace in institutions of Higher Education (Bailey & Moore, 2004). The under-representation or lack of African-Americans in public Higher Education is one of the most fundamental ethical dilemmas facing universities today, research has revealed a major disparity where African American students accounted for 13% of the enrolment in universities in 2004 (NCES, 2006a): however, despite this, African Americans in Higher Education only represented 6% of professoriate in the year 2013. The number of African Americans in faculties of Higher Education on an international scale has barely increased in the last two decades (Trower & Chait, 2002).

2.2.2 A South African Experience of Institutional Racism in Higher Education

In South Africa, the perceptions of Higher Education are embroiled in the narrative that is ingrained by segregation policies which were formerly responsible for prohibiting interracial mixing during the apartheid era (Jansen, 2009). Amongst these are the Group Areas Act of 1950 and the Extension University Act of 1959, which were instrumental acts in barring historically white universities from accommodating students belonging to other race groups (Greyling, 2007 ; Finchlescu and Tredoux, 2010). This exclusionary practice witnessed an establishment of homeland universities designated for the use of non-white groups. Various institutions in the new dispensation of a democratic South Africa had to modify their policies to respond to the demands of transformation in legislature; this meant that there had to be changes in transformation in the structures, institutional policies and relationships within a

society (Ramphela, 2008). South African universities have also had to undergo a transformational process, to disband the existing social establishments and to create something new which will allow people that were intentionally segregated during apartheid to be brought together in institutions of higher learning and other contexts of life.

Our country has made remarkable progress in terms of democratic practices but for the purposes of this study, it is worth mentioning that there are still many challenges that persist in terms of integration; where the contact between black and white is still very shallow (Finchilescu *et al*, 2007). The University, just like any other institution, is a much-contested space where there is a multiplicity of issues that concern academic identities. Identity in academia is inseparably connected to qualifications, perceived capacities, and roles and responsibilities. Carrim *et al* (2007) notes that although perceptions are said to have changed, the use of academic status still remains a matter of serious concern. These concerns lie within the binaries of theoretical and practical orientation to teacher education; the balance between teaching and research, and the arranged hierarchies which are brought about by the number of qualifications one has. Murray (2005) states that to be a teacher in a university which emphasizes and recognizes research publications more than it does teaching and learning can lead to multidimensional experiences of exclusion and marginalization in the institution. This apparent situation of prioritization of research rather than teaching has the potential to undermine academic identities which are rooted in the professional knowledge of teaching (Murray, 2005). While one considers South Africa's historical conditions, one must take cognisance of the double imperative of redress and equity which seems to be on a crash course with the need of universities to be competitive when it comes to research and academic excellence against transformation and redress (Maodzwa-Taruvinga, 2014). This creates a unique dilemma for universities where on the one hand there is a need to be competitive but on the other hand, a dire need for redress and equity.

The call for equity and social justice has been a burning issue in South Africa's education system since the days of apartheid. The roots of South Africa's education system are embroiled in a symptomatic movement of deep social and economic concerns which are rooted in a history of apartheid (Albertus, 2019). The university system is filled with aspects of racism, economic insecurity and bleak prospects for employment for non-white graduates. The 'talk left, walk right' (Bond, 2004) strategy that has been adopted by the South African government has not done much to bring meaningful social and economic transformation, instead it has entrenched

structures which model those of the apartheid structures and results in an un-equal society (Albertus, 2019).

It has been twenty years into the newly born democratic South Africa, and with the exception of allowing non-white citizens into formerly white universities, not much has been changed in our education system. The structures of colonialism and white privilege are still very much alive and functional (Maringira & Gukuhume, 2016). The lack of critical deliberations on the social and psychological impacts of racism and inequality of opportunities in the new South Africa demonstrates the lack of will to correct the wrongs of apartheid (Stewart, 2019; Gibson, 2004). The South African university system has an institutional hierarchy which is dominated by white academics. According to HEDA (2018), whites make up only 7.8% of the total population, but they occupy 74% of permanent academic faculty within top South African universities. (HEDA, 2018) also notes that for these universities, 88% of full professors are white.

“Non-whites” are still made to feel as though they are not good enough, job opportunities are still reserved for those who benefitted under the rule of colonialism and males are still preferred over females (Subbaye & Vithal, 2017). The expectations which are placed on non-whites seem to be unrealistic when it comes to job opportunities taking into consideration the fact that they’ve only had 24 years to catch up with their white counter-parts who have had years of access and funding to build up their academic profiles (Zondi, 2017).

2.3 Institutional Barriers in the Work Environment

Whether public or private, organizations are rooted in the same systematic inequalities as the rest of the USA’s societal institutions. Consequently, organizations, often unintentionally, function as tools of oppression, reproducing and reinforcing the very marginalization that some are committed to undoing (Adams & Balfour, 2004). By serving as conduits to resources and providers of critical services, organizations can have the capacity to impede a community’s power, agency, and ability to access resources and services (Morgan, 1997). At the same time, because they are interconnected to their socio-political contexts through funding streams, government mandates, and the practices of individual staff members (Trubek & Das, 2003), organizations are influenced by societal institutions and forces. In the body of research on organizations within community psychology and organizational studies (Boyd & Angelique, 2002), few studies acknowledge the socio-political context of organizations or examine the role that organizations play in promoting racism and other forms of oppression.

According to a study conducted by Allen et al (2000: 19) it was revealed that African Americans were grossly underrepresented in faculty and are disadvantaged due to an evidently apparent racial bias. Jackson (2006) also notes that African Americans were highly underrepresented on higher levels within the roles of higher education faculty; people of colour have experienced institutional barriers such as racism, sexism, discrimination and bullying in the academic workplace, which has had a negative impact on their professional careers (Cornileus, 2012). Racism and exclusion in the workplace are duly described as a dangerous and destructive concept, one which has affected millions of people of colour, here and abroad. Singleton and Linton (2006) describe racism as a social construct, one that has been able to foster inequality and discrimination for hundreds of years.

According to Lederman (2014) in the year 2013, 53 000 doctorates were awarded by institutions of Higher Education in the United States of America but only 5% of those doctorates were received by African Americans in 2013, and just over six percent of all doctorates awarded in 2014 were awarded to African Americans (National Science Foundation, 2015). The works of Myers and Turner (1995) have argued that the lack of African faculty in Higher Education was simply of a result of a low number of people of colour earning doctoral degrees, other scholars have suggested otherwise, arguing that it is in actual fact not the lack of holding doctoral degrees by people of colour but rather the problematic recruitment and hiring process which can be owed to the lack of African American faculty in public institutions of higher learning (Tierney & Sallee, 2008). The passive hiring strategies which are used in institutions of Higher Education have resulted in the underrepresentation of people of colour in academic faculty; Tierney and Sallee (2008) have identified that some departments within organisations may value diversity more than other departments, where some departments would intentionally seek to hire people of colour, while, however, other departments would retain the 'status quo' by hiring former colleagues who are usually white colleagues, those that are deemed successful in terms of the amount of research they have conducted and the number of publications they have been able to publish (Turner, 2002).

Tierney and Sallee (2008) argue that universities cannot point at a low number or lack of African post-doctoral candidates as a simple explanation for the lack of diversity, rather, they point to the process of recruitment itself as being fraught with difficulties. Turner, Gonzalez and Wood (2008) have suggested that academic institutions need to develop a systematic, multilevel approach when it comes to recruiting academic faculty of colour, an approach that would educate administrators on the challenges that faculty of colour are exposed to in the

academic work-space and to minimize the gap between African academic members of staff and white professors (Turner Gonzalez & Wood, 2008).

Blauner (2001) argues that institutional racism is so dominant and pervasive in its stance that it has embedded a culture which most organizational leaders are unaware of, a culture that renders their recruitment and hiring procedures inherently and explicitly racist. People of colour in institutions of Higher Education do not have the support of administrators, support which is believed to be necessary to help them overcome the academic barriers they face within the institutions of higher education (Williams & Williams, 2006). A system of “white supremacy” which has been operating under the semblance of individual and institutional racism has operated to deny access to professoriate positions to Africans. The fact that African Americans possess the lowest percentage of professorships has been found to be a contributing factor to a negative working environment (Williams & Williams, 2006).

Institutions of Higher Education have encouraged the pursuit of knowledge, personal awareness and social justice as one of its main identifying attributes, however, they have still not been found to be protected from incidents of discrimination and racism. Research provides evidence to suggest that institutions of Higher Education in actual fact promote a system of power and privilege and in many instances, a system of racial oppression. “Racial oppression has been found to exist in Higher Education where Africans are oppressed as both students and in the professoriate” (Allen et al, 2000: 42).

