

The Career Development Experiences of Black African Female Psychologists in South Africa: A Narrative Approach.

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DECLARATION

I, Débora Katembo Sasamela Fabiano, hereby declare that this thesis entitled *The Career Development Experiences of Black African Female Psychologists in South Africa: A Narrative Approach*, is my own work and all the sources I have used or quoted have been indicated and acknowledged by means of complete referencing.

Signature

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ABSTRACT

This study investigated Black African female psychologists' lived experiences of career development. The purpose was to describe the influences of the community on the career development of Black female psychologists. It also aimed to explore the challenges and successes of these women's career lives in order to generate knowledge to understand Black female psychologists' career development dynamics. This qualitative study was informed by narrative/hermeneutic approaches and Black feminist thought frameworks. Semi-structured interviews were conducted with 10 Black African female psychologists. Results show that Black African female psychologists faced numerous challenges such as lack of family and community support in some cases; limited understanding of psychology in their communities and health sectors, as well as financial problems and discourses of inferiority throughout their professional training. The lack of relevance of their academic training to the multicultural society, in which they have to practise, was emphasised. The intersection of gender, race and class was evident in most of the narratives. The role of emotion and spirituality in the career development of some of the participants was highlighted. The results are discussed in relation to the literature.

1.2. Background of the Study

The career development experiences of Black African female psychologists need to be articulated to generate knowledge about the challenges and successes of Black women psychologists. Few studies have been conducted exploring the career development of Black women in different professions (Frizelle, 2002; Meara, Davis & Robison, 1997; Mooney, Chisler, Williams, Johnston-Robledo & O'Dell, 2007; Richie, Fassinger, Linn, Johnson, Prosser & Robinson, 1997). However, there is a paucity of literature on the career development experiences of Black female psychologists in South Africa. Therefore, there is a need to explore this phenomenon and generate relevant information regarding Black African female psychologists' career development processes including their challenges and successes. This knowledge will enable future Black female students in Psychology to make informed career decisions. Schutz (1967) asserted that most of the knowledge that he has acquired about life events did not come from his own personal experiences but it was handed down to him by his friends, parents, teachers and their teachers. This statement highlights the importance of sharing knowledge regarding life events. On this basis the knowledge regarding the experiences of the career development of Black African female psychologists needs to be articulated. Furthermore, Lengermann and Niebrugge-Brantley (1990, in Prasad, 2005) highlighted the importance of feminist researchers giving voice to women's subjective experiences by producing written texts and publishing them for the benefit of women. This study seeks to document the lived experiences of Black African female psychologists in South Africa, as far as their career development is concerned.

1.3. Motivation for the Study

The process of becoming a psychologist is a challenging one for most people. It is particularly challenging for Black females, because often they have to navigate an unfamiliar environment (Williams, Brewley, Reed, White and Davis-Haley, 2005). As a Black African female psychologist in training, the researcher found herself in this new environment, without the tools to navigate the system. She turned to literature to understand the process that she was undergoing. However, there was a paucity of literature describing the career development of Black African female psychologists from their perspective, both as Black African and

CHAPTER I: INTRODUCTION

This chapter introduces the study. The background for the research is presented. The motivation for the study is outlined. Research questions and objectives are articulated. The significance of the study is highlighted and the outline of the study is described.

1.1. Introduction to the Study

Black women's career development experiences represent a unique phenomenon as a result of the history of oppression. Beal (1969) stated that Black women suffer double jeopardy, firstly as females and secondly as Blacks. Guy (1991) and Prekel (1994) added class to the jeopardy when referring to Black South African women. Thus, Black female psychologists' experiences of career development need to be documented. Studies have been conducted exploring Black women's career development (Alfred, 2001; Bell, 1990; Frizelle, 2002). These studies have highlighted the importance of narrating and documenting the process of career development of Black women not only to generate knowledge but also to empower other women who choose to pursue different careers. This is further emphasised by Bierema (1998) who argues that women would benefit from sharing their stories with each other as a way of providing support and information about the management of challenges encountered in the process of career development. It has been argued that sharing career life stories provides an understanding to other women which is not necessarily understood by the larger culture in general (Young, 1988).

While the above-mentioned studies have explored the career development of Black women in different professions, they did not specifically look at Black female psychologists' career development experiences. Black African female psychologists' narratives of career development can give insight into processes of marginalised groups. This study used the voiced-centred relational method (Brown & Gilligan, 1991; Doucet & Mauthner, 1998; Gilligan, Spencer, Weinberg & Bertsch, 2003; Mkhize, 2005; Mkhize & Frizelle, 2000) in order to broaden the existing understanding of the career development experiences of Black African female psychologists.

females. As a result, the researcher decided to explore the phenomenon. Strauss and Corbin (1990) and Creswell (2009) argue that often research questions are a result of personal experiences. It is important to explore the challenges and successes of Black female psychologists in order to develop appropriate training and mentorship programmes for aspiring Black female psychologists.

1.4. Research Problems and Objectives: Key Questions to be Asked

Firstly, the purpose of this study was to describe Black female psychologists' lived experiences of career development. Secondly, the study sought to describe the influences of the community on the career development of Black female psychologists. Thirdly, the study wanted to explore the challenges and successes of these women's career lives in order to generate knowledge to understand Black female psychologists' career development dynamics. Lastly, the study sought to provide an Afrocentric perspective of Black female psychologists as Black and females of the profession.

The main questions of the study were:

- 1) What are the Black South African female psychologists' lived experiences of career development in the pre and post-apartheid eras i.e. before and after the 1994 democratic dispensation?
- 2) In what ways did gender and cultural practices influence their career development?
- 3) What factors enabled them in their career journeys?
- 4) What factors hindered their career development?
- 5) What are the Black African female psychologists' perceptions about race, class and career development?
- 6) What is the meaning of 'career' for Black female psychologists who were trained in the pre and post-apartheid eras?

1.5. Significance of the Study

Psychology has been shown to be a "feminising" profession (Lee, Reissing & Dobson, 2009). However, very little is known about the career development of Black female psychologists in

general and South African Black female psychologists in particular. While studies have been conducted to explore the experience of women psychologists in academia, with particular reference to barriers to career advancement (Lee et al., 2009; Mooney et al., 2007), most of these studies, as noted earlier, were not conducted in South Africa. When literature search is conducted in the area of female Black South African psychologists, there is evidence of unavailability. Therefore, this study proposed the description of Black female psychologists' career development experiences. The study may influence policy makers concerning the unique needs of Black female psychologists. It also may influence the designing and development of curricula addressing their unique needs.

1.6. Definitions

Pre-apartheid era refers to those who trained and qualified before the democratic dispensation of 27 April 1994.

Post- apartheid era refers to those who trained and qualified after the democratic dispensation of 27 April 1994.

1.7. Outline of the Dissertation

Chapter 1 presents the general research problem and the research questions. The aims and rationale of the study are discussed. Chapter 2 reviews and discusses relevant literature, and highlights the basis for this study. The gaps in the literature are highlighted and used to justify this study. Chapter 3 presents the theoretical frameworks upon which this study is based. The rationale for choosing these particular frameworks is discussed. Chapter 3 further presents the design for the study and the rationale for adopting it. The description includes sample techniques used, data collection methods, data analysis methods and justifications of use of these different techniques. Chapter 4 comprises of the presentation and discussion of the results, in line with the theoretical framework, theory and previous studies. Chapter 5 provides the study conclusion, implications for the theory, policy practice and further research. The study limitation is briefly outlined.

CHAPTER II: LITERATURE REVIEW

2.1 Introduction

This chapter presents the literature relevant to the current study. It begins with an overview of women's position in today's society and the assertion of the feminist perspective. A presentation of traditional career development theories follows, and their relevance to women's career development is articulated. Thereafter, a critique of the theories' assumptions and appropriateness to women in general and Black women in particular is presented. Furthermore, a review of the current status of women's career development research is presented.

2.2. Brief Overview of Black Women in Society

A brief overview of women's oppression indicates that this takes place in different spheres of society. Most of the systems in place today including the educational one are not women friendly (Ogundipe-Leslie, 1993). African women in particular have a long history of oppression which is experienced in different levels in society. The colonisation of Africa changed the role that women had previously held in their communities. In South Africa, Black women worked in the agricultural sector and that was considered to be their domain (Walker, 1991). With the introduction of colonialism women became proletarians and their previously held positions were diluted. The colonial system which emphasised men's superiority over women encouraged pre-existing African views of women (Amott & Matthaei, 1991; Ogundipe-Leslie, 1993). This system also excluded women from political and public affairs, as they were considered to be incapable of holding such positions. As a result, women are still trying to reassert their positions today. Another aspect of the colonial system was the introduction of Christianity which further emphasised male dominance (Ogundipe-Leslie, 1993). Women in this worldview are seen as inferior to men. The same worldview also asserted that the Black race was inferior (Bulhan, 1985; Louw & Foster, 2004). This worldview remained dominant throughout the seventeenth and eighteenth centuries (Louw & Foster, 2004; Ogundipe-Leslie, 1993).

In the nineteenth century the Christian worldview was enforced by the Western scientific worldview which stressed that human beings were placed in different categories based on their biological make up (Bulhan, 1985; Louw & Foster, 2004). This also addressed the issues of culture, language and social practice which are different from the Western ones (Said, 1995). On this basis, White supremacy was entrenched. Subsequent theories were developed to justify the race-based economic system that promoted unequal distribution of wealth. Hence, the development of class stratification, understood in terms of the economic structures (Collins, 2000).

In other words, one class has been exploited for the enrichment of another class; in South Africa, class generally coincided with race. This was the case in most African countries especially during the slavery era. Black people were forced to work to enrich the White people. The land that once belonged to African indigenous people was taken by force and most Black land owners were forced to work these lands as slaves. The unequal distribution of wealth that most African people in general and women in particular experience today is a result of that era. Parmar (1990) stated that “everywhere in the world we [Black women] have the least amount of income” (p. 113). Thus the economic background is an influencing factor to career development of most Black women.

2.3. Brief History of Career Psychology

Career guidance paved the way for career development counselling (Patton & McMahon, 2006). The work of Frank Parsons has provided a systematic plan for career guidance that has endured to this day (Zunker, 1998). On May 1, 1908 Parsons presented a lecture describing systematic guidance procedures used at the vocational bureau in the United States of America to counsel 80 men and women. The following year Parson’s paper entitled *choosing a vocation* was published. This had a tremendous impact on the career guidance movement as it provided a conceptual framework for individual to select a career. Parsons defined his three-part formulation as follows: “First, a clear understanding of yourself, aptitudes, abilities, interests, resources, limitations, and other qualities; second, a knowledge of the requirements and conditions of success, advantages and disadvantages, compensations, opportunities, and prospects in different lines of work; third, true reasoning on the relations of these two groups

of facts” (Parsons, 1909, p. 5 in Zunker, 1998, p. 9-10). Based on these three assumptions traditional career theories were developed.

2.4. Brief History of Career Psychology in South Africa

In order to understand the present status of career psychology in Black communities it is important to conduct a brief overview of career psychology in South Africa.

“The origins, growth and transformation of career psychology in South African draws heavily from two main sources: mainstream psychology (and its roots in European and American psychologies) and the main wellspring of vocational psychology in [United States of America]” (Nicholas, Naidoo & Pretorius, 2006, p. 1). Politics, economics and social conditions have influenced the present career psychology situation in the country (Stead & Watson, 1998).

The South African career development history can not be separated from the political agendas of the previous system (Setshedi, 2003). The educational separation among races dates back to 1920 with the introduction of the “native education system” which was designed for Black people (Nicholas et al., 2006). This education system ensured the difference between Whites and Black children was accentuated, training the former to be intellectually superior to the latter (Dube, 1985 in Nicholas et al., 2006). In 1948 the National Party legalised apartheid, reinforcing and entrenching the previous legislations regarding race and careers (Setshedi, 2003). The low social and career status of Blacks was accentuated (Naicker, 1994).

Later on legislation was passed the Bantu Education Act 47 of 1953, reinforcing the already unequal education system between races (Mathabe & Temane, 1993; Stead, 1996). This Act served as both educational and job market regulator (Nicholas et al., 2006). “The Vocational Education Act 70 of 1955 amongst others barred Africans from attending technical colleges in South Africa” (Mathabe & Temane, 1993, p. 26).

According to Nicholas and colleagues (2006), before the 1959 Act which limited the access of Black people to “White” universities, those universities were already hostile to the few

Black students they had. These students faced numerous challenges like being demeaned; as Black qualified medical doctors were not allowed to consult White patients (Harrison, 1981, in Nicholas et al., 2006). In fields such as accountancy and law, Blacks could not secure internship placements (Horrel, 1967 in Nicholas et al., 2006). Similarly, Black people wishing to become psychologists experienced similar problems regarding internship placements (Nicholas et al., 2006).

The National Education Policy Act of 1967 provided career guidance for White, Indian and Coloured schools (Naicker, 1994). But this was only implemented in Black schools as late as 1981 as a forced circumstance due to the 1976 Soweto students uprising (Akhurst & Mkhize, 2006; Naicker, 1994; Stead, 1996). However, the legislation did not improve the career guidance and education of Black learners since most of their career guidance teachers had limited training (Mathabe & Temane, 1993). The purpose of guidance and counselling for Black people at that time was to support and perpetuate the interests of the apartheid regime (Dovey 1983, in Nicholas et al., 2006).

According to Akhurst and Mkhize (2006) providing individuals with career education during the career exploration developmental stage is crucial. However, “career education practice in South Africa still reflects the marked inequalities which characterised apartheid education structures” (Akhurst & Mkhize, 2006, p. 139). This is further described in Setshedi’s (2003) study which found that the lack of career education programmes in Black schools was detrimental to career development of semi-rural Zulu-speaking learners in Grades 10 to 12.

Within the aforementioned historical context, the jobs done by Black people were categorised as both gender and race specific (Bulhan, 1985; Collins, 2000). While Black men were mostly employed as mine workers, women occupied the domestic workers positions (Walker, 1991). Additionally, Black people’s salaries were extremely low. By contrast White people had access to different jobs with much better salaries. Often, if a Black and a White person were occupying the same position, there was a significant difference in remuneration, with the former been remunerated less (Louw & Foster, 2004). As a result “...the nation is still struggling to overcome problems associated with its apartheid past” (Stead & Watson, 1998, p. 289). “Due to the socio-economic inequalities promulgated by the policies of the apartheid

regime, psychology was almost the exclusive reserve of what were perceived as an elitist group of middle-class White men” (de la Rey & Ipser, 2004, p. 545). This has led to the quest for relevance of psychology in South Africa (Stead & Watson, 1998). Diverse ways to address this quest were formulated to alleviate the consequences of the apartheid system upon the Black population. Racism, sexism and class oppression and their consequences continue to be espoused through teaching, research and academic publications (de la Rey & Ipser, 2004). The next section will describe the traditional career theories and their relevance to Black African female psychologist’s career development.

Currently, in order to address these inequalities in career guidance and education, new legislation has been passed such as Higher Education Act 101 of 1997. Similarly, an Employment Equity Act 55 of 1998 was legislated to redress employment discrimination against previously disadvantaged people (Dekker, 2004 in Nicholas et al., 2006).

2.5. Traditional Career Theories Review

While it is not possible to exhaust all the theories of career counselling and their implications for women’s career development, it is important to summarise the main trends. Traditional career theories include trait and factor theories, Super’s developmental theory, social learning and cognitive approaches (Sharf, 1997). These are discussed in the following sections.

2.5.1. Super Developmental Theory

Prior to Super’s (1942, 1981) developmental theory, the dominant trait and factor theories that were based on Parsons (1909) pioneering work, focussed “...on the match between the individual’s aptitudes, achievements, interests, values and personalities and the requirements and conditions of occupation” (Sharf, 1997, p.57). Trait and factor theories fail to account for the growth and change in interests, values, aptitudes and personality (Sharf, 1997). On the other hand, Super’s (1942, 1981) developmental theory looks at career development across the life span. The notions of age-related developmental stages, self-concept, life role across the life span and the work role salience are relevant to women’s career development (Coogan & Chen, 2007; Naidoo & May, 2006; Watson & Stead, 2006a; Zunker, 1998). Super identi-

fied five main stages: *Growth* (0-14 years), characterised by the development of self concept through identification with family members' professions; *Exploration* (15-24 years), ranging from the ages (15-24 years), characterised by self-examination, experimentation of different role and career exploration; *Establishment* (25-44 years) years characterised by the acquisition of a suitable job and efforts to establish it as a permanent position; *Maintenance*, (45-64 years), characterised by consolidation of the career; and *Decline* (65 years onwards), characterised by decreased activity and preparation for retirement. Another two concepts of Super (1957, 1981, 1990) are *career maturity* and *thematic extrapolation method*.

Super (1990) defined *career maturity* as “the individual’s readiness to cope with the developmental task with which they are confronted because of their biological and social developments and society’s expectations for people who have reached a certain developmental stage” (p. 213). The concept of maturity in Super’s theory was viewed as a description of an adult behaviour. Furthermore, his concept of maturity suggests that development is normal and attained once one reached adulthood. Savickas (1997, 2005), argues the need to replace the construct of maturity with adaptability. He stated that maturity is never achieved as people are constantly learning new information.

In the *Thematic extrapolation method*, Super (1957) used the work of sociologists, psychologists and economists who analysed the occupational histories of individuals and employed a similar method to vocational guidance. This method has been “called *life history method*, but it may be best described as *extrapolation based on thematic analysis*” (Super, 1957, p. 170). The underpinning assumption of this method is that by analysis clients’ themes from their past can help to understand their future career behaviour (Watson & Stead, 2006a). However, *thematic extrapolation method* did not draw much attention within the career development literature until recently, with the reformulation of Super’s theory (Jepsen, 1994, Savickas, 2002 in Watson & Stead, 2006a). This construct enhances the idea of narrative and constructivism (Watson & Stead, 2006a).

Super (1957, 1981) emphasized self concept as an important aspect of career development. He also argued that people choose careers that are congruent with their self-concept. Therefore, career choice “can be conceptualized as an attempt to implement the individual’s per-

ception of self” (Watson & Stead, 2006a, p. 53). Given that self understanding differs in cultural contexts and is also gendered, and considering that the individual has more than one self concept based on the different roles that he or she is required to perform (Super, 1996 in Watson & Stead, 2006a), it is important to investigate the career development of Black African female psychologists and how they balance the multiple and possible gendered perspectives of selfhood, in the process of becoming a psychologist. Super (1981, 1990) proposes a model of life career rainbow dealing with life-span, life-space approach to career development. This model entails nine major roles: child, student, leisurite, citizen, worker, spouse, homemaker, parent and pensioner played out in four theatres: home, community, education and work (Super, 1981, 1990). This model is relevant to the Black African female psychologists’ holistic description of career development as it caters for the multiple roles people engage in throughout their life span (Osipow, 1987).

In studying the career development of women it is important to consider the constructs of role and role salience, and the importance attached to a particular role (Watson & Stead, 2006a). Role conflict results from playing different roles in a particular stage (Super, 1981). The basic assumptions including a separation of work and family roles in people’s lives; reverence for individualism and autonomy; the centrality of the role of work in people’s lives; linear, progressive and rational nature of the career development process; structure and opportunity (Betz, 2002; Cook, Heppner & O’Brien, 2002; Naidoo & May, 2006; Whitmarsh, Brown, Cooper, Hawkins-Rodgers & Wentworth, 2007) need to be problematised in theorising the career development of women, given the fact that they are likely to participate equally in both the public (work) and private (family) spheres (Betz, 2002).

2.5.2. Social Learning Theory

The social learning theory, developed by Krumboltz, Mitchell and Gelatt (1975), asserts that career development is a result of four factors: *genetic endowment and special abilities* refers to inborn qualities (Watson & Stead, 2006b); *environmental conditions and events* are factors of influence that are often beyond the control of the individual (Zunker, 1998); *learning experiences* refer to both instrumental and classical (associative) learning (Isaacson & Brown,

2000; Watson & Stead, 2006b); and finally, *task approach skills* refer to those skills developed by the individual which are used in career decision process (Zunker, 1998).

Some constructs such as race, gender, and social policies are particularly relevant to the career development of Black African female psychologists. These constructs influence career decision (Osipow, 1983; Watson & Stead, 2006b) since women have no control over their gender, some control over environmental forces, and more control over their learning experiences and task-approach skills (Sharf, 1997). Therefore, it is important for a counsellor to identify and clarifying possible misconception underpinning the clients' career assumptions (Mitchell & Krumboltz, 1990; Osipow, 1983; Watson & Stead, 2006b).

2.5.3. Social Cognitive Theory

The underlying assumptions and construct of social-cognitive theory, developed by Lent, Brown and Hackett (1995, 1996), are embedded in Bandura's (1986) general social-cognitive theory (Zunker, 1998). This theory "postulates the pivotal function of an individual's belief in her or his ability to perform effectively" (Slan-Jerusalim & Chen, 2009, p. 495). The central constructs are self-efficacy, which refers to a set of beliefs about task performance (Betz, 2005); outcome expectations, referring to personal beliefs about a particular result of behaviour (Watson & Stead, 2006c); and goals, which help to organise one's behavior to guide actions (Slan-Jerusalim & Chen, 2009). All these constructs have an impact on career development (Zunker, 1998).

2.6. Implications for Career Development of Black African Female Psychologists

While the abovementioned theories have contributed to the growth of career counselling as a speciality in Psychology, they have been criticised for the fact that, in general, the empirical studies on which the theories are based relied primarily on White male participants (Bimrose, 2001; Fitzgerald, Fassinger & Betz, 1995; Gies, 1990). Therefore, the applicability of the theories' constructs and assumptions to females has been disputed (Coogan & Chen, 2007). Another criticism is the lack of African perspectives in the theories (Langley, 1999). The importance of understanding people from their worldview has been emphasised (Lee, 1999;

Pedersen, 1988; Steere & Dowdall, 1990). A worldview provides a framework for the person's behaviour and perceptions of life. The individualistic values which are the philosophical foundations of most career theories have also been criticised in relation to their appropriateness in different cultural contexts including Africa. The theories generally assume that the "individual is a free and autonomous agent" (Akhurst & Mkhize, 2006, p. 146), which is in contradiction with the philosophy of connectedness which underpins most collectivist societies. Another critique is failure to account for social class (Bimrose, 2001).

As the review above indicates, assumptions embedded in career counselling may render career counselling practices either insufficient or irrelevant to the experiences of Black women (Cook et al., 2002). For example, portraying career decision making as an individual process is not consistent with other cultures of the world (Cook et al., 2002; Bingham & Ward, 1994). Women's career decision making may be influenced by the family, group and collective (Betz, 1994; Cook et al., 2002; Zunker, 2002). "For many women meeting and balancing the demands of family and work are the most salient, and often the most stressful, aspects of at least part of adult life" (Betz, 2002, p. 335). The current study is informed by narrative approaches (Polkinghorne, 1988) in order to understand how Black African female psychologists make sense of their own career development. The following section will address the recent career development theories.

2.7. Emerging Theories

The workforce has changed in terms of its gender and multicultural composition (Zunker, 1998). As a result, both career counselling and career development in the 21st century are encountering many challenges in addressing these changes (McMahon, 2006; Pryor & Bright, 2003; Savickas, Nota, Rossier, Dauwalder, Duarte, Guichard, Soresi, Esbroeck & van Vianen, 2009). However, a couple of theories have been suggested to address these challenges (Cohen, Duberley & Mallon, 2004; Brott, 2001; McMahon & Watson, 2008; Mkhize & Frizelle, 2000; Peavy, 1992; Savickas, 2005; Sharf, 2006). These theories are informed by the post-modernism worldview (Stead & Subich, 2006). Postmodernism is a term used to describe those thinkers that sought to "justify plurality and multiplicity in art and aesthetics" (Desbroulais, 2001, p. 17).

According to Freedman and Combs (1996), a postmodernist believes that there are limits on the ability of human beings to measure and describe the universe in any precise, absolute and universally applicable way; a postmodernist chooses to look at specific, contextualised details more often than grand generalisations, difference rather than similarity; while modernist thinkers tend to be concerned with facts and rules, postmodernists are concerned with meaning.

In line with postmodern worldview, the narrative-hermeneutic, social constructionism and constructivism theories have been suggested as a paradigm to inform both the research and practice of career counselling and development. (Brott, 2001; Cohen et al., 2004; Cochran, 1990,1997; McMahan, Watson & Patton, 2005; Mkhize & Frizelle, 2000; Young & Collin, 2004). A number of theories have been developed based on these approaches. It is impossible to review all of them. The next section will discuss some of these theories.

2.7.1. Narrative Psychology

According to Clandinin and Roiek (2007), the use of life narratives in psychology is dated back to the work of Freud (1910), who employed psychoanalytic theory to interpret individual case studies and Murray (1938) who used life narrative to understand personality development. Most recently, Sarbin (1986) argued that narrative is the root metaphor to understand human experience (Rehfuss, 2009).

Narrative psychology is concerned with the structure, content, and function of the stories that we tell each other and ourselves in social interaction (Murray, 2003b). Through narrative we not only shape the world and ourselves but the world and ourselves are shaped for us through narrative (Bruner, 1990; Clandinin and Connelly, 2000; Murray, 2003a; Sarbin, 1986). Thus, narrative is a central human means of making sense of the world (Gergen & Gergen, 1986; Polkinghorne, 1988; Sarbin, 1986). According to Bruner (1990) narrative forms of knowing refer to making sense of the world by connecting events over time through stories; narrative “specialises in the forging of links between the exceptional and ordinary” (p. 47). “Narrative is a way of organising episodes, actions, and accounts of actions; it is an achievement that brings together mundane facts and fantastic creations; time and place incorporated. The nar-

rative allows for the inclusion of actors' reasons for their acts, as well as the causes of happenings" (Sarbin, 1986, p. 9).

Narrative has been embraced by career theorists and practitioners such as Bujold (2004); Cochran (1990, 1997); Collin and Young (1992); Mkhize and Frizelle (2000); Mkhize (2005); Peavy (1992); Savickas (2005), as a method of providing a holistic understanding of the individual career (Rehfuss, 2009).

2.7.1.1. Narrative counselling

In narrative counselling, clients tell a story about their career development including past, present and future events (Sharf, 2006). The narrative approach focuses on the client's career life story. Therefore, career is seen as a story (Sharf, 2006). This view of career is an excellent metaphor for counselling (Brott, 2001; Cochran, 1997). This further implies that there is a *narrator or author* of the story (client); a *setting* where the story takes place, including important people like family, friends and work colleagues. Meaning can be derived from the stories by paying attention to what the client feels as important or unimportant in their narration of career (Sharf, 2006). Similar to stories, careers are comprised of two elements: action and time (Gergen & Gergen, 1986; Murray 2003b; Sharf, 2006). The client's actions take place in his or her environment within a time frame (Ricoeur, 1991). The action is goal directed and the client might use instruments such as abilities, friends, family or employees to reach the goal (Sharf, 2006). The characters in the story interact with each other to achieve the goal; action takes place when the client (main character) interacts with others within his or her environment (the setting) to achieve a goal (Cochran, 1990; Gibson, 2004; Polkinghorne, 1988).