Bullying in the academic workplace has also been identified as an institutional barrier when it comes to promotions and retentions for African American faculty. Bullying in the academic workplace has been identified as harassing, offending and socially excluding someone in the workplace or intentionally affecting someone’s work; those that are bullied, usually end up in an inferior position (Fraizer, 2011). Academic workplace bullying is a fairly new term, one that entrenches long-term, systematic interpersonal aggressive behaviour against faculty by other faculty within the institutions of Higher Education (Fraizer, 2011). Despite and regardless of the many initiatives and legislature which works against discrimination in the workplace, particularly in Higher Education, bullying has still been found to be prevalent (Hollis, 2012). This bullying has the capability to disrupt the ability of faculty of colour to perform their professional duties, it negatively affects their social networks and suppresses their opportunities to obtain promotions and retain tenure (Frazier, 2011). Laden and Hagedorn (2000) also note that faculty of colour were marginalized and devalued and often bullied in the academic

workplace due to the perception that faculty of colour were only hired as a result of policies of affirmative action. Hollis (2012) notes that this type of bullying, which is pervasive in its nature, can make any working environment a toxic environment to work in. Allen et al (2000: 42) further notes that African faculty is disadvantaged in all measures when compared to their white counterparts.

Thompson (2008: 58) found that African American faculty members experience both overt and covert experiences of racism, where “their research is often discredited especially if it concerns the minority, and minority issues”. Jackson (2006) indicates that there is a high number of scholars, scholars of colour who are constantly stifled and deprecated where they work. This has resulted in an interaction of oppression between people of colour; and the students, colleagues and departmental administrators which they interact with, furthermore, racial oppression has been found to exist in representation, workload, race-based service and course expectations.

2.4 Critical Race Theory

2.4.1 What is Critical Race Theory?

Critical race theory (CRT) is a theoretical framework which was created in the 1970s by Black and Latino attorneys and activists to challenge and address the relationship between race, the law and other societal issues. Delgado and Stefancic (2001:12) defined critical race theory as a movement where activists and pioneers of social change are interested in transforming the relationships between race, racism and power.

Critical race theory from here onwards referred to as the CRT began as a movement but today it has widely spread from being a movement. It is used in many fields of education where the ideas of CRT are drawn on to understand the issues of school discipline and hierarchy and controversy over historical movements (Delgado and Stefancic, 2001). CRT does not only try to interpret and understand social conditions and social phenomena, it attempts to change them, to transform it. It sets out to transform it for the better, an activist dimension of change is inherent in CRT (Delgado and Stefancic, 2001). Many theorists of critical race theory agree on a set of propositions that relate to CRT, first, racism is in fact ordinary; it is not deviated from the norm, it is the common everyday experience of people of colour in the world. Secondly, the system of racism, serves both psychic and material purposes; in a psychic purpose the component of ordinariness to it means that racism therefore becomes difficult to address because it has been ingrained in society as a normality, and materially, where the interests of

both white-elites and working-class citizens are advanced in society, they therefore have no incentive to eradicate such a system. The third feature of the CRT which is agreed upon is the “social construction” theme which holds that race and races are merely products of social thoughts and relations, they are however not fixed nor do they correspond to genetic or biological realities, instead, races become categories that are created by society to invent and manipulate whenever necessary (Delgado & Stefancic, 2001).

2.4.2 The Tenets and Principles of Critical Race Theory

According to Delgado and Stefancic (2012), there are four tenets of the CRT which I outline below.

- (1) Interest convergence, material determinism and racial realism. Critical race theory maintains the “status quo” that whites advocate for the advancement of people of colour only if it enhances their own personal interests.
- (2) Revisionist interpretations of history. Critical race theory takes cognisance of the fact that people usually deny historical facts or amend history by using a more comfortable interpretation of the events that took place.
- (3) Critique of liberalism. The critical race theory maintains the idea of colour-blindness, the neutrality of law and equal opportunity for all. Where the idea that the law is indeed colour blind and neutral is insufficient to address the inequalities that exist. The notion of colour blindness has functioned as a mechanism that has allowed people to ignore the racist policies that perpetuate inequalities.
- (4) Structural determinism. Critical race theory posits that organizations do not only determine the manner in which they will operate, but they also determine significant social outcomes.

Taylor (1998: 124) regards CRT as an abstract set of ideas, which are identified by a number of basic elements:

- (1) The centrality of race and racism and their intersectionality with other forms of subordination; “CRT asserts that racism is a fundamental and definitive part of how society functions” (Taylor, 1998: 124). Furthermore, it is important to note and view its intersectionality with other forms of subordination such as gender and class discrimination.

- (2) The challenge to dominant ideology; CRT attempts to challenge the notion of white privilege and denies the claims that institutions make about the neutral-ness of race and equal opportunity (Taylor, 1998).
- (3) A commitment to social justice; CRT is mandated by transforming the responses to racial, gender and class oppression as well as empowering what has been referred to as 'subordinate' groups.
- (4) The neutrality of experiential knowledge; CRT acknowledges that the knowledge of the marginalised is instrumental and critical to understanding and addressing racial subordination.
- (5) A transdisciplinary perspective; CRT goes beyond disciplinary boundaries when it comes to analysing the concept of race, it looks at ethnic studies, women's studies, sociology, history, law and psychology.

Many academics have overlooked the manner in which racial identities and racial hierarchies have been intertwined into existing social systems such as politics, law, labour, social power and ideologies. The CRT can be used to examine the way in which the conceptions of race are able to perpetuate domination, oppression and injustice in today's society (Modiri, 2012). The theoretical support which is provided by the CRT is based upon two principles (Ansley, 1997). The first is that racism is central, it is a normalized concept, one that has been ingrained in society and often appears in nuanced and covert ways. The second principle is that white supremacy does not refer to extremist racist hate groups which resemble white domination but instead refers to a system, a political, legal, economic and cultural one, that is able to maintain overwhelming control and power (Ansley, 1997).

According to Modiri (2012) in South Africa, a post-apartheid critical value theory should entail an exploration into three points:

- It should involve a critique of the law and the legal institutions which are implicated in perpetuating a racist ideology, one that has dominated our social spheres for hundreds of years;
- It should involve an analysis of the racialised patterns of wealth, distribution, economic inequality and poverty, and more specifically how these racial patterns have been enabled into our legal institutions and tolerated by law;

- It should involve an engagement with the dynamics of race, culture and identity in the post-apartheid social and political life.

2.4.3 Critical Race Theory in South Africa

In South Africa, the epitome of freedom, justice, dignity and community; which have been identified as central ideals in the reconstruction of a post-apartheid South Africa, are also subject to the rules of globalisation and the oppressive connection between white supremacy and capitalism has rendered economic conditions and political power which are reflective of 350 years of racial domination, alienation and violence (Modiri, 2012).

CRT focuses on the ways in which the social construction of race that has been explained in the preceding themes becomes present in our legal systems and how knowledge and power become reproduced and racially structured (Modiri, 2012). CRT has an activist dimension to it where it aspires to transform and reform the way in which our legal knowledge and approaches to rights have ignored the marginalisation of black people (Modiri, 2012). Modiri (2012) places great emphasis on the importance of CRT in South African legal and scholarly thinking. Given the nature of South Africa's unique history of white supremacist institutionalisation of anti-black racism. Modiri emphasizes the silent nature of the critical race discourses which cannot be dismissed as a mere oversight. This silence explains the extent to which people of colour have been pushed into a subordinate status. For Modiri the absence of CRT in legal thought in South Africa correlates with the broader exclusion of black people, black experiences, black values and black needs in society, and the overwhelming dominance of whites in all spheres of life (Modiri, 2012). Modiri suggests that critical race theory is needed in our South African legal context due to the ideological inadequacies of the traditional methods and approaches to equality. CRT allows us to investigate the more critical racial issues in their context of social, political and economic implications in law.

The social fabric of South Africa is without concealment, an unequal one. Despite the democratic changes that were brought about in 1994, there is still an inherent challenge along the lines of race and racism in South Africa (Yosso, 2005). CRT has been advanced as a framework in multiple ways to examine the experiences that people of colour encounter in a world where 'race' infiltrates most of their experiences (Morris, 2001).

CRT views racism as a normal occurrence, a fact of daily life; in more precise terms, the occurrence of white superiority and dominance has become so ingrained in the socio-political structures of the country that it has become almost unrecognisable. For the CRT, race and

racism are permanent features which describe social life. CRT therefore advocates a much-needed approach in thinking about the challenges associated with 'race' and 'racism' It suggests many ways of knowing, it offers insights, perspectives and methods that can contribute in structuring the process of analysis in attempts to transform the structural and cultural aspects of society which maintain the system of racism. Furthermore, CRT regards current standards as chosen standards, which are not inevitable in society, which should be challenged, debated and ultimately transformed to ensure that they no longer work in a way that benefits white people alone (Morris, 2001; Yosso, 2005).

The CRT was perfectly suited for a study such as this one since it is rooted in the Social Sciences. I have used the CRT to examine the critical challenges that exist in our society. I have used the CRT to analyse the experiences of black academics, experiences which speak to the institutional barriers they have faced in their journeys of academic advancement. The CRT has a critical commitment to social justice, the aim of this study is paralleled with the commitment of the CRT of achieving social justice, no matter how little this contribution may be. It must be understood that not every structure of direct oppression can be dismantled immediately, however, perhaps by focusing on the lived experiences of subordinate groups in the setting of higher education – this study may contribute to the characterization of our higher education system and ultimately its transformation.

2.5 Conclusion

This chapter has provided an overview of the literature on institutional racism and institutional racism in higher education, with a particular emphasis on South Africa, It has also discussed the theoretical framework which will be undertaken for this study the Critical Race Theory a school of thought amongst scholars and policymakers of institutional governance regarding the inherent difficulties that are coupled with transformation. The chapter which follows will discuss the methodology which has been applied to conduct the study.

Chapter 3: Research Methodology

3.0 Introduction

In the previous chapter, literature pertaining to institutional racism and institutional racism in the sector of Higher Education was discussed. The current chapter provides a detailed overview of the research methodologies upon which the study is based. According to Babbie and Mouton (2006) research methodology can be regarded as an investigation method which has clear, visible boundaries. A research method has an aim of generating new knowledge and to construct a theory by testing, confirming, revising or contesting knowledge that is existing. Babbie and Mouton (2006: 74) argue that a research project should be carried out according to a carefully planned and laid-out research methodology, this further entails that the researcher has to figure out the procedures, tools and techniques to use in order to collect evidence that can evaluate the problem. The purpose of this research was to attain better outcomes by ensuring that the research methodology is logically and scientifically applied.

3.1 Research Methodology and Design

According to Brynard and Hanekom (1997:25) research methodology is an approach in research which specifies the technique of data capturing; it is the manner in which the systematic researcher must choose a technique of research which is generally determined by the nature or the scope of the research. Landman (1993: 70-75) states that the technique should entail a logical process. Once the researcher has developed the aims and objectives of the study; the researcher needs to choose possible approaches which can be utilised to achieve these aims. (Morse, 2001: 96) asserts that methodology is a working structure within which the evidence is positioned in a manner so that the significance of the evidence can be best understood. Research methodology establishes an organised way and a set of techniques which can be used to gather and examine research data.

The study will make use of the methodology as it enables the reasoning and the assumptions which have prompted the researcher to make use of the technique. This study is supported by the ideologies of critical race theory, which embeds the concept of narratives in its theory. The ideologies behind the critical race theory have enabled the researcher to choose the methodology which was most suitable for the design of the study and to provide reliable data. To this effect, the researcher followed qualitative research methodologies as discussed below.

3.1.1 Qualitative Research Methodology

There are two basic approaches to research, a qualitative and quantitative approach. A qualitative approach was adopted for this study. Burns and Grove (1993) define qualitative research as primarily exploratory research; a qualitative approach is used to gain an understanding or any underlying reasons of a certain phenomenon, opinions and motivations, qualitative research provides insights into the problem and helps in developing ideas or hypotheses for the research. According to Welman, Kruger and Mitchell (2005; 9) qualitative research methods are those that deal with subjective data, subjective because it is data which has been created by the minds of respondents or interviewees. The data is created in language rather than in numbers and as such, the researcher attempts to understand the meaning that respondents have attached to their situations.

Qualitative researchers examine the constraints of day to day life and base their findings on such events, including the behaviour of people; by talking to subjects and observing their behaviour, researchers are able to gain a first-hand experience of the subject under examination, thus producing the most accurate data. Data may be collected from a vast array of documents, records, interviews, case-studies and observations. The most important element of qualitative research is its reliability and its ability to be representative of the whole population. According to Denzin and Lincoln (2000; 39) qualitative research is research that is rich and descriptive in nature, it allows the researcher to locate the meaning which people accord to the processes and structures which affect their daily lives. Qualitative research is an investigation which seeks to answer a question by using a predetermined set of procedures to answer the question and to understand the research topic from the perspective of the population that it involves. Qualitative research is a fundamental approach in providing information about the human side of an issue, the beliefs, opinions and emotions of individuals. It is also simultaneously effective in identifying factors such as social norms, gender roles, socio-economic status and religion (Denzin and Lincoln, 2003). For this research, I intended on gaining an in-depth understanding of the experiences of the different academics, using a qualitative method offered me the opportunity to understand the different views and perceptions, furthermore, this enabled me to develop an understanding of the information I have uncovered in line with the theoretical framing of the paper.

The advantage of using qualitative research has been the fact that qualitative methods in exploratory research make use of open-ended questions, they also allow the researcher to ask

probing questions which answer the why and the how and simultaneously allowing the respondents to respond in their own terms, rather than forcing them to choose from fixed responses, such dialogue evokes meaningful responses which are rich in nature and unanticipated by the researcher. Since there are many ways in which institutional racism and the barriers caused by institutional racism can be perceived differently from each participant and in view of the fact that the assessment of peoples experiences and perceptions of institutional racism in the sector of Higher Education are the main objectives of this study, a predominantly qualitative approach has been used.

3.2 Data Collection Tools

The form of research is applied research as it focuses on a real-life situation. The dissertation adopted a documentary analysis/literature review, and formal in-depth interviews with the study participants as data collection instruments for this research. According to Burns and Grove (1993) documentary analysis is a type of qualitative research in which documents are reviewed by the researcher to assess a certain theme. Amongst the literature on institutional racism in South Africa, I reviewed UKZN policy documents, academic promotion timetables and UKZN policy manuals on equity and fairness.

3.2.1 Document Analysis

The documents analysed in this study have enabled me to obtain secondary data on the construct of a study of this nature. Babbie and Mouton (2006) state that a ‘multiple methods’ approach is one of the best ways to use to improve validity and reliability of a study. Secondary data for this study was obtained by the thorough scrutiny of associated literature, this included reviewing and studying findings on related topics and gaining an understanding of research findings which are linked to this topic of research. The secondary data was obtained through the in-depth analysis and review of UKZN policy documents, UKZN documents on application for promotion, and UKZN academic promotion timetables.

3.2.2 Interviews

An interview is a face-to-face conversation between the researcher and the respondent (Denzin and Lincoln, 2003). Qualitative research methods have various types of interviews as forms of data collection methods.

- Unstructured interviews: this is a type of interview where the researcher may use a certain number of ordinary predetermined questions but in this case, the researcher is mostly free

to change the direction of the discussion in any way according to the issues that may come up (Harner cited in Research Guide, 2017).

- Structured interviews: a structured interview is a type of interview where the researcher uses a similar list of interview questions for all the respondents of the study with no chance to deviate or turn away from the set of questions (Harner cited in Research Guide, 2017).
- Semi-structured interviews: a semi-structured interview is one which is very flexible because it may permit new questions to be asked throughout the interview depending on what the respondent has said (Lindlof & Taylor, 2002: 195).

A key difficulty which may arise when conducting interviews is the possibility that respondents may purposefully hide information which may be crucial to a study of such a nature. In an interview, the researcher does not only record the statements made by the respondent(s), but they can also take notes, observe the body language, expressions and their reactions to other questions. This permitted me the power to draw conclusions.

The interviews for the study were conducted using a structured type of format which consisted of a set of questions for all the respondents, no room was allowed for new questions to be introduced but the respondent had room for flexibility in response. Through this process, the themes I uncovered were based on the list of questions that were asked in order to gather information.

Bless and Higson-Smith (1995: 111) identify three benefits of using individual interviews as a tool of data collection. Firstly, interviews can be managed in such a manner that illiterate respondents may be interviewed, the respondent does not need to be able to read or write, as the researcher recites the question and notes the response. Secondly, the researcher is granted the chance to repeatedly clarify a question or the words in a question if there is a sense of confusion while the interview is being conducted. Thirdly, interviews as a method of data collection allows the researcher to guarantee that all the questions are answered and none are left out, including those perceived as difficult.

Accordingly, Neuman (2000: 245) identifies two major disadvantages with using individual interviews as a method of data collection, firstly; the individual interview is one of the most expensive data collection methods, secondly, it is a time consuming method as the researcher can only handle a limited number of respondents per day, this unfolds itself as a time limitation impacting on the study.

3.3 Sampling

Even if it is possible, it does not make sense to collect data from each and every individual in a community in order to get valid findings. In qualitative research, only a subset of a population is selected for any given study. The research objectives of the study and the characteristics of the population being studied determine which and how many people to select (Bernard, 1995). Sampling is a procedure of choosing a controllable group in order to define the characteristics of a large group since it is not easy to study a large group (Brynard and Hanekom, 2006).

In this research, the sample was drawn from the area of Durban, the University of KwaZulu-Natal, Howard College formerly known as the University of Natal where the research was conducted. An institution which is well known for its international reputation for academic excellence, outstanding research output and international academic collaborative partnerships. Since the research is of a qualitative nature, non-probability sampling was applied, hence the sample was not selected in a random manner, instead, there was more reliance on the researcher to select the elements for a sample.