2.7.1.2. Goal of assessment in narrative counselling

The story includes the client's past life, the current way the client sees himself or herself, and future plans or desires (Cochran, 1990). The counsellor listens to the story to identify important information and life patterns focusing on the meaning of the event instead of their chronological order (Mahoney, 1995; Sharf, 2006). Another goal of assessment is for the cli-

ent and counsellor to construct a sense of the client's identity, consisting of both the story that the client tells and his or her approach to the story telling (Bujold, 2004; Sharf, 2006). The last assessment goal is to learn about the client's future goals (Neimeyer, 1995).

2.8. Hermeneutic and Dialogical Approaches to Understanding Career Development

Hermeneutics has been employed by different disciplines. It was initially developed by Jewish scholars for the interpretation of scriptural (Bible) or narrative and legal texts (Crotty, 1998). This was known as the science of biblical interpretation. The extension of hermeneutics beyond biblical interpretation is attributed to Friedrich Ast (1778-1841) and Friedrich Schleiermacher (1768-1834). The former has developed hermeneutics as a method that illuminates all human understanding. He argued that understanding takes place through the use of the same language by the narrator and the listener; this is the basis for the development of empathy and understanding by the listener (Crotty, 1998). According to him, the same empathy can be employed to text interpretation. This indicates that hermeneutics is both grammatical and psychological which elucidates the intentions and assumptions of the narrator (Crotty, 1998).

Hermeneutics is especially useful for exploring phenomena that have complex, multi-layered meanings and can be viewed from a number of different perspectives (Gannon, 2009). In South Africa, Mkhize and Frizelle (2000) have developed hermeneutic and dialogical approaches to career development. The two approaches are both a theory and a methodology (Stead & Subich, 2006). They employ the narrative approach as a method of counselling and data collection. Mkhize and Frizelle (2000) argue that narratives embed and position clients in cultural and historical contexts. This theory highlights the importance of history, relationships, and language, and the clients are viewed as connected to their contexts (Stead & Subich, 2006).

Hermeneutics has been applied to the understanding of career development (Thrift & Amundson, 2005). Collin and Young (1992) argue that the employment of hermeneutic approaches to career is based on the fact the social meaning is both historical and socially constructed. Gadamer (1993, in Fleming & Robb, 2003) claimed that understanding is only pos-

sible through dialogue, with can refer to both dialogue between the two people or reader and text. Understanding is dynamic, therefore can never be totally attained (Fleming & Robb, 2003). “All understanding is interpretation, and all interpretation takes place in the medium of a language which would allow the object to come into words” (Gadamer, 1977, p. 350). Gadamer argues that understanding is influenced by one’s horizon of understanding “which includes and comprises everything that can be seen from one perspective” (Gadamer, 1990, in Fleming & Robb, 2003, p. 117). Gadamer claims that a fusion of horizons take place when one’s own horizon is understood in order to understand that of another (Turner, 2003). However, this does not entail a total immersion in one perspective, as it is important to review information in order to arrive at new perspectives. Hermeneutic dialogue is thus always open to new ideas and change.

Like Gadamer, Ricoeur (1994, in Geanellos, 2000) also stated that “interpretation is the hinge between language and lived experience” (p. 66, p.113). According to him the text has multiple interpretations; the right of the author is not the only one able to accurately interpret the text. However, he stressed that interpretation would be different. “Career research needs calls for awareness of dialectic between individuals and their context in this constructive process, and it can only be achieved through interpretation” (Collin & Young, 1992, p. 2). It is through construction of narrative and stories and interpretation that people make sense of their careers (Gergen & Gergen, 1986). Narratives propose particular representations or interpretation of the world; express a truth point of view, of a specific location in space and time; they are always embedded in the social-historical (Coffey & Atkinson, 1996; Jovchelovitch & Bauer, 2000).

2.8.1. Career Development and the Meaning of Personhood

The concept of personhood or the self is central to career development theories developed during the modern and postmodern era. Mkhize and Frizelle (2000) have employed the concept of personhood based on the Afrocentric and social constructionism perspectives. They argue that personhood is not intrinsic but exists in relation to others.

From a psychological perspective, James (1890/1902, in Hermans, 1996) was the first one to make a distinction between the terms 'I' and 'Me' as the two main components of self. The 'I' referring to the self-as-knower, constantly organises and interprets experience in a merely subjective manner. On the other hand 'Me' refers to the self-as-known and includes everything in the environment that one possesses (Hermans, 2004).

Hermans, Kempen and Van Loon (1992) have expanded the narrative framework employed to the concept of 'I' and 'Me' by referring to the work of Bakhtin (1929/1973). The relevance of his work to narrative is the concept of multiple voices developed in his novel. Similarly, the key aspect of Mkhize and Frizelle's (2000) hermeneutic and dialogical approaches is the work of Bakhtin (1981). The central concept of his work is the independent and mutually opposing viewpoints within a single person (Hermans, 1996). According to Bakhtin (1929/1973), the characters in the novel are "ideologically authoritative and independent" (p. 3). Each character is viewed as the author of his or her own ideological perspective (Hermans, 1996).

From the dialogical perspective, development is viewed through the process of dialogue. Mkhize and Frizelle (2000) suggest that development takes place as the individual interacts and internalises social and cultural voices. "These voices, which may be composed of utterances by parents and grandparents, including collective group understandings as reflected in cultural and religious prescriptions, are preserved in the psyche, where they engage in a dialogue with each other" (Mkhize & Frizelle, 2000, p. 7). Bakhtin (1929/1973) argues that the dialogue is characterised by multiple voices that take turns to speak and listen. The one speaking is viewed as the dominant voice while the listening voice is temporarily less dominant. This same principle has been applied to career development narratives, whereby a narrator can speak through different voices and positions (Hermans, 2001; Mkhize & Frizelle, 2000). "This process of producing unique utterances, whereas at the same time the speaker is speaking in social languages, involves a specific kind of multivoiceness that Bakhtin terms ventriloquation" (Hermans & Kempen, 1993, p. 77). Ventriloquation is a process whereby individuals speak not only in their voices, but also internalise and express the views or perspectives of the dominant others in their speeches.

From the Afrocentric perspective, self is view as collective. Cooley (1902/1922 in Onorato & Turner, 2001) argues that group self or “we” is simply an ‘I’ which includes other persons. One identifies himself [herself] with a group and speaks of the common will, opinion, service, or like in terms of “we” and ‘us’” (p. 149). Similarly, Sedikides and Brewer (2001) suggest that “collective self is achieved by inclusion in large social groups and contrasting the group to which one belongs, the in-group, with relevant out-groups” (p. 1). The next section will review career development theories based on the social constructivism perspective.

2.9. Social Constructivism

According to Guterman and Rudes (2008) and Mahoney (1988, in Mahoney, 1995), constructivism is a tradition in cognitive science that has been traced back to the writings of Vico (1725/1948), Kant (1791/1969), Vaihinger (1911/1924), Bartlett (1932), Korzybki (1933), and Piaget (1937/1971). In psychology, Mahoney (1995) suggests that constructivism is a family of theories and therapies that emphasise at least three interrelated principles of human experience: first, humans are proactive participants in their own experience; second, the vast majority of the ordering processes organising human lives takes place at levels of awareness; third, that human experience and personal psychological development reflect the ongoing operation of individualised, self-organising processes. These organising processes always reflect and influence social systems.

Moreover, Neimeyer (1995) suggests the following constructivism approach to psychology principles: knowledge is based on the individual experience and action; there are multiple truths, based on contextual, historical and paradigmatic perspectives; it focuses on generating local knowledge; individuals are viewed as active agents thus, capable of directing their own lives; language is the medium through which social reality and systems of differentiations are constructed.

According to Chen (2003), the social constructivist perspective views career as a socially constructed process that reflects both individual actions and a person’s interactions with others; meanings represent the essence of the construction of this social reality, whereas language functions as the primary way of communicating meanings and understandings. Rather than objectively measuring and assessing a person’s traits, career development is viewed as a

complex, dynamic, and ever-evolving process and the person's subjective intention and perspective are the essential vehicles in this process.

Savickas et al. (2009) suggest that "career development" needs to be replaced by "life trajectories." Guichard (2009) suggests that rather than focusing on career development one should rather focus on understanding how individuals build their lives through work. Richardson (2004) viewed the subjective experience of career construction as a dialogue through language. Furthermore, career is constructed as individuals make choices that express their self-concepts which are constructed through the specific experiences encountered within their environment (Savickas et al., 2009). From the social constructivism perspective career identity is viewed as dynamic derived from the clients' stories shaped by contexts within which multiple experiences take place. The following section will describe career theories based upon this approach, namely, personal construct psychology, career counselling applying the system theory framework of career development, career construction theory.

2.10. Personal Construct Psychology

From a constructivist perspective the role of work is seen not only in terms of how it fits in the individual's life but also in terms of how the individual's life fits into the world of work (Kelly, 1955; Savickas 1993). Kelly's (1955) work has paved the way for constructivist theories of counselling and therapy. It suggests that individuals have different worldviews which he referred to as *constructive alternativism* (Sharf, 2006). He argued that personal constructs are ways in which individuals interpret and view their lives. They are developed and employed in the understanding of people, events and making sense of their world. These constructs are unique to the individual and are constantly being modified to enhance predictions. The more predictive a set of constructs are the more likely they are to be stable. Constructs are bipolar –reflecting opposites, such as smart versus stupid. These constructs are clustered into themes as they apply to every area of an individual's life.

Furthermore, individuals' careers give them both life role clarity and meaning. In line with career theory the phrase *vocational construct system* was described by Kelly (1955) as inclusive of work role and vocational choice constructs. This helps individuals to find purpose in

work, exercise control over the way they work, evaluate choices, do work, and develop a sense of identity through work (Sharf, 2006). The next section will present the system theory framework to career development.

2.11. Career counselling: Applying the System Theory Framework of Career Development

This theory is based on constructivism and addresses career as a holistic concept. According to McMahon (2005), it is based on the work of McMahon, (2002), McMahon and Patton (1995) and Patton and McMahon (1997, 1999). “It states that counsellors should take a holistic view and locate all parts within the whole system, to examine the connectedness and recursiveness between the parts, and to encourage clients to coconstruct meaning based on the whole and its parts” (McMahon, 2005, p. 34). The client and the environment are viewed as interdependent and interactive (Patton, McMahon & Watson, 2006).

The system theory framework focuses on both content and process influences as “many complex and interconnected systems within and between which career development occurs” (Patton et al., 2006, p. 68). *Content influences* include interpersonal variables such as personality, gender, race and age; *contextual variables* comprise *social influences*, such as family and peers; *environmental or societal influences*, for instance geographic location or socioeconomic status (McMahon, 2005). The content influences are part of the individual system. As aforementioned, in the system theory the individual is perceived as a system with subsystems including interpersonal relationships.

This theory employs a qualitative assessment tool to career development counselling. This reflection activity referred to as *My System of Career Influences* (MSCI) was developed within four year in Australia and South Africa (McMahon, Patton & Watson, 2003; McMahon, Watson & Patton, 2005). This allows for the client to create their own career stories through reflection.

The MSCI booklet consists of twelve pages, with brief information, instructions, examples and section for the individuals to record their reflections (McMahon & Watson, 2008). It has

three sections: first section is titled *my present career situation* whereby reflection on occupational aspirations, work experience, life roles, previous decision making and support networks available takes place (Patton et al., 2006). The second section is namely: “*thinking about who I am* (the individual system), *thinking about the people around me* (the social system), *and thinking about society and the environment* (the environmental-societal system) and *thinking about my past present and future* (context of time)” (McMahon & Watson, 2008, p. 188). The individual reflects on thesis title and a summary is written with the title: *representing my system of career influences* (McMahon et al., 2003). The third section provides the individuals with an opportunity to reflect on the knowledge attained through telling their career stories, discussing it with significant others (system of influence) and considering action plan (Patton et al., 2006).

Approaching career development work from a systems theory perspective affords individuals the opportunity to ascribe their meaning to scores and test results, and to elaborate on a broad range of intrapersonal variable (McMahon et al., 2005). Furthermore, the client describes the influences through dialogue by recounting their experiences and meanings attached to these influences (McMahon & Watson, 2008).

Patton and McMahon (1999 in Patton et al., 2006) described the advantages of employing the systems theory framework as a metatheoretical account of career development. First, practitioners are encouraged to draw from a theory that is mostly relevant to the client’s need rather than the practitioner’s preferred approach. Second, it contextualises existing theory and illustrates possible interconnections. Third, this theory is applicable to macro and micro levels. Fourth, systems theory is both a theoretical and practice approach to career. Fifth, systems theory as a framework of career development invites individuals to construct their personal theories of career development through the narration of their career stories and the elaboration of meaning. This systems theory framework is relevant to Black African female psychologists because it addresses issues such as gender, race and class. It also provides the clients an opportunity to tell their own stories.