For this study, as I did not have the means to conduct an interview with every single black academic in the University, a representative sample of 6 was obtained to make a generalization for the entire population of black academics. A representative sample is one that has strong external validity in relationship to the target population the sample is meant to represent as explained by (Lavakras, 2008). Although only 6 participants responded to the subject matter of the study it is worthwhile to mention that the representative sample of this study is synonymous with the works of Pilkington (2013) and Jackson (2006) where a small sample size was used to uncover the unfair and discriminatory hiring practices in institutions of Higher Education in USA. As well as the work of Dr Ramohai, who uses a sample of 12 black female academics to assess the extent and impact of marginalised access in South African Higher Education with a focus on black female academics. A total number of 6 black academics /respondents were interviewed through selection of purposive sampling and snowball sampling which were chosen as appropriate methods. Although the study sample was small, the interviews were difficult to schedule and each interview took much longer than what I had anticipated, as a result, I ended up with much more data than I had expected, I then made a decision to stop the data collection process after 6 interviews. Purposive sampling is one of the most common methods in sampling where criteria relevant to a particular research question is pre-selected (Bernard, 1995). Snow-ball sampling is another type of sampling which is also

known as chain referral sampling, in this method, respondents with whom contact has already been made with; use their social networks to refer the researcher to other participants who could potentially contribute to the study. For this dissertation, purposive sampling was used to select the first participant whom I believed had a great contribution to make to the study, the research from there onwards made use of snow-ball sampling to include the remainder of participants in the sample.

3.4 Data Analysis

Data analysis in qualitative research is defined as a process of systematically searching and arranging interview transcripts and observation notes that the researcher has accumulated to better understand the phenomenon (Patton, 2002). Data analysis is a process of carrying out instructions, preparation and meaning to the size of the data collected. The analysis and interpretation of the data is a demonstration of first-hand inductive reasonableness which has been applied to the research (Best and Khan, 2006: 354). There are three major approaches to qualitative data analysis, an *Interpretive approach*, where the interviews and observational data can be transcribed into written text for analysis. There are *Anthropological approaches*, where the researcher conducts various types of field or core study activities to gather data. There are also *Collaborative social research approaches*, where the researcher works with the subjects in order to accomplish a certain objective(s) (Berg, 2006: 304).

The dissertation made use of an in-depth analysis of the data collected by means of data filtering until the data which was critical to the study was recognised and studied. The dissertation adopted a documentary analysis and formal in-depth interviews with the respondents as measures of data collection. I made use of thematic data analysis as a measure and process of identifying the themes within the qualitative data, by recording patterns, organizing and describing the data in rich detail. Braun and Clarke (2006) assert that thematic analysis is the first qualitative method which should be learned as it provides the core skills which are useful for conducting many other kinds of analysis. It is therefore not tied up to a particular epistemology. It is a very flexible method. The goal behind adopting a thematic analysis was in order for me to identify the patterns in the data which I found interesting and to create themes from these patterns, furthermore, I have used these themes to address the research.

3.5 Ethical Considerations

Ethical considerations in research are regarded as essential since they are the norms and standards for conduct which distinguish between right and wrong (Burgess, 1989). Ethics assist

in determining acceptable and unacceptable behaviours. Ethical considerations prevent against fabrication and the falsifying of data; they therefore focus on providing new knowledge. Ethical behaviour is crucial for research as it is able to create an environment of trust and accountability among researchers when it comes to co-authorship and data-sharing. Researchers also need to comply with and adhere to ethical standards in order for the public to believe and support the research where the public requires affirmation that the research has followed the appropriate guidelines for issues such as human rights, animal welfare, compliance with the law, safety standards and conflicts of interest (Burgess, 1989). Burgess (1989) outlines that there are two fundamental ethical requirements which are necessary for researchers; these are honesty and confidentiality, honesty should pertain to the manner of reporting, and confidentiality pertaining to the research being conducted in a responsible manner with the interests of the respondent being taken into consideration.

In this study the ethical requirements for the researcher have been carefully followed and complied with. The subject of confidentiality was discussed with the respondents and all 6 of the study respondent's names were not disclosed in the study findings. The major ethical issues for this dissertation being a) Informed consent was provided by the respondents, b) Benefice-do not harm, no one was harmed in the process of undertaking research, c) Respect for anonymity and confidentiality and d) Respect for privacy, were all taken into consideration and complied with. The researcher has by all means ensured that the questions engaged with were in no way offensive to the study participants. Before conducting the interviews, the respondents were made aware of the nature and the purpose of the study and a participant consent form was used. A gate-keepers letter was obtained from UKZN granting me permission to conduct interviews. The participants were aware of the fact that there would be no implications to them, monetary or otherwise in connection with the study. Ethical clearance was also sought from the University Ethics Committee.

3.6 Reliability and Validity of Research Instruments

If research is to deliver viable results, the reliability of the data collected is vital (Denscombe 2002: 100). The methods and techniques which are used by the researcher must pass the tests of reliability and should provide results which can be re-tested under related conditions to provide the same results. Churton (2000) asserts that the reliability of research data makes it likely to be able to generalize about the occurrence. It is argued that the concern for reliability of the observations usually occurs with quantitative studies. Validity is critical to the

researcher's journey when the researcher intends to attain in-depth insight into the lives of individuals, groups or institutions (Churton, 2000). The validity of a study refers to the research outcomes which give a true, clear and unfalsified picture of the situation or phenomenon which is being investigated. The validity of outcomes is a weakness which is associated with qualitative studies due to the fact that one may have some form of doubt due to the failure of the researcher to deal with contrary views opposing the research (Silverman, 2001). Joppe (2010) defines reliability as the extent to which the results are consistent over time and where the results serve as an accurate representation of the total population and the phenomena being studied. I have accounted for the reliability of the study by ensuring that the study participants receive and sign a consent form which outlines the purpose of the study, furthermore, I have ensured that I demonstrate a clear interpretation of the data which is clear and transparent by accounting for any personal bias which may have influenced the study findings. The study findings are rich and thick in description to support my findings.

3.7 Conclusion

This chapter has accounted for the research methodology which has been employed for this study. This chapter has provided a motivation supporting the reasons for using a qualitative research approach to undertake this study. The chapter also gave an in-depth explanation of how the research data was collected and further analysed. Furthermore, this chapter gave reasons for the sampling method which was adopted by the researcher with an explanation stating why those methods were deemed suitable. In addition, the chapter also discussed the unit of analysis, the validity and reliability pertaining to the study.

Chapter Four: Research Findings and Interpretation

4.0 Introduction

Chapter 3 focused on the research methodology used in this study, mainly, that which aided in answering the following questions based on a UKZN case study: (1) Are there any barriers preventing black academics from advancing in their careers? (2) What has been the lived experience of black academics in the sector of higher education? (3) Is there institutional support for black academics within the sector of higher education? (4) Is the institution reflective of cultural diversity in advancing norms and standards considered to be normal to influence the institutions laws and policies?

The study has employed and made use of qualitative research methodology techniques to gain a clear understanding of the phenomena at hand. CRT has been used as a theoretical framework in which the results of the study have been analysed. The researcher made use of thematic research analysis techniques to code and present the data in a logical configuration. Furthermore, the study has made use of a case-study approach to gather data, this has allowed the researcher to develop the data through an analysis of narratives of in-depth experiences of black academics at UKZN, Howard College. The findings to this study have been gathered through one-on-one interviews with the study participants, these interviews were audio-recorded. In no way has the researcher distorted or altered the direct recording from the interviews, the information disclosed is solely that of the subject matter of the interviews.

The information documented in this study aims to shed light and to contribute to the body of knowledge of the ignored realities that are present in our South African society with particular reference to Higher Education. The study may also be effective in determining measures and strategies for promoting, retaining and supporting black academic faculty at the University of KwaZulu-Natal. This chapter presents the participants views and comments as to whether or not the sector of Higher Education in South Africa has proved to be democratically and equitably accountable to black academics. The researcher compared the main themes which were assembled from the interview findings with that of the themes identified in the literature review. This chapter is aimed at confirming the key trends which were highlighted in the literature review and providing insight to explain the reasons behind the existing disparities in the sector of Higher Education in the chosen framework of CRT against the practice of institutional racism in the public sector.

4.1 Themes

The data presented in this study has been derived from the transcripts of the study participants. After transcribing the interviews, I analysed the data by searching for common information between the participants by highlighting the notes on each transcript. The data was re-analysed for similarities. The patterns that were discovered were grouped into categories arising as key themes in the data.

4.2 Research Findings

4.2.1. Background information of the study sample

The findings for this research were obtained from the insight and experience of six participants (N=6). The findings for this research were obtained by using a structured interview guide as a research tool. The study respondents comprised of black academics, academics ranging from junior level to academics at senior levels. Furthermore, amongst my sample were academics from the School of Law and Management Studies, School of Applied Human Sciences, School of Built Environment and Development Studies and the School of Agriculture, Earth and Environment Science – all employed at the University of KwaZulu-Natal.

4.2.2 Section A of the interview schedule was concerned with the biographical information of the respondents; where they were asked to indicate their age, their type and period of employment at the university and a description of their academic journey before finding themselves in a public institution of Higher Education.

From the responses in the first section of the interview schedule, you can deduce that the majority of the interview participants were aged between the years 30-39 and 40-45, possessed Doctoral Degrees, Masters Degrees, LLB and Higher Certificates. According to Smit (2018) this is the most active age of the participants. Furthermore, the percentage of males interviewed was higher than the percentage of females interviewed, this was not intended but due to the nature of the research methodology, the sample is more representative of males than females, but nevertheless, both sexes are represented in the study.