2.12. Career Construction Theory

This theory is based on the work of Super (1957) on career development. It “addresses how the career world is made through personal constructivism and social constructionism” (Savickas, 2005, p. 43). Career, according to the construction theory, refers to “patterns of experiences into a cohesive whole that produces a meaningful story” (Savickas, 2005, p. 43). It is viewed from a contextualised perspective, whereby development results from adaptation to the environment. It also focuses on interpretative processes, social interaction and negotiation of meaning. Career is constructed as individuals make choices that implement their self-concept supporting their goals in the social reality of work roles (Savickas, 2005).

2.12.1. Life Themes

This is another concept from Super’s (1957) career development theory. In career construction theory this concept is translated into narrative that clients produce about their work life and focuses on the ‘why’ of vocational behaviour. Career stories highlight the individual process of career choices and adjustment to work roles as well as meaning attached to the choices (McIlveen & Patton, 2007a). Life themes provide a podium for clients to subjectively construct personal meaning based on past memories, present experiences and future aspirations about their work life (McIlveen & Patton, 2007b). “In telling career stories about their work experiences, individuals selectively highlight particular experiences to produce a narrative truth by which they live” (Savickas, 2005, p. 43). Consequently, this process entails construction of meaning. Counsellors employing this theory listen to the client’s narrative for storylines of vocational personality type, career adaptability and life theme (McIlveen & Patton, 2007a; Savickas, 2007).

2.12.2. Vocational Personality

The career construction theory employs the concept of vocational personality when referring to “individual’s career-related abilities, needs, values, and interests” (Savickas, 2005, p. 47). The career construction theory pays attention to individual differences in vocational traits. As aforementioned, vocational personality in career construction focuses on “implementation of

vocational self-concepts, thus providing a subjective, private, and idiographic perspective for comprehending career to augment the objective, public, and nomothetic perspective for understanding occupation” (Savickas, 2005, p. 44).

2.12.3. Career Adaptability

The third central construct of this theory is adaptability referring to “attitudes, competencies and behaviours the individuals use in fitting themselves to work that suits them” (Savickas, 2005, p. 45). Furthermore, career adaptability is defined as the “readiness to cope with predictable tasks of preparing for and participating in the work role and with unpredictable adjustments prompted by changes in work and work conditions (Savickas, 1997, p. 254). This theory does not focus on matching the individual to the environment but on the individual adaptation to environmental context (Sharf, 2006). It is particularly relevant to the Black African people in general and Black African female psychologists in particular because it provides an opportunity for them to construct their own career development stories. The next section will review the social constructionism approaches to career development.

2.13. Social Constructionism

According to Guterman and Rudes (2008) and Lyddon (1995), social constructionism can be traced back to the work of Berger & Luckmarm (1966) and in psychology to Gergen (1982, 1985, 1991). “Social constructionism can be thought of as a theoretical orientation which to a greater or lesser degree underpins all of these newer approaches which are currently offering radical and critical alternatives in psychology and social psychology, as well as in other disciplines in the social sciences and humanities” (Burr, 1995, p. 1).

Social constructionism emphasises “that the way individuals experience their world is neither objective nor subjective but is instead the result of the intersubjectivity of their experience, meaning what is accepted as reality is the result of negotiations between individuals” (Campbell & Ungar, 2004, p. 20). Cohen et al. (2004) put it this way: “in essence we see social con-

structionism as concerned with how the world comes to be endowed with meaning, and how these meanings are reproduced, negotiated and transformed through social practice” (p. 411).

2.13. 1. Self

The concept of self has changed over the course history in line with different disciplines (Cushman, 1991; Gergen, 1991). From a social constructionism perspective the self is perceived as “anchored in a social context in which individuals derive a sense self from their own subjective experiences, their social roles, and from various constraining and fostering social conditions” (Blustein & Noumair, 1996, p. 433).

The idea that self is fundamentally a social phenomenon has been central to the works of Mead (1934; Branaman, 2001). Mead (1934) argued that human communication and role-taking were essential to the development of the self. He further asserted that self is only experienced in relation to others and society. In his own words, “the individual experiences himself [herself] as such, not directly, but only indirectly, from the particular standpoints of other individual members of the same social group, or from the generalized standpoint of the social group, as a whole to which he belongs” (Mead, 1934, p. 138).

2.13.2. Career and Carer Development

From a social constructionism perspective career “is constituted by the actor [actress] himself [herself], interaction with others, as she moves through time and space ...The social world is not as fixed or objective entity, external to individuals and impacting on them in a deterministic way, but as constructed by individuals through their social practices” (Cohen et al., 2004, p. 409)

Employing social constructionism to career and career development, Coupland (2004) argues that career is a social construct and its meaning is constantly negotiated locally and through this process understanding may be gained. Collin and Young (1992) argue that the understanding of career derives from an understanding of the stories people tell about themselves.

As aforementioned, these stories are informed by collective messages received from significant others and social institutions have an impact on the self, which only exists in social interactions (Freedman & Combs, 1996). Therefore, self is understood as a story told by a person about himself or herself constructed through social interactions (Campbell & Ungar, 2004).

2.13.3. Language

Another important assumption of social constructionism is language. From a social constructionist perspective, construction and meaning take place through language. It creates and reflects reality (Burr, 1995; Gergen, 1985). In the quest to understand how individuals understand career and account for their careers, it is important to consider how people talk about their careers (Cohen et al., 2004; Collin & Young, 1992). “Within career accounts, we are not concerned to access specific facts; rather, we are concerned with interpretation and meaning making” (Cohen et al., 2004, p. 411). Therefore the choice of words people use to describe their career and meaning attached to it is important, as career identity is forged through words (Campbell & Ungar, 2004). They argued that words are context based. In other words, to understand the meaning of a particular word one needs to contextualise it and the same applies to the process by which career is to be understood. The next section will present the multicultural approach to women of colour’s career development.

2. 14. Multicultural Career Counselling for Women of Colour

This model was developed by Bingham and Ward (1994), to address women’s needs such as their different perspectives about work, career options, integration of family and career, as well as their diverse perspectives on gender, race, feelings of self-efficacy, empowerment and how they are shaped by race, culture and gender. These factors were not part of traditional career development theories (Zunker, 2002). From the multicultural perspective, *self* is viewed as ‘*self-in-relation.*’ In other words, it is intertwined with family, community and ancestors (collective self) (Sue, Ivey & Pedersen, 1996). The psychologist’s multiple roles such as advisor, advocate, facilitator of indigenous support and healing systems, consultant, and change agent are crucial to the client (Sue & Sue, 2003).

This model rests upon a couple of assumptions when counselling women of colour. First, career decision is viewed as a holistic process, thus the whole system needs to be addressed. Second, the counsellor must be familiar with theories of career development. Third, the counsellor needs to be open minded, empathetic, and understanding towards the client and his or her personal world view and how it is shaped by culture, ethnicity, race and gender. Fourth, the counselling sections should focus on gathering relevant information such as motivators, inhibiting factors, socio-political and economic policies which might impact the client's career decision. This can be done by employing an adequate career assessment tool.

2.14.1. Racial Identity and Vocational Behaviour

Recent literature has highlighted the importance of racial identity as part of career development (Bingham & Ward, 1994; Helms & Piper, 1994; Leung 1995). Helms (1995) has developed a racial identity interaction model comprising of four stages: "first, racial identity statuses structure people's reactions of one another as well as to external events; second, people form harmonious or disharmonious alliances with one another based on the tenor of their expressed racial identity; third, racial reactions occur within the context of direct or vicarious interpersonal activities; fourth, pattern of reactions within an interpersonal context can be classified according to quality"(p. 191). Helms and Piper (1994) argue for the importance of racial identity and salience in relation to career options.

2.14.1. 1. The effects of racial discrimination

The effects of racial discrimination on the career behaviour of ethnic groups are elaborated in a sociological perspective of career attainment by Hotchkiss and Borow (1990). This sociological perspective suggests that occupational segregation based on race, gender and social class is perpetuated by the structure of the economic system characterised by: *core economy* referring to people who exercise control over a significant amount of resource and *periphery economy* consisting of people who finances are controlled by a set of rules from core economy group (Isaacson & Brown, 2000; Zunker, 2002).

According to Leung (1995) the sociological perspective offers a framework for understanding the process of social discrimination and oppression against members of people of colour. Structural discrimination is partly responsible for the under-representation of people of colour in professional and managerial positions. Another explanation could be the social experience of racial discrimination that people of colour encounter. This restricts their range of occupational choices, making them feel hopeless about their future career. Internalisation of a sense of inferiority may lead to poor or inaccurate vocational self-concept (Helms & Piper, 1994; Leung, 1995). The experience of being discriminated against racially also plays an important role in the formation of racial identity, a construct that has a significant influence in the psychological and social functioning of people at the receiving end of discrimination (Helms, 1990 in Helms, 1995). As a counsellor one needs to address the effects of racism on both the individual (vocational self) and system levels (Bingham & Ward, 1994). The next section will address the role of spirituality on the career development process.

2.15. Spirituality and Career Development

The concept of spirituality refers to a relationship with God, while religion is a set of practices informed by a particular human belief system. The concept of spirituality has recently been employed in mental health literature to provide a holistic treatment to individuals (Schiele, 2000). Similarly, in career guidance and development literature, both concepts are also being integrated (Duffy, 2006; Fox, 2003; Lips-Wiersma, 2002). Although the introduction of these concepts seems to be new, they are not; as they date back to 16th century Protestant Reformation where both lay and religious occupations were seen as equal in the eyes of God (Whilock, 1961 in Fox, 2003). Within the Christian faith the biblical meaning of vocation is calling (Fox, 2003). The next section will review the theory of spirituality and career development process.

2.15. 1. Theory of Spirituality and Career Development

The spirituality perspective views the self as interconnected (Collins, 2000; Lips-Wiersma, 2002). In the same way, “a career can only exist as part of nested inseparability or connectedness” (Bloch, 2004, p. 346). On this basis Bloch and Richmond (1998, as cited in Bloch,

2004) developed an approach with seven connectors between spirituality and work, focused on connecting the different aspects of career development: the first, *change*, requires one to be open to change both within self and surroundings; second, *balance* refers to equilibrium among all spheres of life; third, *energy* refers to the feeling of having enough strength to attain desired goals; fourth, *community* refers to being a part of a system; fifth, *calling*, is about believing that one is called to work through the expression of talents, interests and values; sixth, *harmony* refers to a work setting that is congruent with ones' talents, interest and values; seventh, *unity* refers to the belief that one's career has a purpose in serving others. The next section will address factors identified by Betz (1994) as particularly relevant to women's career development.

2. 16. Family Background

Each individual is part of a family or a community. The childhood years for most people are spent in either of these two units characterised by specific value systems and worldview. These are often inculcated upon the individual. As a result career development cannot be described without an overview of the family role.

There are diverse definitions of family in the literature. Family refers to a group of people with close social or personal ties not necessarily sharing a blood relationship (Reber & Reber, 2001). Most African families are constituted of both male and female members with each having a specific role to play in the development of children. Career development is influenced by the family of origin (Betz & Fitzgerald, 1993).

Black and Magnuson (2005) highlighted the role of model within families who provide guidance, accountability and inspiration. Also the role of education, persistence, personal support and feedback was highlighted. It further found that the participants focused both on empowering themselves and others in order to accomplish their achievement.

Bhalalusesa (1998) explored the experiences and challenges of women from developing countries pursuing high education in United Kingdom. Her findings show that women had intrinsic motivation to succeed in their career and professional development as independent

persons. The participants made reference to the support and encouragement received from their parents. At times the father played an influential role in their success. Similar educational expectations were placed on their brothers and them. Some commented that the father had made no difference between the two genders.

Fisher and Padmawidjaja (1999) examined parental factor that influence career development among African American and Mexican American college students. Findings suggested that parents were influential in the following career domains: encouragement, educational expectations, critical life events, vicarious learning and work identity.

All these studies suggest the importance of support for women and its impact on their career development. They also emphasise the Afrocentric worldview that human beings are interdependent and interconnected. Although family has been seen as an important aspect of career development for women, criticism has been raised regarding the fact that there are areas in Africa today where children raise other children (Meintjes, Hall, Marera & Boule, 2010). However, this debate is beyond the scope of this dissertation. The next aspect of Black women career development is mentors and community influence.

2.17. Mentors and Community Influence

Mentoring refers to a “formalised process whereby a more knowledgeable and experienced person actuates a supportive role of overseeing and encouraging reflection and learning within a less experienced and knowledgeable person, so as to facilitate that persons’ career and personal development” (Roberts, 2000, p. 162). The process also involves provision of relevant information by the mentors as a way to ease the transition into the new environment, thus minimising the isolation that the process might trigger (Wasburn, 2007). Through mentoring, women are equipped to navigate the predominant andocentric world (Devos, 2004). Mentorship also facilitates networking and thus establishes academic and clinical opportunities for the mentored (Roberts, 2000).

Another aspect of mentoring and modelling according to Bandura (1997) involves the acquisition of two main skills: *fixed* skills as the name implies means that a person learns to do

something the same way and needs to reproduce that skill exactly the way he or she learnt it; *generative* skills on the other hand are flexible and can be used based on the circumstances. One of the core beliefs of the mentoring process is the aspiration of the mentored to emulate the mentor's behaviour. The mentor or role model needs to have appropriate occupational skills which are modelled to convey basic rules and strategies and aims at increasing a sense of personal efficacy (Bandura, 1997). Furthermore, it is suggested that trainees adopt modelled skills better if they see people similar to themselves portraying the desirable behaviour (Bandura, 1997). The similarities include gender, age, race and social class.

Similarities between the model and the observer have been suggested by research as a major influence on career development (Karunanayake & Nauta, 2004). Studies have shown that Black females are more influenced by same sex models (Obleton, 1984). Black and Magnuson (2005) suggested that women mentor other women more easily than men. DJangi (1993) argued that the racial faculty (staff) representation influences the students' perceptions of role models in a particular field. She asserted that a mainly White representation of faculty (staff members) offers an impression that the oppression is open primarily to that group, thus emphasising the Eurocentric nature of psychology. As such, the limited representation of other races in professions such as psychology is problematic. Black women are influenced by perceptions of racism and sexism in their choice of career (Evans & Herr, 1990).

A study conducted by Patton (2009), exploring the mentoring experiences among African American women in graduate and professional school revealed that psychosocial support was part of the mentoring process. This study also indicated that Black women would prefer Black males as mentor where Black female mentors were not available. Participants stated that Black male mentors would be able to relate to them regarding race issues. However, concerns about Black male's ability to understand issues of gender were raised. This view is supported by Robinson and Cannon (2005) who suggest that cross gender mentoring might be challenging as the mentor and mentored are literally different.

A study conducted by Aspenson, Raleigh, Gersh, Perot and Galassi (1993) with trainee psychologists, exploring of graduate psychology students' subjective experiences of the scientific-practitioner training model, indicated the relevance of modelling and mentoring for

professional development. It also found that most of the participants were influenced by mentors prior and during the training programme. Alfred (2001) stated the importance of psychologists taking the responsibility to orient others who are joining the same profession, providing guidance and support, and enabling them to accomplish their career aspirations. In other words, psychologists have the responsibility to give back to their community.

Although mentors are usually people in the profession who are able and willing provide guidance to others, Black and Magnuson's (2005) study highlighted the importance of having multiple mentors as each mentor is an expert in a different professional sphere. Similarly, Bova (2000) and Patton (2009) found that women in their studies also drew guidance and support from women in their communities, such as their grandmothers, mothers, sisters and friends. They asserted that lessons provided by these women focused on life in general, dealing with racism, humility, the value of education, independence, cultivating self-worth, and remembering their roots. Some participants also reiterated the spiritual advice received from their mothers. Support for psychosocial well-being emerged as the main reason for seeking external mentors. Bova (2000) found that the women who received support from the church and in the sorority were not affiliated with their academic programmes, but were encouraging and pushing them to succeed. Similarly, Patton (2009) also found that participants received this type of support from African American women at church, through sorority memberships, and among family members. Moreover participants in the studies established support networks through their sorority memberships and peer contacts. Another type of mentoring is peer mentoring consisting of sharing information with friends, writing and studying together, seeking advice and simply enjoying conversations with a person they could trust (Patton, 2009).

A study conducted by Dohm and Cummings (2002) explored whether a woman's choice to do research during her career as a clinical psychologist is associated with having had a research mentor. The findings suggest that mentoring may be an important factor in whether a woman with a doctorate in clinical psychology chooses a career that involves research.

Williams et al. (2005) explored the lived experiences of Black graduate students in a research institution using Black feminist thought as a framework. She found that the participants valued the mentoring received. As Alfred (2001) suggested, these study findings also stressed

the importance of transmitting the knowledge they have to others who choose the same career path through mentoring. Participants reiterate the importance of strong support systems at the institutions they were attending. They also indicated the need to give back to their African American communities.

A study conducted by Black and Magnuson (2005) explored the professional lives of ten women who had been leaders in the counselling profession. This study showed the leaders passion, investment, persistence and commitment to their work of empowering students to accomplish their academic work. Furthermore, it also indicated the intense desire to encourage, educate and empower those around them in order to support and encourage personal and professional growth. The mentored in the study stated that the leaders provided advocacy, mentoring and sponsorship of an interactional and interpersonal nature. Mentoring relationships offer many benefits, including opportunities for socialization into the profession through alignment with an experienced professional.

Quimby and DeSantis (2006) examined the undergraduate females' self-efficacy and role model influence as predictors of career choice. The findings indicate that self-efficacy and role model influence differ across different professions. Literature suggests the importance of female psychologists' mentorship as an enhancing factor to the successful career development (Bickel, Wara, Atkinson, Cohen, Dunn, Hostler, 2002, in King and Cubic, 2005). In line with the Afrocentric worldview, Black African women belong to a community and their existence is intertwined with other African people. Thus, their career development involves an interaction between them and the community. Alfred (2001) asserted that career development is not only about the individual but rather the community.

2.18. Education

The next important aspect of career development is education. It has been argued in the literature that the father's educational level often predicts the daughter's educational and career aspirations (Betz, 1994). Today, education is crucial for the individual's success in the world of work. Most professions require at least an undergraduate degree. In the field of psychology people are required to obtain a Masters degree including a year of practical work (internship),

at a minimum. The combinations of academic knowledge and acquisition of clinical skills are the fundamentals of professional psychology training. The theories taught in most programmes are mainly Eurocentric and Androgyny oriented (de la Rey & Ipser, 2004; Naidoo, 1996). They must be mastered before the beginning of the practical year.

The discourses based on the Eurocentric worldview in the discipline have generated tensions (Stevens, 2001). This is one of the dilemmas encountered by Black psychologists as a result of two opposing frames of reference. They are often forced to choose between their Afrocentric and the professional Eurocentric worldview. This choice often leads to alienation from both worldviews and their African communities (Seedat, 1990). This may result in Black psychologists experiencing psychological distress related to the conciliation of the two different worlds (Bulhan, 1980 in Stevens, 2001).

Burrell (1997) conducted a study with African American students exploring the experiences and perceptions of racism specific to graduate training in psychology. The participants in the study reported the lack of a multicultural approach to the psychology training and that the main approaches used were based on the western-European perspectives. Furthermore, they highlighted the resistance of white colleagues and faculty (staff) members to incorporate African American cultural perspectives as part of the teaching programme. The institutional racism experienced at the psychology training programme has implications for service delivery, particularly to other non white cultures. The study raised the question about the competence of psychologists to deal with these cultures. It further asserted that one of the implications is the perpetuation of racism in the mental health practice.

Furthermore, DJangi (1993) argued that psychology training curriculum is biased in favour of the White culture. She further asserted that psychology has been recognised as Eurocentric by multicultural researchers and as a result, most textbooks are culturally distorted when applied to other cultures. She argues that students have unsuccessfully tried to ask professors in their courses to provide a different worldview.

A study conducted by Gross (2005) explored clinical and counselling students' expectations and actual training experiences at practicum. The findings suggest that the expectations of

some students were met at their practicum centre while others found the programme too basic. Another finding was the issue of supervision mismatch; participants reported tensions between supervision based on clinical judgement versus empirically-validated research. Participants also provided feedback regarding the way they were treated by supervisors. The common theme seemed to be the lack of respect and feeling unvalued.

A study conducted by Thomas, Mack, Williams and Perkins (1999) explored Collin's model as a career development strategy and assessed the extent to which this strategy has been used as a tool within the world of academe. The findings suggest that African American women who adopt a personal and cultural perspective to research encounter many challenges, as most of the institutions consider their approaches non mainstream.

Black women professionals working in institutions where the predominant worldview differs from their own, adopt two behavioural responses considered to be part of life structures: assimilation refers to the adoption of White culture and traditions, norms and values at the expense of the African culture and the Black community; compartmentalisation refers to the establishment of rigid boundaries between the two cultures as they are considered to be mutually exclusive (Blackwell, 1981, in Bell, 1990). The Black women adopting this behavioural response move back and forth between these two cultural contexts. This also relates to the concept of double consciousness requiring Black professional women to familiarise themselves with the both cultures shaped by distinctive socio-historical milieu including racism and sexism (Bell, 1990).

2.19. Summary

This section presented an historical overview of Black women's current position in society and its implications to their career development. The traditional career theories were reviewed and critiqued and the emerging ones presented. Important factors relevant to women career development and studies were described.

CHAPTER III: METHODOLOGY

3.1. Introduction

This chapter presents the main theoretical frameworks underpinning the study methodology, namely Black feminist thought and the narrative hermeneutic approaches. The methodology and the rationale behind it are discussed. Furthermore, a description of the sampling, the data collection and analysis procedures will be presented. Lastly, the ethical issues are addressed.

3.2. Theoretical Frameworks in Qualitative Research Methodology

Theoretical framework refers to a system of concepts, assumptions, expectations, beliefs and theories that support and inform the research (Henning, van Rensburg & Smit, 2004; Maxwell, 2008). The study was based on two major theoretical frameworks: Black Feminist Thought and narrative/hermeneutic approaches. These frameworks are described briefly to show how they informed the study methodology. This is in line with the qualitative research design informing this study. In qualitative research, theory and method are not separated; they are intertwined (Maxwell, 2008).

3.2.1. Black Feminist Thought

Campbell (2004) and Henning et al. (2004) argued for feminist approaches in the study of women's experiences. This study was based upon the epistemology of Black Feminist Thought. Epistemology refers to "a branch of philosophy that is concerned with the theory of knowledge and tries to answer the questions about how we can know and what we can know" (Coyle, 2007, p. 11). Black Feminist Thought, developed by Collins (1986), aims to explain Black women's standpoint in regards to race, gender and class. It aims to provide a framework to situate Black women as emerging agents of knowledge (Collins, 2000, 2009). She explains that the sharing of experiences by Black women creates new knowledge which is pivotal to their empowerment. This framework provides an opportunity for Black African female psychologists to express the taken-for-granted knowledge. This was done through

their own voices in line with Afrocentric perspectives to understand events, rather than the Eurocentric and Andocentric perspectives. Collins (1986) and Brewer (1993) assert that Black women have a unique experience of discrimination aforementioned, which influences their life view.

The Black Feminist Thought epistemology has four core themes: (1) the lived experience as a criterion to meaning; (2) use of dialogue; (3) the ethic of caring and (4) the ethic of personal accountability. Lived experiences are the foundation for expert knowledge on a particular phenomenon. Collins (2000, 2009) asserts that for Black women the descriptions of lived experiences are more believable and credible than those who have simply read or thought about the experiences. This is particularly crucial to prospective Black African female psychologists to be aware of the challenges and rewards of their careers.

The second core theme, use of dialogue, is in line with the African oral tradition of story telling (Bakhtin, 1929/1973; Belenky, Clinchy, Goldberger & Tarule, 1986; Chase, 2005; Collins, 1989; Stead & Watson, 1998; Wilson & Washington, 2007). It is argued that the use of dialogue enables Black women to assess knowledge claims significant to their experiences. In this line an opportunity was given to Black African female psychologists to tell their stories about the phenomenon of career development.

The third core theme, the ethic of caring, comprising of three components: personal expressiveness, emotions and empathy, all of which are central to the knowledge validation process (Collins, 2000, 2009; Cozart & Price, 2005; Reviere, 2001). The first component is personal uniqueness rooted in African tradition which suggests that each individual is an expression of a common spirit (Collins, 2000, 2009; Mazama, 2001; Pittman, 2003). The second component of the ethic of caring is the appropriateness of emotional expression in dialogue as part of validating statements (Collins, 2000; Kambon, 2004). The last component of the ethic of caring is the development of capacity for empathy (Akbar, 1984; Collins, 2000, 2009; Sprague, 2010). These components form an important part of Black African female ideology. The last core theme is the ethic of personal accountability which asserts the importance knowledge generation and validation in line with the Black Feminist Thought epistemology (Clandinin & Roiek, 2007; Collins, 2000, 2009; Reviere, 2001).

What is the significance of Black Feminist Thought epistemology, adopted in this study? It enabled Black African women to generate independent and specialised knowledge, based on their own experiences and free from traditional descriptions (Campbell, 2004; Collins, 2000). Furthermore, Black Feminist Thought specialises in rearticulating the distinctive, self defined standpoint of Black women (Collins, 2000; Sprague, 2010). This provided a podium for rearticulating Black African female psychologists' existing knowledge about their career development experiences. In line with this framework the narrative-hermeneutic approach (Patton, 1990, 2002), described below, was also employed.

3.2.2. Narrative and Hermeneutic Approaches

As discussed earlier, traditional career development theories are based on positivist traditions (Bujold, 2004; Peavy, 1992). However, career development is not as simple as these theories indicate (McMahon, 2005). Career development is a multilayered process including multiple decisions, risk taking, individuals' unique ways of managing obstacles, unforeseen events and inner conflicts (Bujold, 2004). Authors such as Brott (2001, 2004, 2005), Cochran (1990, 1997), McMahon (2005), Savickas (2005) and, Stead and Watson (1998) have suggested the employment of qualitative approaches to career development assessment and research as a way of providing rich data and the participants' unique perspectives of the process. The use of narrative research methodologies has been suggested (Jovchelovitch & Bauer, 2000; László, 2008; Murray, 2003a, 2003b).

Polkinghorne (1988) defines narrative as “a scheme by means of which human beings give meaning to their experiences of temporality and personal actions” (p. 11). One way individuals “make sense and give meaning to their experiences is to organise them in narrative form” (Mishler, 1986, p.118). This includes events over time (Bruner, 1990). It is further argued that human beings are born into a storied world and live their lives through the creation and exchange of narratives (Murray, 2003b; Sarbin, 1986). The stories are important as they provide a retrospective perspective to development. Freeman (1993) argued that development is only possible through retrospection, as it provides an opportunity to assess the process what a per-

son had to undergo to become who he or she is today. This was extensively discussed in Chapter Two.