4.2.3 Section B of the interview schedule was concerned with the question: “Are there any unique challenges which are facing black academics in their positions of employment and whether or not the institution is reflective of cultural diversity in senior academic positions?” The section gleans the institutional dynamics that have prevailed and the institutional barriers which also seem to be prevalent in preventing the progression of black academics.

4.3. The Perception of Institutional Racism (being black in the world)

According to Modiri (2018) the comprehension of racism has to begin with the recognition of a dualistic ontology; this dualistic ontology is one that makes dual commitments about the nature of existence and how this relates to the mind is divided between a white consciousness state of “being-white-in-the-world” and a black consciousness state of “being-black-in-the-world”. The relationship between these two modes of existence is one of tension with one another despite the fact that these two modes are dependent of one another.

According to Morris (2011) South Africa still exists in what may be called an apartheid narrative, and in many illogical ways even recreates it. Race, in a post-apartheid South Africa remains a troublesome configuration in society, the state of race and the legacy of racism continues to unsettle South African society. South African institutions are exemplary of this troubled state where they are caught up in moral entanglements of oppression and privilege, of black subordination and white supremacy (Modiri, 2018). For Durrheim, Mtose and Brown (2011) this is troubling due to its persistent nature of occurrence in a context where the former minority government has been replaced by the majority government, a majority government that has introduced many laws and policies directly sighted to addressing the injustices of the past. They argue that this race trouble should be analysed against the backdrop of the failures and the success of the social transformation process in South Africa.

Have the laws and policies which have been designed and implemented to achieve equal status, an integrated and non-racial society culminated in their intended change? It becomes clear that the answer to this question is ‘no’, as our post-apartheid South Africa remains one of the most socio-economically unequal countries in the world (Durrheim, Mtose and Brown, 2011). Durrheim, Mtose and Brown (2011) further indicate that this inequality has a pronounced racial character where it has been partly deracialized but at the same time it has widely deepened for the black population. They argue that residential and workplaces in South Africa remain largely physically and symbolically segregated along racial lines.

When one speaks of the after-life of colonial-apartheid, it is to speak to the elements of apartheid which have incorporated black people into the frame of human rights and legal equality which have still failed not because black people are obsessed about the past but because black people are still chained by a political arithmetic that was entrenched centuries ago (Hartman, 2007). Concurrent to my findings, it is plausible to say that black academic members of faculty at the University of KwaZulu-Natal experience institutional barriers such

as racism, discrimination, academic bullying, oppression and insufficient support which has had a negative outcome on their professional careers.

Although racial acts are now considered immoral and unacceptable by society (Bonilla-Silva, 2003) there is still an undisputed amount of damaging racial bias and oppression towards black members of academic staff. The words of the participants are presented as they were spoken by them.

Participant 2: *“I grew up in Limpopo in a place called Skoenveld, that’s German or Dutch, the name rather, testament to how race has shaped us, we call it a rural place, yet even the names are not representative of the people there”*

Participant 1 *“I was born in the countryside where growing up you think because of the nature of things, your options are to become a farm worker”*

The study participants all describe their experiences as a tough struggle. Not only the lived experience of their academic journeys; but as well as their upbringing, all the study participants had what we could describe as an unfavourable upbringing, growing up in the countryside, attending village schools, and growing up in a place where the options were between becoming a farm worker, and if lucky, a factory worker or a hard labourer.

For most of the study participants, due to the nature of things, being an academic was never a path they conceived to be possible because it is not given, it is not given that as a black person you could excel academically, compete academically or even interact academically. It was not given as a choice that one would aspire to growing up as a child. The study was interested in uncovering the lived experiences of black academics in the institution, how they felt when it came to institutional racism, was it prevalent? Is the institution confrontational on such matters, or is it indirectly re-enforcing them? This is what some of the respondents had to say:

Participant 1: *“Doubt, there is eternal doubt on your blackness because we are built of burden and not of thought. So, we need to be tutored, we need to be mentored, we need to be observed, we need to be guided, because you can’t trust that black guy”*.

Participant 1: *“As a black person, you are always under tutelage, you could be the State President but it wouldn’t show, there is this hanging cloud of doubt on your capability, over your intelligence, over your ability, it’s a natural condition, you have to work twice as hard as the next person to just show you are capable, that is just the order of things, you have to prove yourself”*.

Participant 4: *“It is not just only in academia, it is a global thing, I often put it in global terms, you can go to Europe, you can go to Kenya, wherever there are white people, you are going to be in that particular circumstance, it is the mechanic of thought, it never changes”.*

For the study participants, being black in the world is being in a state where you are frequently required to prove yourself, you find yourself working twice as hard to show that you are just as capable as the next person because we live in a society where it is not given that if you are black you are good at what you do. Synonymous with the work of Feagin (2014: 27) where he states that “the concept of structural racism and institutional racism is a system in which the public policies, institutional practices and cultural representations work in various ways which often re-enforce the manner in which racial group inequity is perpetuated; where dimensions of our history and culture have allowed privileges associated with “whiteness” and disadvantages associated with “colour” to endure and adapt over time”.

4.4 Academic Bullying

The study respondents were asked whether or not their current positions were reflective of their chosen career-paths, and this is what one had to say:

Participant 1: “I should have been further along, I should have been further along a long time ago, I have been senior lecturer since I came here in 2010, that is 9 years ago, to be in the same position for 9 years is just not on, I feel ashamed to be honest with you, it’s a shameful situation, I think in 9 years I should be much further, much further”.

All of the study respondents relate strongly to particular incidents of academic bullying in the workplace where they have been made to feel inferior, where your opinion is heard but not really listened to, where you are made to feel voiceless, where you are made to feel incompetent, in need of guidance and mentoring . One of my study respondents had this to say about his experience with black academics in senior-positions:

Participant 5: “The race thing is always constant it doesn’t go out and come back, it is always constant. The innocent comments that would otherwise come, usually are not that innocent”.

Participant 2: “But to go back to you admiring black academics progressing and you see them in positions of management, mine was slightly different. My first meetings I

saw black professors being spoken to as if they were nothing, I saw timidness that I have never seen before, I could never comprehend when you say this person is a professor, a black one at that, and still did not have a voice”.

Two of the study participants describe their experiences with applying for NRF rating as a painful, cumbersome experience, an experience that has people that are just there to obscure and prevent other academics from being recognised where although it is not written down but it is evidently there as a process to prevent others from getting ahead.

Participant 1: *“I have applied now, how many times, I think three. And every time, well you get one reason the first time, they tell you your application was not on. The second time another reason, the third time another reason and according to my reading of the application process, the University has no mandate to stop you from sending to the NRF, they just task the committee that reviews this to check if all the supporting documents are there, not to check the quality of the document”.*

Participant 4: *“I remember I got accepted once and they told me that they did not have funds to fund and I was not a permanent member and I let it go, second time I applied my line manager who was also a white gentleman, he threw that paper back at me and he said to me, stop dreaming, why do you even want to do this thing”.*

Participant 5: *“Now, first and foremost, because it’s a white construct, the university environment we are in, white logic then prevails, so in our juniorization, you set a paper, an examination paper, and when you submit that particular paper, let’s say your co-teacher is white, in your section, there is likely to be far more reds as a senior, than the white junior, more track-changes than anybody else, sometimes white logic, because it is irrational, it forgets that the white person is actually junior and the comments are such that the senior is marked or moderated as if they were a junior”.*

“and again you set a paper, it comes back with reds and essays of comments, you look at the comments, it’s not that they disagree with your question, they want to show you they know more, and if I was you I could have done that, it is intellectual assault”.

Participant 1: *“black lecturers are in lower positions, ironically, lower positions is where the carnage of teaching is, where you are teaching a class of 300, you are still working on your PhD and your boss is asking you when you are finishing your PhD; this is a war, a declaration of war on black academics”.*

The nature of academic bullying in this institutional arrangement is ripe, on-going and consistent as revealed by the study research. Race has been a constant pigment which has shaped our minds and shaped the structures that control society.

One of my study respondents describes the environment in which they are exposed to as black academics and the injustices they experience:

Participant 4: *“You go to meetings, your voice doesn’t really matter that much, your opinions, you can say something, and another white person says the same thing, and the reference point will be as the white person has said it as your opinion is negated”*.

Participant 3: *“Workload allocation! Workload allocation! Some of us would be given a high percent of work, I started here as a developmental lecturer and I think the contract would say you teach one semester and the other semester is your PhD, I have asked for leave for my PhD on two occasions, I was denied, reason being I was so efficient in my work they said, there was no need for me to get a semester break for my PhD, but that wasn’t the point, the point is, it is a matter of contractual obligation, and finishing my PhD as soon as I can, that did not happen, and some ordinary white people, get leave, sabbaticals to finish their PhD’s, I attempted to apply for sabbatical but got rejected, I have never gotten a break”*.