The narrative approach comprises of two main elements. Firstly, narrative construction refers to the participant's detailed account of a particular experience (Cochran, 1990). The story consists of a beginning, middle and end (Polkinghorne, 1988). Secondly, the exploration of meaning embedded in the stories (Murray, 2003b) it is done through employment of interpretative theories, hermeneutic theory being one of them.

Hermeneutics provides a theoretical framework for interpretative understanding with special attention to context and original purpose (Patton, 1990, 2002). The understanding of a phenomenon is informed by sociocultural and historical contexts (Jovchelovitch & Bauer, 2000; Thrift & Amundson, 2005). "Pre-understanding is used to describe the meaning and organisation of a culture (including language and practices) which are already in the world before we understand" (Koch, 1995, p. 831). The hermeneutic circle "describes the manner in which interpretation through understanding is achieved, by a circular process of continuous re-examination of propositions" (Rapport & Wainwright, 2006, p. 223).

It is further argued that understanding and interpretation are linked to language (Rapport & Wainwright, 2006). "Language is pivotal to, and shapes, the situations in which we find ourselves enmeshed, the events that befall us, the practices we carry out and, in and through all this, the understandings we are able to reach" (Crotty, 1998, p. 87). Language is a means by which narratives and identities are constructed (Murray, 2003a, 2003b). These constructions are rooted in historical and socio-cultural contexts (Gergen, 2003). Language enables the researcher to observe the manner in which the participant speaks about herself, relationships in her life and environment in which she has been or is being lived (McComack, 2000). Therefore the career development narrative was interpreted with reference to participants' sociocultural and historical contexts, as indicated in Chapter Two.

3.3. Research Design

Methodology entails a perspective or framework which guides the research (Bernard, 2002; Clandinin & Connelly, 2000; Letherby, 2003). The common methodological approaches in social sciences, namely quantitative and qualitative research, are based on different philosophical foundations. Quantitative research methodology relies on a positivist approach to social sciences (Denzin & Lincoln, 2003; Neuman, 2000). By contrast qualitative research methodology relies on interpretive or critical social sciences (Neuman, 2000). This study employs a qualitative research design, broadly defined as "any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification" (Strauss & Corbin, 1990, p.17). Qualitative research has two main focuses: explore the phenomena in natural settings and the study of its complexities (Bryman, 2008; Leedy & Ormrod, 2001).

3.4. Rationale for Qualitative Research

The rationale for qualitative methodology was based on the research question, which focuses on the description of lived experiences (Dawson, 2007; Elliott, Fischer & Rennie, 1999; Lieblich, Tuval-Mashiach, & Zilber, 1998; Marshall & Rossman, 1999; Maxwell, 1998, 2004, 2008; Strauss & Corbin, 1990, 1998). Qualitative methodology was particularly congruent with the aims of the study, the description of Black African female psychologists' career development. Furthermore, qualitative research methods are also appropriate when little is known about the phenomenon (Marshall & Rossman, 1999; Strauss & Corbin, 1990, 1998). The literature review has illustrated the paucity of literature on the career development of Black African female psychologists. Therefore, this approach was appropriate to describe these unknown experiences. Moreover, this methodology provided an opportunity for the participants to describe their experiences in their own words and the meaning attached to those experiences, as well as "understanding the particular context within which the participants act and the influence this context has on their actions" (Maxwell, 2008, p. 221). This was particularly relevant to the understanding of how the context influences the actions of Black female psychologists' career development processes. Thus, they are able to understand how events, actions, and meanings are shaped by unique circumstances in which these occur.

Qualitative research generates an enormous amount of rich details about phenomena under study, which are difficult to obtain by means of quantitative methods (Strauss & Corbin, 1990, 1998). According to Pinnegar and Daynes (2007), qualitative researchers make use of words in their analyses and they often collect stories about their participants; qualitative and narrative researchers focus on the study of stories or narratives or description of series of events. These researchers embrace the assumption that the story is the fundamental unit that accounts for human experience. In essence, narrative inquiry involves the reconstruction of a person's experience in relationship to the other and to social milieu (Clandinin & Connelly, 2000). Connelly and Clandinin (1990) and Conle (2001) characterised narrative as a method of inquiry and story as the phenomenon of that inquiry. Qualitative researchers are interested in multiple realities (Bogdan & Biklen, 2010). Similarly, narrative research underlines the assumptions that there is no a single absolute truth in human reality nor one correct reading or interpretation of a text, instead it advocates for pluralism, relativism and subjectivity (Hendry, 2010; Lieblich et al., 1998). "Qualitative researchers do not claim that there is only one way of interpreting event" (Janesick, 2000 p. 393).

3.5. Sampling

"When a subset of a study population is to be selected for data collection, the selection process is known as sampling" (Henry, 2008, p. 77). Qualitative research uses non-probability samples for selecting the population for study (Henry, 2008; Neuman, 2000). "In a non-probability sample, units are deliberately selected to reflect particular features or groups within the sampled population" (Ritchie, Lewis & Elam, 2003, p. 78). The sample is not intended to be statistically representative but the characteristic of the population are used as the basis of selection.

In qualitative research, sampling strategies focus on identifying and locating participants who are considered experts on the phenomenon under study (Wilson & Washington, 2007). Participants are either living the experience or had lived the experience (van Manen, 2003). Therefore, the researcher employed purposive sampling to identify participants who have experienced the phenomenon under study (Creswell, 1998).

A purposive sample is appropriate in four situations: first, to select unique cases that are especially informative; second, to select members of an inaccessible, specialized population and to capture their heterogeneous perspective adequately; third, to identify particular types of cases for in-depth exploration; fourth, purposive sampling can be used to establish particular comparisons to illuminate the reasons for differences between individuals (Bryman, 2008; Maxwell, 1998, 2010; Neuman, 2000).

There are a range of different approaches to purposive sampling, designed to produce different types of sample composition depending on the study's aims and coverage (Henry, 2008; Ritchie et al., 2003). The researcher sought to find Black African female psychologists who trained and practiced in both the pre- and post-apartheid eras in order to examine their lived experiences of being a Black African female psychologists during these eras (Maxwell, 2008; Patton, 2002).

Black African female psychologists being in the minority, snowball sampling was also used to locate them. Snowball sampling is a method for identifying and selecting participants through referral by other participants in a particular network (Neuman, 2000, Ritchie et al., 2003). The researcher is also a member of the Forum of African Psychology based in Durban. She had access to the network database.

According to Henry (2008) and Ritchie et al. (2003), qualitative samples are usually small in size for three reasons: first, if the data are properly analysed there will come a point where very little new evidence is obtained from each additional fieldwork unit. Therefore increasing the sample size no longer contributes new evidence; second, statements about prevalence are not the main concern of qualitative research; third, the type of information that qualitative studies produce is rich in detail.

The sample size recommended is between 3 to 10 participants who have experienced the phenomenon (Dukes, 1984, in Creswell, 1998). The aim was to describe the meaning of a small number of individuals' lived experiences. It is further argued that 10 participants repre-

sent a reasonable size (Polkinghorne, 1989). Therefore the sample size of this study was comprised of 10 Black African female psychologists. Their ages ranged between 24 and 58. The Black African female psychologists' specialisations areas are clinical, counselling, educational and research. Some are based at universities, hospitals and some combine both private practice and university. Four of the participants trained in the pre-apartheid era while six were trained post-apartheid. This provided rich detail about their experiences of the phenomenon under study. The techniques employed for data collection are presented in following section.

3.6. Data Collection

In studies exploring life stories, the in-depth interview is frequently used to collect data about a phenomenon in the form of a story (Atkinson, 2007; Bleakley, 2005; Lieblich et al., 1998; Smith, 1995). Interview refers to a purposive conversation between two people about a topic of mutual interest (Colin, 1995). It aims to discover the participant's own framework of meaning about a phenomenon (Britten, 1995 in Wilkinson, Joffe & Yardley, 2004). The interview provides an opportunity for exploration, gathering of data and development of in-depth understanding of the participant's experiences while engaging in dialogue (van Manen, 2003). The exploration of this phenomenon is only possible through a face-to-face interview (Strauss & Corbin, 1990, 1998). By employing this method, the participants explored and provided rich details about their experiences of the phenomenon, which is inaccessible by the use of another method. The traditional quantitative approach would not have provided the rich in-depth information that is needed to understand the phenomenon (Marshall & Rossman, 1999; Riessman, 2008).

The interviews were semi-structured with open-ended questions (Patton, 1990, 2002). Open-ended questions do "facilitate insight into how the interviewee spontaneously structures an issue in a way that highly directive methods, which are accompanied by predefined responses categories cannot" (Wilkinson et al., 2004 p. 41). The interviews also reflected the participants' genuine personal experience of a phenomenon under study. The utilisation of the interview schedule further enhanced the process.

3.7. Interview Schedule

In order to conduct a productive interview the researcher needed an interview schedule, which refers to a list of questions or issues that are to be explored in the course of the interview (Atkinson, 2007; Patton, 1990, 2002). It included specific questions or areas that the researcher wanted to explore with the participant. It also eliminated repetition as participants often raised issues without being asked (Hollway & Jefferson, 2000). The interview schedule ensured that the same questions were asked to each participant (Smith, 1995). Furthermore, it enabled the researcher to utilise the interview time efficiently. Mkhize and Frizelle (2002) and Mkhize (2005) have developed an interview schedule which was used for data collection (Appendix 3). This was adapted for the purpose of exploring the Black African female psychologist career development experiences. Question 14 was reformulated as: “How has being a Black woman influenced your career development?” And one question was added to the interview schedule. Question 19 is as follow: “Is there anything that you would like to say to anybody that would like to pursue this career?” This question sought to provide the participants with an opportunity to pass on their career development knowledge, in line with the Black feminist thought.

3.8. Procedures

The researcher contacted the participants via telephone and email explaining the purpose of the study and obtained their consent to participate (Henry, 2008; Murray, 2003a). After the participants had agreed to take part in the study, arrangements were made to conduct the interview. This was done at a place convenient to the participants. Once this was set, before the interview started, the researcher made a brief introduction and thanked them for agreeing to take part in the study. Thereafter she reiterated that the purpose of the study was a description of career development experiences of Black African females, from their perspectives (Appendix 1). They were asked to sign the consent form for the interview and audio recording (Appendix 2).

The interview started with the researcher asking the participants to tell a story about their career development starting from their earliest memory to their current position (Mkhize & Frizelle, 2000). According to Hollway and Jefferson (2000) and Legard, Keegan and Ward (2003), semi-structured interviewing makes a number of demands on the mental and intellectual abilities of the researcher such as: first, the ability of the researcher to listen is fundamental to the art of interview. The researcher needs to hear and comprehend the participant's answers in order to assess how it relates to the research questions and decide what and how to explore further and what to return to later.

Throughout the interview the researcher paid attention to what was being said as well as to the nuances, hesitations, emotions and non-verbal signals and decided what and when to probe further. Second, she needed to be able to think quickly to extract the essential points of what the participants was saying, exercise judgement about what to pursue, and simultaneously formulate the relevant question. Third, a good memory is an important attribute. Often it is important to make mental note of a point made earlier on by the participant and return to it at a well thoughtful-out moment in the interview to seek further clarification or elaboration as aforementioned. The researcher made note of the participants' significant utterances and returned to them later for further exploration and clarification. After each interview the researcher debriefed the participants. This enabled the researcher to find out if there were negative feelings that might have been experienced during the interview (Holmes, 1976 in Goodwin, 2005). It also provided the participants an opportunity to express their perceptions about the interview (Sieber, 2008).

Thereafter, the researcher commenced the process of transcribing the audio recording of the interview. It took approximately between 8 to 12 hours for each interview to be transcribed verbatim. It was important to write down the precise words used by the participant in the interview (Green & Thorogood, 2004). The transcripts were proofread with reference to the audio recording (Murray, 2003b). Data analysis will be the focus of the next section.

3.9. Data Analysis

The voice-centred relational method was developed by Brown and Gilligan (1992). This method “represents an attempt to translate this relational ontology into a methodology and concrete methods of data analysis by exploring individuals’ narrative accounts in terms of their relationships to the people around them and their relationships to broader social, structural and cultural contexts within which they live” (Doucet & Mauthner, 1998, p.5). This method highlights the principle that people are not viewed in isolation but they are embedded in relationships that are meaningful and that structure identity. The other important assumption of this method is the multiple lenses such as “narrative processes, language, context, and moments are dimensions people use to construct and reconstruct their identities and to give meaning to their lives” (McCormack, 2000, p.287). This is further highlighted by the work of Mkhize’s (2005) voice-centred relational method for career development assessment and research.

Reading 1: The Plot

As mentioned, the relational voice-centred method of data analysis involves reading the text four times, each reading focusing on a particular dimension of the participant’ experience (Brown & Gilligan, 1992; Byrne, Canavan & Millar, 2009; Gilligan et al., 2003; Mkhize, 2005). The first reading focused on the plot as the researcher sought to familiarise herself with the story, the metaphors and images used. The aim of the first reading was for the researcher to acquire a general understanding of the participant’s career story (Mkhize & Frizelle, 2000). This was done by identifying the main events and contradictions or inconsistencies in the story (Mauthner & Doucet, 1998; Mkhize, 2005). Attention was given to landscapes within which stories were embedded: first landscapes of action comprising of arguments of action such as actor’s intentions, goals and means (László, 2004). She reflected on her privileged position as an interpreter of the life events of another and the implication of these interpretations (Brown & Gilligan, 1992; Byrne et al., 2009) (Appendix 4).

Reading 2: The voice of the speaking person

The second reading focused on listening to the voice of the “self” or “I” (Brown & Gilligan, 1992)”. In this reading the active self was identified, the researcher pinpointed the ‘I’ speaking in the story in relation to ‘we’ representing the narrators’ embeddedness in institutions such as the family and the community (Hermans, 2001; Mkhize & Frizelle, 2000). There are always tensions between the two and they are constantly negotiated (Hermans, 2001; McMahon, 2005). The purpose of this step was firstly, for the researcher to listen to the participant’s first person voice, distinctive intonation and rhythms (Gilligan et al., 2003). Secondly, to hear how the participant spoke about herself (Brown & Gilligan, 1992), as well as how she spoke about others and how others may see her and the contradictions on the dialogue between her and others (Hermans, 2004; Doucet & Mauthner, 1998).

Reading 3: The self-in-relation

The aim of this reading was to explore how the self is experienced in relation to significant others (Hermans, 2001; Mkhize, 2005). It included real or imaged and living or deceased, the feelings, actions and thoughts of the self are explored in relation to others.

Reading 4: The social and cultural context

The aim of this reading was to “explore the broader social, cultural and political context in which the individual career development takes place” (Mkhize & Frizelle, 2000, p.9). Furthermore, concerns such as power, oppression, gender, role of the family and community were further explored in relation to career development (Mauthner & Doucet, 1998; Mkhize, 2005). In line with Mkhize’s (2005) recommendations, two matrix displays were created for each interview: *hermeneutic circle: the person in sociocultural context* and *relational method: dialectical nature of the reading process*. The *hermeneutic circle: the person in sociocultural context* matrix displays were made on an A4 paper in a landscape format, dividing the paper into four sections: first, identified influences (external and personal factors) themes; second, identified challenges (financial constraints) themes; third, identified achievement (personal and contextual) themes; fourth, identified interesting themes.

Similarly, the *relational method: dialectical nature of the reading process* consists of the four readings abovementioned. These readings were summarised into themes emerging collectively from the reading, guided by the research question (Gilligan, et al., 2003). Finally, an interpretation of the interview was developed into a text providing the details learnt from the entire research analysis (Gilligan, et al., 2003). The processes of ensuring the quality of the present study are described next.

3.10. Validity and Reliability

Concepts such as validity and reliability are traditionally associated with quantitative research (Bryman, 2008; Patton, 1990; Sarantakos, 2005; Graneheim & Lundman, 2004). In qualitative research concepts such as internal validity are replaced with credibility, external validity with transferability and reliability with dependability and trustworthiness (Graneheim & Lundman, 2004; Lincoln & Guba, 1985; Maxwell, 1998; Miles & Huberman, 1994). “Research findings should be as trustworthy as possible and every research study must be evaluated in relation to the procedures used to generate the findings” (Graneheim & Lundman, 2004, p.109). Therefore, credibility refers to the findings of the study making sense and being credible to the participants and readers (Elliott et al., 1999; Miles & Huberman, 1994; Patton, 1990). To ensure trustworthiness, threats to credibility need to be eliminated (Bryman, 2008; Lincoln & Guba, 1985; Maxwell, 2004, 2008; Miller & Fredericks, 2003).

The following measures were used to improve trustworthiness: (a) collection of rich data with enough detail concerning the phenomenon under investigation, (b) audio recordings of interviews were transcribed as soon as possible after data collection, and (c) transcripts were read several times so that the researcher became familiar with them, before analysis (Maxwell, 2008; Patton, 1990, 2002). In qualitative inquiry, the researcher is the instrument for data collection and analysis and hence the researcher reflected critically on her own values and assumptions as she engaged with the research (Maxwell, 1998; Patton, 1990; Ritchie et al., 2003; Starks & Trinidad, 2007).

Dependability is another important reliability consideration in qualitative research. Miles and Huberman (1994) define dependability as consistency over time and across researchers and methods. Furthermore, it also examines whether the research procedures were applied consistently across the study (Lincoln & Guba, 1985). To ensure reliability the following principles were employed throughout the research (Elliott et al., 1999; Green & Thorogood, 2004; Lewis & Ritchie, 2003; Lincoln & Guba, 1985; Yardley, 2000). The interviews were conducted consistently across all participants through the use of an interview schedule; the participants were allowed an opportunity to convey their stories and the relevant topics covered; data analysis was undertaken on an ongoing basis during the conduct of the study and as soon as possible after each interview, where it was feasible.

Reliability can also be thought of in terms of the researcher's quality of craftsmanship. According to Horsburgh (2003), Green and Thorogood (2004), and Patton (1990, 2002), the researcher needs to provide evidence of her competence to conduct the study. This is referred to as craftsmanship (Hammersley, 2004; Henning et al., 2004; Kvale, 2003), meaning precision throughout the research process from designing the study to presenting the findings. This implies checking and questioning of the findings and interpretations, together with their theoretical underpinnings, on an ongoing basis.

The researcher is a Masters student in Clinical Psychology. She has completed one year of internship at Midlands Complex in Pietermaritzburg. Apart from her training, in the course of her internship she was required to conduct intake interviews for clinical purposes. This experience has equipped her to conduct interviews with the participants in this study. Moreover the researcher kept a journal where her thoughts, feelings and important notes about the interviews were kept (Kobus & van der Westhuizen, 2007; Sarantakos, 2005). This helped the researcher to reflect on her own position, how this might be influencing her conduct of the research. Another measure suggested is peer supervision and consultation with experts on the topic (Patton, 1990, 2002; Yardley, 2000). This was conducted by monthly meetings with the dissertation supervisor.

Periodic feedback was also sought from the participants during the conduct of the study, whether the issues make sense from their point of view (Green & Thorogood, 2004; Kobus &

van der Westhuizen, 2007; Maxwell, 2008). Furthermore, findings were compared against the existing theories. According to Maxwell (1992, in Miles & Huberman, 1994) theoretical validity refers to concepts and their relationships used to explain action and meaning. The need for the interpretation and concepts used to have the same meaning for the participants and researcher is emphasised (Bryman, 2008; Lewis & Ritchie, 2003; Yardley, 2000). Maxwell (1998, 2004, 2008) asserted that theories and intellectual traditions used in research can be used for theoretical validation purposes to eliminate validity threats. Theory triangulation is one way of eliminating these threats. It entails the use of multiple perspectives and theories to interpret the data (Lewis & Ritchie, 2003; Patton, 2002; Sarantakos, 2005).

Transferability refers to the extent to which the findings are transferable to other settings or people (Lincoln & Guba, 1985; Patton, 2002). Although studies employing qualitative approaches are not focused on generalisation of findings across the population, they do focus on providing understanding from the participants' perspective about a particular phenomenon (Green & Thorogood, 2004; Kobus & van der Westhuizen, 2007; Lewis & Ritchie, 2003; Maxwell, 1998, 2004, 2008). These perspectives provide theoretical concepts and propositions for both building on existing theory and development of new theories. This is called theoretical generalisation. In this study theoretical generalisation "was achieved by reading for consistency between the findings and the theoretical frameworks that had been adopted" (Gambu, 2000, p. 55). The ethical issues will be discussed in the following section.

3.11. Confidentiality and Ethical Issues

Participants were asked to sign an informed consent form outlining the purpose of the interview and how the data would be used (Sieber, 2008; Smyth & Williamson, 2004). The participants' identities remained anonymous (Nagy, 2000). This was assured by removal of all identifying information and the use of pseudonyms in reporting data (Nagy, 2000, Sieber, 2008). Therefore no personal information was linked to the participants. Furthermore, the report consisted of themes only. The audio recordings have been stored in safe place and will be incinerated after 5 years which in line with the research ethics guidelines of the University of KwaZulu Natal.

Participants were informed briefly about the purpose of the study. Procedures and duration of interviews was explained. Participants were informed of their rights, at any time, to withdraw from the research, with no consequences, if they were no longer interested in participating (American Psychological Association, 2002a).

The research codes of ethics require that no harm should be done to participants (Health Professional Council of South Africa, 2002). This study posed no immediate physical or psychological harm to the participants. However, qualitative interviews on sensitive topics may provoke emotional response from participants (Israel & Hay, 2006; Josselson, 2007). An appropriate referral to mental health professionals had been arranged (e.g. to the Pietermaritzburg Assessment Centre and Child and Family Centre). However, none of the participants needed to be referred.

In this study, no financial benefits were offered to participants. However, there were other kinds of benefits such the quality of the relationship, between the researcher and the participants, appropriate referral to mental health professionals (if this was needed) and a summary of the research findings (Henry, 2008; Legard et al., 2003; Sales & Folkman, 2000). The study also contributed theoretical insights into the career development of Black African female psychologists and this in turn could help to address barriers to the training of Black African female psychologists.

3.11. Summary

The theoretical frameworks which guided the study methodology were presented. The Black feminist thought approach provided the Black African female psychologists a podium to articulate their career development experiences from a vantage point of experts. The narrative-hermeneutic approaches informed the data collection and analysis. The qualitative methodology was selected in line with the research question as well as the Black African female psychologist worldviews. A detailed description of the purposive sampling procedures was given. Data collection was conducted through semi-structured interviews with open-ended questions in a form of a story were audio recorded later transcribed verbatim into a text and

analysed by employing the voice relational method. The constructs employed to ensure the quality of the study were addressed. Lastly the ethical issues were discussed.

CHAPTER IV: RESULTS AND DISCUSSION

4. 1. Introduction

This chapter presents the study findings describing Black African female psychologists' lived experiences of career development in South Africa. These findings are discussed in relation to the literature.

4.2. Lived Experience of Being a Black African Female Psychologist

Research Question 1: What are the Black South African female psychologists' lived experiences of career development in the pre- and post-apartheid eras?

The participants in the present study had a range of lived experiences as Black African female psychologists. Two main themes were identified: grappling with the Eurocentric nature of psychology and struggling to translate psychology into a language and practice that is understood in one's community.

4.2.1. Grappling with the Eurocentric Nature of Psychology

Research participants found the Eurocentric nature of psychology challenging in terms of its relevance to service delivery in marginalised Black communities, as the Extracts 1 to 3 illustrate.

Extract 1

Participant A:

But in terms of applying it [psychology] hundred percent to the community I feel I can not really apply it as the way I learnt it. Because I have a lot of challenges relating to most of the stuff that we learn in schools and I feel that when I get home I'm alienated from everybody because they don't relate to me.

Researcher: You said like there is a difficulty in the applicability of the stuff we learnt in School, what exactly are you referring to?

Participant A:

Um I'm referring to the fact that what we basically learn in class is basically more Eurocentric; it is more Westernised and the, the kind of definitions of things that we get in psychology you kind of, you don't relate to anything. Some of the aspects of the theories that we learn. . . are not even from Africa. They are from faraway context[s] from Europe and America.

Extract 2

Participant H:

Black people . . . don't know exactly what psychology is so I have first to explain (laughs) what psychology is and then try to help them, that was difficult. I feel like that, like I spend all these years getting all this education and yet I'm unable to help the people that I said wanted to help kind of thing. So I spend all these years adopting this western sort of knowledge that it hasn't been able to help me when I'm going out to practice.

Extract 3

Participant C:

The therapy side which is you know what we learn like psychoanalysis and all of that they couldn't care less about it they wouldn't even want to know about it (laughs) yeah. One of the problems with psychoanalysis, you know and western kinds of psychology it's that people don't know it.

In the above extracts, the participants expressed their challenges with applying to Black communities the Eurocentric theoretical lore that they had acquired in their professional training programmes in psychology. This finding highlights Maree, Ebersohn and Molepo's (2006) assertion that there is dissatisfaction with the training programme and evidence that the traditional Western approaches are inadequate to address the South African marginalised groups' career needs in a relevant way. This is also consistent with Pillay and Kometsi's

(2007) assertion that psychological training in South Africa is biased in favour of Westernised, affluent communities.

4.2.2. Struggling to Translate Psychology into a Language and Practice that is Understood in One's Community

The role of language in delivering adequate and relevant services is crucial. However, the challenge often is to find the relevant vocabulary in African languages to convey the message effectively. Extracts 4 and 5 illustrate this point.

Extract 4

Participant C:

And more often than not we find that [we] see Black clients because we have the problem of the White psychologist not being able to speak Zulu. You are trying to find in the Zulu language you know suitable way of saying things and finding definitions, you know while you are speaking to this person you are trying to [find] definitions for what is going [on], how you are going to work with them and [it] is absolutely difficult that is why you get drained.

Another participant expressed her experience with explaining concepts as follows:

Extract 5

Participant B:

Yeah, it is challenging in terms of explaining concepts, ... explaining procedures and I suppose it is because sometimes the procedures are linked to the concepts you can't separate the two yeah it has been challenging.

The above extracts highlight the scarcity of African language skills within the psychology profession. Black African female psychologists also stress the difficulties they encounter with the lack of vocabulary when rendering services to the Black African population. The present study's findings are consistent with Pillay and Kramers' (2003), and Steere and Dowdall's (1990) findings that most White graduates do not speak an African language. The language

issue as suggested by these authors could be resolved with the increase of Black African trainees. However, the present study's findings indicate that even Black African female psychologists struggle to translate psychology concepts from English into African languages. Naidoo's (1996) view of introducing a multicultural curriculum to the psychology training programme could be a viable solution. Furthermore, as noted earlier in the literature, Stead (2004) suggests the inclusion of 'indigenous psychologies' would provide an opportunity to include concepts of mental health and the appropriate terminology in African languages, since translating concepts from English into African language has proven to be a laborious task and is often unsuccessful (Musser-Granski & Carillo, 1997; Pillay & Kramers, 2003).