Participant 4: *“It appears as if you are a work horse, you can just manage, it’s expected that you should manage, when you complain, you are branded incompetent. They will say everyone is under the same condition, if everyone is under the same condition, then why are some people getting sabbaticals”?*

Participant 1: *“I talk to people and they tell me that they get a heavy load of teaching, the senior people pick and choose the best of classes, and as a junior person you take the worst of teaching load and you re expected to publish, you are expected to get your PhD, when is it going to happen”?*

The study respondents were asked whether they think there are enough black academics in senior positions, within the institution as a whole and specifically within their discipline and whether or not they think the institution is reflective of cultural diversity, and this is what they had to say:

Participant 2: *“I can state as a matter of record, we only have one African Dr. in the School of Law, one, which means the entire staff complement has only one senior black personnel”.*

Participant 1: *“I did a count, like last year or two years ago, to see in leadership positions in our college as to who was who and where they came from, names of black academic people in school leadership positions, management was shockingly low, the majority of black lecturers at UKZN are in the lower ranks as lecturers, the vast majority of people in the lower ranks are black people, and the pyramid gets thinner and thinner as you go up”.*

Participant 2: *“We must draw a distinction, this university, if you were to count how many white people are here and how many non-white, you may find we are either even or may be slightly more than white people, but the white mind and white culture is still far more prevalent, in actual fact it is a hundred percent prevalent. So, there is a difference between a diverse culture which must be representative of everyone else and a white culture which permeates”.*

Participant 4: *“I mean many black elites are ordinarily sent to executive positions because of their white construct, the whiter you are, the more you are to lead, because then the structure understands you. That’s why we still have black people leading institutions with no change whatsoever, in actual fact, the very same black people will be same people who are power abusive and resistant to change”.*

Participant 4: *“So, it is how close to whiteness you are that whiteness is going to reward you, so we can’t then be surprised when whiteness rewards the people who are executives who would otherwise not challenge the status quo, and who would not want to push for diversity, UKZN should be laughed at, I mean, it says it is the premier university of African diversity, there is nothing African about this university other than the plentiness of Africans, there is nothing African about it”.*

4.5 Promotions

I further went on to ask my respondents about the institutions promotion process, the policies it is founded upon, and whether they understand the process of promotion and whether it is provided as information which is clear and unambiguous. Furthermore, I asked the respondents whether or not they have applied for promotion, or even considered it, and if not, why not. I

further prompted if the respondents feel that the institution is supportive in terms of providing encouragement to apply and whether or not there are professional bodies which are responsible for safe-guarding and advocating for their interests as academics. This is what the study respondents had to say in relation to this:

Participant 1: *“I haven’t applied for promotion, just the thought of the burdensome process, I heard too many nasty stories and I thought to myself I am not willing to subject myself to that kind of torture”.*

Participant 1: *“The process of applying for promotion was murky for the longest of times, you didn’t know what happens, what the policy was, you always heard that the policy was being changed but you never knew when it was a good time to apply”.*

Participant 5: *“Mostly, unions are only concerned with material labour conditions, pay, health insurance and all those benefits you know; the stuff of transformation, I think that deserves another body, we are just not organised”.*

Participant 1: *“I do lay the blame on doors of formal structure, but also on our doors, as individuals, including myself, we need to be doing more to change our world here, to change the institution, it really is up to us and not waiting for other people to do it, no revolution was led by outsiders, you organise it yourself and you do what needs to be done”.*

4.6 Institutional Support and Institutional Barriers

I further went on to ask the study participants about the institution and whether or not they feel they are receiving institutional support, encouragement to apply for promotion, and general support in terms of academic progression. Parallel to this, I prompted whether or not they believe that they are facing unique institutional barriers as black academics within the institution, these were the comments of my study participants:

Participant 1: *“It is the first time I am applying in 9 years, after 9 years, and no one has ever knocked on my door to say you need to apply. It is what a functioning institution ought to do, you look at the people in your unit and you say it is not right that this person has been here for such a long time and they should apply”.*

Participant 1: *“If you are a lecturer you know, somebody should sit you down and say well in 3 years-time, let’s see how we can help you become a senior lecturer, and if you are a senior lecturer someone should sit you down to say well here is what you can do in two years’ time for you to apply for associate professorship, there should be someone there sitting you down, talking about this, there should be a unit or body in the school whose task is to just do that”.*

Participant 1: *“There is a problem you know but we are not willing to do something constructive about it, making sure that people as lecturers have a career path designed for them as they are starting, you know, that kind of stuff it has to be institutionalised, you cannot say you are transforming the university and not have an institutional culture of transformation, it’s just words”.*

Participant 2: *“We need more support, most of us come in and begin with our PhD’s, we need PhD support systems, the university must be truthful, I think the university must give us like any academic, especially more black because we are the ones lacking, we must have a system where there is a standing sabbatical so it is not a matter that we are going to apply”.*

Participant 2: *“So that support must be there, everyone must be given an equal opportunity to do so, and I think black people also need therapeutic or psychological help, the white construct is not healthy for us”.*

Participant 4: *“If you do a small survey of how many black people have left the university, chances it will be because of the oppression, the lack of appreciation and the dehumanization on an everyday basis where we always branded incompetent in everything else we do”.*

5. Conclusion

The purpose of this qualitative study was to examine the experiences of black academics within the University of KwaZulu-Natal. This chapter has presented the findings upon which the researcher has based the study. The chapter presented four key themes which are of relevance to black academics which hold positions in the institution. The themes that were identified were revealed by using statements that were given by each of the study respondents to give a clear sense of their lived experiences.

By analysing the data, the researcher was able to gain a clear understanding of the situation from my study participants and was able to answer the research questions. Based on my analysis, the question which grounds the study: are there any institutional barriers which are preventing black academics from progressing in their academic work environment. The barriers which seem to be most cited by the study participants were oppression, academic bullying, the lack of institutional support and the lack of cultural diversity in higher ranking positions.

Furthermore, by answering the research question, the study participants have been able to provide a clear description of their experiences of Higher Education in South Africa, this included detailed accounts of their academic journey's and the obstacles they had faced. The key themes derived in this study were analysed in conjunction to the critical race theory, these findings base the interpretations, conclusion and recommendations which will be discussed in chapter five.

Chapter 5: Discussion, Conclusions and Recommendations

5.0 Introduction

The overarching purpose behind the study was to explore the institutional barriers and challenges which academic faculty members of colour face as they pursue career advancement in the sector of Higher Education in South Africa. Through examining the lived experience of black members of academic staff at UKZN, I have gained insight into the barriers and challenges that black faculty face in their academic workplace.

The literature that has been reviewed in this study suggests that African faculty experience racism and sexism during their academic journeys; comparable to this, the findings of this study can confirm that black academic members of staff experience many institutional barriers such as racism, bigotry, academic-bullying and discrimination which they have perceived as confrontations and barriers during their journeys towards employment, full-time positions and advancement in the sector of Higher Education.

The methodological approach which I have adopted has brought together the experiences of black African members of academic staff at the University of KwaZulu-Natal, Howard College, a renowned institution of Higher Education in South Africa. I have analysed the data which I have gathered by using biographical questionnaires and conducting face-to-face interviews to address the following research questions:

- Are there any institutional barriers that contribute to the underrepresentation of senior black academics?
- How have the comprehended barriers of institutional racism impacted on black academic staff members?
- Does institutional racism play a role in how the sector of Higher Education operates?

This chapter discusses the findings of this study which will be critically examined through the lens of critical race theory in relation to the themes that have been identified . Lastly, the chapter will provide conclusions and recommendations on implications for future research on institutional practices.

5.1 Discussion

African academic faculty members experience institutional barriers such as racism, discrimination, intellectual assault, academic and work-place bullying which has negatively affected their professional careers (Cornileus, 2012). This is the experience of people of colour in general as evidenced by an American study showing that African American academics are disadvantaged due to racial bias, this has continued to be a problem not only in the workplace but in larger society as well (Allen *et al*, 2012).

Existing as confirmation by the descriptions of the study participants; their journeys have not been easy. This study has assisted me in realizing that black Africans have suffered and continue to suffer from the intricate effects of race and racism which have affected their experiences at a predominantly white institution the University of KwaZulu-Natal, furthermore, the findings to this study can confirm that the concept of race and racial dynamics in the workplace remains a cause of deep concern.

Black Africans are more likely than white Africans to have their credentials questioned, or to have their intellectual capacity doubted, to face intellectual assault and racial discrimination. The findings of this study bring to light the challenges that black African male and female academics have faced at UKZN as they pursue career advancement and opportunities in their respective fields of employment. Increasing the amount of information and knowledge which is associated with the challenges that black academics face may provide aspiring academics with strategies to overturn and overcome the barriers and as well as to provide institutions with advice and recommendations on how to best provide meaningful and impactful institutional support for academics.

The stories and descriptions given by the academics interviewed for this study were analysed using the framework of critical race theory. The study has made four major conclusions a) black academics at the University of KwaZulu-Natal experience institutional barriers such as racism and discrimination and b) have tolerated negative perceptions of their race c) the institution is not reflective of cultural diversity when it comes to higher ranking positions d) the institution lacks the fundamental support it requires to assist black academics in their careers.

I went on to further analyse the descriptions of my study participants using the four tenets of critical race theory as according to Delgado and Stefancic (2012: 12) . The tenets are 1) the

critique of liberalism 2) structural determinism 3) interest convergence and 4) revisionist interpretations of history.

5.1.1 Racism – Being Black in Public Institutions

Delgado and Stefancic (2012) point out the critique of liberalism as one of the critical race theory's major themes, where the critique of liberalism states that many people think that the concept of race does not matter, and that society should be colour-blind and that individuals should be judged based on the content of their character and not the colour of their skin. By applying this tenet, I am arguing that people of colour, black academics to be specific, have not been appraised through the nature of their character, capabilities and qualifications, but instead they have been judged based on the colour of their skin.

The descriptions presented by the participants in this study indicate and prove that on particular occasions, they were judged based on race and not the quality of their qualifications and characters. Some individuals will support the ideas around equal opportunity yet will oppose a chance to offer opportunities for advancement to people of colour by creating programs that will promote diversity because such initiatives may threaten their privilege (Delgado and Stefancic, 2012). The social fabric of our society and institutions are shaped by the social construction of race.

According to King (1975) slavery was said to be abolished more than 150 years ago; however, to this day, Black people continue existing under oppressive circumstances where they are judged based on the colour of their skin. The controlling spirit of this oppression plays itself out in the workplace and in larger society. There is also great cause for dismay as in today's society some white people tend to believe or pretend to believe that the concept of race is no longer relevant in the workings of society (Dovidio & Gaertner, 2004), in doing so, they suggest that they are colour-blind. The CRT suggest that 'white liberals', those that seem to embrace racial diversity are much more dangerous than 'white conservatives', those that believe in the political ideology of liberalism because the first-mentioned believe in the principle of colour-blindness and neutrality which provide a false portrayal of progress and change (Delgado & Stefancic, 2012, p. 26.).

The CRT is irreconcilable with this concept of colour-blindness, it does not encourage the concept of colour-blindness but instead attempts to encourage the adoption of efforts which will harness real social change, efforts that are conscious of and sensitive to race.

The participants of this study have experienced issues of racism, discrimination, subordination, inequalities of power and unfair treatment as compared to their white counterparts. By interpreting the narratives of my study participants, my findings reveal that black academics feel that they are targets of racial bias and discrimination, they feel exploited and overworked due to the unequal working relationship between them and their white counterparts. Furthermore, on account of the narratives given, there seems to be no diversity in terms of race when it comes to higher ranking positions in the institution such as management and academic professoriate.

In such a case, oppression can be said to exist due to the fact that opportunities for black academics to progress conflict with the self-interest of others. Those that have been enjoying the returns of their privilege seem to embrace an attitude that normalizes this kind of behaviour, this unfair struggle of power and oppression. The CRT focuses on how certain incidents serve to silence certain cultures while legitimizing other cultures as normative and dominant in society.

5.1.2 Promotions, Career Advancement and Academic Bullying in the Workplace

This study required me to go through documents such as the academic promotion timetables and promotion application forms and UKZN policy documents to gather an in-depth understanding of the procedures and requirements where one would want to pursue professorship or higher rankings in research and academic promotions. This process was not futile as I was able to gather that there is a long, lengthy and what I'd deem cumbersome process where internal promotion is concerned, where a long list of reports, applications, panels and panel meetings are required throughout the entire year to make final judgements on whether or not a candidate is promoted or not.

Structural determinism and interest convergence are another two critical tenets of the CRT, by using the narratives of the study participants, I will use these two tenets to analyse the state of affairs around promotions, career advancement and academic bullying in the workplace within the study institution. Delgado and Stefancic (2012) define structural determinism as a mode of thought that is responsible for determining significant social outcomes. Structural determinism is defined as the idea that our prevalent system, by reason of its structure and its particular language is insufficient to address certain types of wrongs (Delgado & Stefancic, 2012).

Some forms of racism are so subtle that they could be described as micro-aggressions, racial micro-aggressions, these are described as daily verbal and behavioural indignities, these can be intentional or unintentional but in their entirety communicate hostile and derogatory insults which are directed towards people of colour (Solorzano, Ceja and Yosso, 2000). When such thinking is continuously embraced in a society, the results are that people of colour will continue to exist in an oppressed state. Individuals who engage in racial microaggressions often perceive themselves as nonracist; they are unconscious of their negative feelings toward minorities and are often unaware of how their behaviour and lack of racial competency affect people of colour (Constantine, 2007).

Almost all the participants in this study have made reference to a point in time or to instances where they felt their academic intelligence had been insulted, where the so-called innocent comments towards them are in actual fact not so innocent. Microaggressions are so prevalent that people often dismiss them as misunderstandings rather than taking cognisance of them as attributes of White privilege (Delgado & Stefancic, 2012).

Delgado & Stefancic (2012) note that the notion of empathic fallacy which is a component of structural determinism where there is a common belief that a person can change another person's belief or attitude by offering a narrative that eliminates pre-existing negative thoughts, thoughts which pre-empt faulty beliefs and negative thinking towards people of colour. As an example, a co-lecturer who is white has a belief that his black African co-lecturer is only suited to teach African Philosophy and History, and that it can only be accepted as academic freedom when it speaks to white logic. This was experienced by study participants - as my second participant explained:

“Because I did not teach the history they thought I would teach, they bombarded me with a hundred and something pages of history that they wanted me to teach of which I found ridiculous at best is when someone who has never studied the body of work I have studied and taught to comment and say I am ‘romanticizing African Philosophy’, because I do not centre whiteness in my teaching as a premise, I will therefore always become a target of intellectual assault.”

Interpretation of the study participants narratives depicts that the participants have had their credentials as academics challenged and disregarded. This is another type of microaggression, which refers to aggression where the victim is made to feel incompetent and unable despite being highly qualified. The totality of my study sample was made up of black academics, with

qualifications such as an LLB, Masters, and Doctoral qualifications who have experienced racial bias at the hands of their white co-lecturers, associates and administrators. When I asked one of my study participants if they think there are any unique problems which they face as black academics, this is what they had to say, study participant 3 relates to the subordination and constant mistreatment received within the institution, mostly reflecting on the intrapersonal relationships between colleagues.

“I am quoting from many different white people not just one”... “In actual fact we do not have meetings, you have a rectification of an earlier decision that was taken somewhere else probably during tea”, it would be quite clear that there is some type of understanding where this particular type of thinking comes from which becomes unanimous between a certain type of people.

Delgado and Stefancic (2012) note that it is difficult to attempt to change the negative perceptions and stereotypes which are embedded in society. Certain individuals become socialized into a particular way of thinking and feeling towards others; and the prevalent systems are often incapable and unprepared to change certain injustices. All of the study participants have recognized micro-aggressions as part of their experiences in their academic careers. Some of the study participants have created alternatives for themselves, some have chosen to resign in pursuit of a calmer environment, and some have chosen to navigate these barriers by ignoring the realities.

Participant 2 mentioned how crucial it is that we all become aware of the fact that racism does not only exist in academic terms or in academic institutions, it exists all over the world, so you cannot leave places thinking you will find better situations where you are going, that is not how this system works. He mentions that the psychological coping mechanism immediately becomes for you to tell yourself that:

“look, I am here for a reason, these are some of my ideas, I am utterly altruistic about the future of an African child, so whatever happens in my external does not affect the core thing that I am here for which is to emancipate and teach the best truth that I can ever master in terms of emancipating the mind of a black child, and eventually the material conditions of a black child”.

Another significant tenet of CRT is interest convergence, according to Delgado and Stefancic (2012), this tenet maintains that white people advocate for the advancement of people of colour only if it enhances their own personal interest, in other words, white power will only support

minorities in terms of retentions and promotions if they stand to gain either economically, politically or socially (Taylor, 2006).

Recruitment and promotions may be seen as an issue of interest convergence. There is no encouragement to apply for promotion within the study institution due to the fact that there seems to be a standing process preventing you from getting ahead, it is not written down in words, but it is clear that there is a process. There are a group of people who are organising, a group of people that are acting as the stumbling block for black academics.

The levels of promotion of black professoriate leadership in the college or in the university are low. The chances for promotion for black academics become narrower and narrower as you go up. Many leadership positions, in order to give the veneer of transformation, have been given to foreign Africans where fellow black Africans are being used to stunt proper transformation in our Higher Education sector, this practice does not seem to be happening only in UKZN, it is all over the country (Subbaya, 2017).

Affirmative action can be viewed as another example of interest convergence in the case of South African public institutions. The concept of affirmative action was designed to benefit people of colour, those that are considered as previously marginalised. If affirmative action is seen as an exception to the right of equality. Then the concept of equality, which does not require affirmative action cannot be justified in terms of the Constitution. South Africa, with its legacy of apartheid, unequal distribution along race and gender lines has created an unequal playing field. Therefore, affirmative action can be seen as a means to enable the disadvantaged to compete competitively with the advantaged of society (Department of Public Service and Administration, 1997). However, Aguirre (2000) argues that the primary beneficiaries of this legislation has been white women, as a group, white women are more socially privileged than African males. The issue has been and still remains an issue of race.

Furthermore, research shows that having African male educators improves educational outcomes for black students (Harper, 2005). Participants of this study have reported that their academic capability often goes questioned and criticized. Participant 1 notes, “As a black person you are always under tutelage, there is this hanging cloud of doubt on your capability, over your ability, it is a natural condition”. As reflected in international studies scholarship by faculty of colour is ridiculed as being a passion rather than thoughtful academic inquiry (Batton and Catching, 2009). The reason for this is because academic freedom can only be accepted if

it speaks to white logic, if it deviates from this logic it becomes ridiculed as it does not converge with white interests.

Initiatives for promotions can also be viewed through the lens of interest convergence. According to the National Center for Education Statistics (2015) only 6% of African American faculty were full-time and are often at the bottom of the hierarchical structures within predominantly white institutions. Harper (2005) posits that the best way for minority groups to receive promotions is for them to mirror and imitate the dominant group, in other words, black academics need to ensure that their scholarly output and personal behaviour mirrors that of white academics. This belief has created conflicts for black academics who have chosen not to take in the white academic culture.

Public Higher Education institutions in South Africa and across the globe have a high number of students of colour (National Center for Statistics, 2016), however, academic faculty of colour is grossly underrepresented (Tierney & Sallee, 2008). If people of colour are to advance, the interests of white academics and administrators will have to converge with those of advancement, where racial social justice is supported and advocated for, rather than the passive-aggressive approach which has been adopted. Racism is not only a black African academic problem – it is a global problem with direct implications for other minority groups.

After uncovering some of the experiences of the study participants, I seem to have come across some very serious injustices which seem to have gone un-noticed under the dominant status quo. Black academics seem to be experiencing many hardships, but I think the most damaging has to be the assumption of incompetence, that as a black academic you can never be an expert in the field in which you are working, you can just never be there, you can never arrive. It is the constant undermining that they are exposed to, the intellectual assault, for me, that seems to be the most damaging aspect.

5.1.3 Institutional Barriers and Institutional Support

A revisionist interpretation of history is a CRT concept, and the fourth tenet in which people amend historical truths for self-serving reasons (Delgado & Stefancic, 2012). I will use this tenet to discuss the hardships that have been experienced by black academics and the lack of institutional support.

Historical revisionists tend to deny certain interpretations of events, they prefer to use a more comfortable interpretation of events, Oh and Ishizawa-Gbric (2000) resonate with the concept

of historical revisionism to say the underlying objective is that it is intended to blur the distinct line that exists between the victims and the aggressors.

The academics that have been interviewed in this study have been exposed to many hardships such as racial discrimination, subordination, unfair treatment and biased attitudes towards their capabilities. As slaves, not only were black people stripped of their freedom, but the positive characteristics associated with their being was also dispossessed. white people, males and females, exerted dominance and institutional power over Africans (Franklin, 1994).

When it comes to white males, masculinity and aggressiveness are considered a positive characteristic of white males, yet the opposite of this is considered when it comes to African males (McCready, 2009). Collins (2004) notes that blackness has been violated by white culture. Historical revisionists have exaggerated history to depict African men as aggressive, the interpretation of history describes African males as threatening rather than marginalized beings (McCready, 2009). Study participant 3 of the study speaks about an experience where he was accused of displaying assertive behaviour:

“I remember my first crime was not to appear submissive, as to what could have triggered such a response.... What had then happened was there was a man, of German descent, I found him at the water fountain and I greeted him and asked how he was doing, I then carried on with my business, then at some point, the same Professor tells the PA that, that young man is arrogant. I then tried to figure out why, and this man, for some weird reason loved romantic relationships with black females but hated black males, which was bizarre, but he did, he had great distain with black males and only because what I thought was normal, because we do it to everyone it doesn't matter what the stature is, you greet politely, but he is used to being made a demi-God of some sort, therefore the interaction which would have mounted to equality just shook him - he didn't understand it”.

Interpretation of the study participants narratives disclose the negative outcomes they have encountered due to the institutional barriers of racial discrimination, unfair treatment, marginalization, and what they would describe as a lack of institutional support for black academics. One of the undying questions I had probed all my participants was, how would they deal with what they have perceived with institutional racism, Study participant 3 had this to say when probed why they continue serving at the institution:

“Luckily, for me, to a certain extent I feel religiously inclined, I have always known what my purpose is and what my service to humanity is so I hardly ever waiver on what is the right course to take, so coming here I knew very well that my purpose would be to change young people’s minds”.

Systemic barriers including academic preparation and affordability of Higher Education have long been issues impacting on African people in South Africa. Institutions have thus sought to better promote inclusion, accountability, transparency and conversations on assisting marginalized populations. Institutions are now offering more exposure to providing support (Milner, 2007).

The overarching aim of the study was to assess whether or not the participants felt the institution was supportive in terms of promotions, career advancement, scholarship and in general academic support. All the study participants believed although structures are present and to an extent now more functional than before, there is still a lack of understanding on the type of support which is best suited. Institutional support needs to be more responsive and reactive to assisting aspiring young black academics. Study participant 1 notes:

“I was doing research, writing, teaching and then to have to consider the burdensome process of applying for promotion, I think the key thing is that I didn’t want to, there is no encouragement in this institution, this air, these walls, these walls weren’t built with us in mind, the very floor, the very chair, everything about this place, even the address of the university, the buildings, the spirit of it, it’s everywhere, it says you don’t belong here. So, it is up to us to try and turn things around, to make UKZN our own”.

One of the study participants suggested that educational institutions should be doing more in terms of support to allow black academics to feel as if they are wanted, that is what a functioning institution ought to do. Turner (2002: 108), suggested that institutions of education should adopt the following strategies: “Broaden the composition of search committees when it comes to employment opportunities, creating diverse communication networks and considering special interventions”.

The institution has a critical role to play in bridging the gap between white and black academics. White culture is still far more prevalent. Many black elites are sent to executive positions because of their white construct (Subbaye, 2017), the whiter you appear, the more likely you are to lead because then the structure understands you. For this reason, we still have

black people leading institutions with no impactful change. Often you will find those very same black people sent into executive positions becoming power abusive and resistant to change.

This study suggests that the working environment in public institutions of Higher Education in South Africa is more hostile and unsympathetic towards black academics. The institution is not reflective of cultural diversity when it comes to higher ranking positions nor is it efficient when it comes to intra-personal support for aspiring black academics. Black academics have experienced institutional barriers such as racial discrimination and subordination in their workplace. The CRT draws from the lived experiences of people of colour it is therefore important that the voices and opinions of black academics are heard in efforts to adopt and foster meaningful dialogue on race issues and diversity in academia and the sector of Higher Education.

5.2 Recommendations

The following recommendations are for public institutions in the sector of Higher Education to assist in addressing the fight against the disparities which exist, and to assist in guiding dialogue on future research work.

- Institutions of Higher Education need to do more in terms of being aware and responsive to racism, sexism and discrimination practices in the work environment. Relevant policies which speak to such may be present, but more needs to be done to ensure that the institution and the powers that exist are capacitated to ensure the effectiveness of such policies and to support a changing environment.
- Institutions of Higher Education need to play a supportive role in which they encourage faculty members to apply for promotions, ensure that the internal processes and systems are transparent and clear, applicable and relevant to all, furthermore, institutions need to provide support to academics in their professional development and training.
- Institutions of Higher Education need to assume more responsibility when it comes to recruiting and promoting of black academic faculty, they should be aware of bias which is related to gender and race which could act as an obstruction to the professional growth of black academics.
- Institutions of Higher Education should provide support to young black academics when it comes to PhD study. There should be PhD programs where the university must be truthful and accountable to academics in providing support such as standing sabbaticals, writing mentorship and providing equal opportunity for all.

- There needs to be an establishment of a committee, one which will have members from various backgrounds and will be made up of an integrated racial complex. This committee should be responsible for developing strategies and programmes on how to better develop the institutional design, culture and its capacity to identify and minimize any barriers which may exist.
- For future research, a replication of such a study across different parts of the world and different types of public institutions would be ideal and suitable for a study of such a nature, it would be valuable to assess whether or not the findings would be consistent with the findings for this study.

5.3 Conclusion

The chapter has provided an in-depth discussion on the research findings and has made recommendations based on the findings of the study and the suggestions of the study participants. Findings to the study have suggested that black academics experience different forms of discrimination such as racism, subordination, oppression and unfair treatment in the workplace. The responses that were given enlightened me about the problems that still face South African society while attempting to redress the imbalances of the past. The study reveals that there is no diversity in the institution when it comes to senior ranking positions and professoriate. The study has revealed that the institution seems to be lacking in the fundamental institutional support it ought to be providing to young academics. Recommendations for future research work and strategies which may assist in overcoming the challenges that academics experience have been provided.

The purpose of this qualitative study was to assess the lived experience of Black academics in the sector of Higher Education in South Africa with specific reference to the University of KwaZulu-Natal, Howard College. The critical race theory was used as a framework to assess the themes identified in this study. The lived experiences of the study participants reveal the challenges they have encountered in advancing in academia.

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Attachments

Consent Form

Interview Schedule