4.3. Life Scripts

Research Question 2: In what ways did gender and cultural practices influence their career development?

The gender and cultural societal norms that govern psychological development including career development emerged in some of the participants' stories. In general, two themes were identified: life and career prescriptions and limitless career choices.

4.3.1. Life and Career Prescription

Some participants voiced concerns with the gender-based scripts or prescriptions they were subjected to, while others seemed to accept and live them out. Extracts 6 and 7 illustrate this.

Extract 6

Participant E:

Being a Black woman, my experience was that of being faced with prescriptions of the direction that life should take especially in career choice. It almost robbed me of a chance to pursue a career of my choice.

Extract 7

Participant G:

I wanted something that is relational, a profession that gives me [an] avenue to relate you know if I would say intimately with people.

Gender and cultural socialisation are important aspects of raising children as they inform the children's future aspirations. As Extracts 6 and 7 (above) show, some participants' career choices were informed by gender and cultural messages. These findings are supported by Harrington and Harrigan's (2006) statement that "career-relevant beliefs, attitudes, and behaviours are strongly influenced by micro- and macro-systems" (p. 155). Further, Betz (2005) and Nieva and Gutek's (1981) argued that women tend to choose caring careers. These findings are also consistent with de la Rey's (1999) assertion that parents' and family members' attitudes and socialisation practices tend to limit women's career choices.

4.3.2. Limitless Career Choices

While some participants were given life scripts to choose from, others were given the freedom and support to choose a career of their choice, as Extracts 8 and 9 below demonstrate.

Extract 8

Participant A:

I grew up in the family of boys; my father did not, didn't feel that I had limits. He embraced me just as he did the boys at the end of the day in terms of career you could choose anything.

Extract 9

Participant G

My parents didn't mind. What my father was so particular about was like if you are going to school be serious about what are you going to do. My father believed so much that every area of study it's important. So whichever way [I chose he would expect me] to do, do it and do it well.

In the above extracts the participants express the influence of their upbringing in career choice. Their families did not impose gendered cultural scripts on them in general and on their career choices in particular. These findings are supported by Bhalalusesa's (1998) findings discussed in chapter two. This is also consistent with Aycan's (2004) findings that Turkish women managers' socialisation process played a significant role in their career development. The present study findings indicate that in some Black African psychologists' families no gender differences regarding educational opportunities were found. In some families more effort was made to educate and provide female with good careers.

4.4. Facilitating Factors to Career Development

Research Question 3: What factors enabled them in their career journeys?

As noted earlier in the literature review, both contextual and personal factors facilitate women's career development. Three themes were identified across the data: support systems, the role of mentors and personal attributes.

4.4.1. Support Networks

The majority of the participants received some sort of support throughout their career development journeys. Support was drawn from family members, mentors, lecturers, peers and God. The next extracts show this.

4.4.1.1. Family support system

As noted in literature review family support is important to career development of women in general. The participants in the present study narrate how their families supported them throughout their career development process. Extracts 10 and 11, below, describe this support.

Extract 10

Participant F:

My family, my family because of the support that they gave me especially my husband.

Participant E described her mother as an important support system:

Extract 11

Participant E

I don't have anyone but my mother was the one who made me push myself to continue when I felt like giving up. There were times where I felt like throwing in the towel especially when I had to adjust from [mentions the university name] to [mentions the university name] but her voice of encouragement was what kept me going.

In the above extracts the participants point to the support they received from their family members throughout their career development journey. As noted earlier in the literature review, family support is an important facilitating factor to women's career development (Betz, 1994). These findings support de la Rey's (1999) and Richie et al.'s (1997) assertions that women received support from their families and husbands. This is also consistent with Whitmarsh et al.'s (2007) assertion that the support received was an enabling factor towards their career development. Participant E expressed her mother's encouragement throughout the training programme as having been significant to her attaining her goals. This is consistent with Aycan's (2004) findings that mothers were the primary source of support during women's career development.

4.4.2. The Role of Mentors in Facilitating Career Development

Some participants acknowledged the role of mentors in their career development as crucial. These mentors provided relevant information and helped them with networking.

Extract 12

Participant F:

There is one lady who is my mentor, Professor [mentions her name], she would encourage me when things seemed this is aha too far fetched. Because I was aware that this would be a long, long road. So she encouraged me when she realised that I think I was in my third year already with [mentions the name of the university]. When she learnt that I was doing this and this is what I wanted, she was there to support . . . and encourage me when I felt discouraged. In fact, to come to think about it now she even facilitated me applying at the university that selected me. Because she told me that the closing date is soon. 'You should apply' and she personally took my, my application there. I was lucky to be selected.

Extract 13

Participant B:

But I remember discussing it with my mom who was studying at the time and she knew a lady who was pursuing a career in psychology and who was a former nurse and she made an appointment for me to go and talk with this lady you know.

Another participant also narrated her experience, highlighting the role of Black lecturers in psychology departments as having been significant to her career development, as shown in Extract 14.

Extract 14

Participant J:

I think that this doesn't just apply to me. But just in general other, other Black students, the support of, of, of, the Black lecturers it is so crucial oh my God. Cause you know, you know cause I think to myself sometime if there weren't Black lecturers in that department a lot of us would have quitted a long time ago. So thank they, they, the Black lecturers in the department play a huge role motivating us. Cause even sometimes when you are feeling down they will tell you don't listen to this you know you are not on the course because you are Black, you are on the course because you are smart just work hard you know, ignore everything else and you will be fine you know.

And when you see other Black psychologists you know working as academics you know it encourages and you realise there is 'nothing wrong with me'. My Blackness is not my weakness you know I'm just a person in this profession let me just do what I'm supposed to, that is another influence of the motivation of the Black lecturers.

Some participants described how friends were an important support system in their career development journeys as the next extracts illustrate.

Extract 15

Participant B:

When I started with my university degree I had quite good friends that we were more or less pursuing you know the same interests and they are all psychologists now two of my friends, yeah.

Participant E expressed similar views:

Extract 16

Participant E:

I also had support of my best friend that I met at [mentions the campus name]. She studied psychology with me and is now a successful psychologist.

Another participant narrated how she developed trust in God during her career development journey.

Extract 17

Participant I:

You don't have many people to support you. If they decide to support you, they will support you at a distance and you do whatever you want to do with your own efforts, with your own mind, that [is] when I developed to trust God at that particular moment regardless because my family was in [mentions the place] and I was in [mentions another place].

The importance of mentors and role models as career development facilitating factors has been discussed in detail in the literature review. In the above extracts, the participants identified mentors and role models as facilitating factors to their career development. They highlighted factors such as networking, provision of information, encouragement of students to pursue their studies and the presence of Black lecturers in psychology departments as strong messages that race is not a barrier to their career development. Support received from peers is also highlighted as important, as is belief in God. Participant B highlighted her mother's interest in her career choice. This is supported by Otto's (2000) argument that most women look at their mothers for career planning. The importance of networking and provision of information is supported by Ismail and Rasdi's (2007) findings that highlighted the significance of networking for women.

Gibson (2006) argues that setting up mentoring support systems for women promises to enhance women's career development within academic institutions. This is highlighted in the above extracts. It is also consistent with Kador and Lewis' (2007) finding that mentors are crucial for the success of African American doctoral students.

Peer support, especially from those who are pursuing similar career paths, is crucial to women's career development success. This finding is supported by the literature as noted earlier in (Chapter 2). Similarly, it is also consistent with Richie et al.'s (1997) findings.

For Participant I, a relationship with God was a good support system. This finding is supported by Duffy and Blustein's (2005) assertions that an individual's attachment to a higher power may provide similar benefits as attachments to other people. It is also consistent with Richie et al.' (1997) findings that women often rely on God to overcome tremendous challenges.

4.4.3. Individual Factors

While contextual factors play a role in career development, the importance of personal attributes is also crucial. Self-attributes, such as self-efficacy and personal strength (Extracts 18 to 20, below), were noted as enabling factors in women's career development.

Extract 18

Participant B:

I was doing very well in this subject and enjoying it really.

Another participant (Extract 19, below) also shared her views:

Extract 19

Participant I:

The peace and the ability to absorb the material that we were given and the application of such into my daily life; it was not about other people it was about me. So also that made a huge difference because it started with me. And then later when I was qualified it was about me and the others. So it was just the absorption, the inner peace, the calmness and the ability to apply what we learnt.

Similar to these two participants, Participant J (Extract 20, below) narrated how personal strength enabled her to overcome obstacles.

Extract 20

Researcher:

That sounds quite challenging. And how have you managed to overcome these challenges?

Participant J:

(Silence) personally, okay I have a very strong personality. Yes, I have had my times where I have actually believed in that kind of stuff to a point that it has affected my work. But because of my personality sometimes I force myself to snap out of it. I say to myself 'listen here you cannot afford to feel sorry for yourself. You are in a very

lucky position, you are in, don't care what they say don't listen, don't pay attention just be done with the work'. I have invested so much of my time and my mom has invested so much of her money for me to just allow another person in their narrow minded way of thinking to just crush my dreams. So sometimes you know the way I've, I've overcome those challenges is by being strong, and forcing yourself, forcing yourself basically to be strong because you don't have any other choice. Because if you are weak then they, they destroy you, you know.

Extracts 18 to 20, above, describe individual factors crucial to women's career development. Some participants expressed their ability to do well in the courses. These findings are supported by Bandura's (1989), Betz's (1994), and Bingham and Krantz's (2001) assertions that self efficacy is an important factor for women's career development. This is also consistent with Aycan's (2004) findings that women who advance in their careers had high self-efficacy.

Emotional validation, evident in Participant I's assertions in Extract 19, is in line with the Afrocentric view and Black feminist thought. This is also consistent with Kidd's (1998, 2004) assertion that the relevance of emotion in traditional career development theories has been neglected, yet emotion is relevant within the multicultural career development context.

Personal strength is another important factor in career development, especially for women who are faced with tremendous challenges (Richie et al., 1997). The importance of resisting negative messages is highlighted. This is consistent with Collins's (2000) assertion that it is crucial for Black women to resist the negative messages that work against their career development.

4.5. Challenges Faced by Black Women in Becoming Psychologists:

Research Question 4: What factors hindered their [participants'] career development?

While the participants faced a number of challenges as they sought to become professional psychologists, six thematic areas stood out: financial constraints, limited or inadequate support from family or significant others, racism and the Affirmative Action discourse, balancing family and study responsibilities, the inherently western nature of psychology, and the move (relocation) away from home during their studies.

4.5.1. Financial Constraints

The majority of the participants were originally from working class families and hence they faced challenges in finding financial support to pursue an abstract profession such as psychology in particular. Apart from the fact that their family members did not have an understanding of the profession of psychology, a number of participants were expected to find work and support their families after their first degree. Extracts 21 to 24, below, talk to these challenges.

Extract 21

Participant C:

So I got into first year, second year, and third year when it came to doing honours my father said there was a job offer for me. I must not come back to varsity.

Extract 22

Researcher:

Okay, and what are some of the obstacles that you had to overcome to do this career?

Participant H:

But for me it was uhm really finances number one in terms of me coming to varsity and studying this profession and secondly coming from a family that needs you to go to work as soon as possible (laugh,) going into studying psychology which really [takes a] very long time. I suppose there was resistance from my family to say this is

taking a little bit long (laughs) you need to finish up with your studies because of the financial strains.

Extract 23

Participant E:

We faced, as a family, financial challenges. My mother struggled to keep up with my fees and as a result the following year I could not continue with my studies.

Extract 24

Participant D:

After finishing matric I still had to spend another 2 years at home due to financial difficulties.

The previous system of apartheid led to socio-economic inequalities which are still evident in the Black South African marginalised communities as the above extracts illustrate. The need to have individuals work as soon as possible was highlighted by two participants and others had to leave school or stay at home because of lack of funding. These findings challenge traditional theories conceptualising career development as a linear and predictable process (Betz, 2005; Betz & Fitzgerald, 1993; Gelson & Fretz, 1994). The financial constraints reported here are consistent with Meara et al.'s (1997) study conducted in the United States of America, where women also reported financial barriers to career development. This is also supported by Frizelle's (2002) findings that the Black African females faced financial challenges in the pursuit of their careers. The findings are also supported by Pillay's (2003) findings that Black community psychology trainees faced financial struggles and had to work while pursuing their studies.

4.5.2. Limited or Inadequate Family Support

Some participants in the present study did not receive family support. The following extracts illustrate these experiences.

Extract 25

Participant D:

My family had no knowledge of the field of psychology. As a result I faced a lot of persuasion to change from my choice and [this] limited the support that I received.

Extract 26

Participant B:

I remember with my father at some point he would just you know he would just you know lose patience (laughs) because it was a long, long time and he didn't really understand well you know in terms of what are you going to do then you know when you qualify with this and what it means.

Extract 27

Participant A:

I decided to come to school; my mother didn't take it so well. She, she wasn't excited about the whole idea that I would leave the family.

The above extracts show the interaction of career and family context. It also illustrates the lack of understanding of psychology as a career in marginalised Black communities. The extracts highlight the limited support received by some participants and this is evident in their significant others' attempts to persuade them to change career choices. These findings are supported by Zunker (2002), who argued that when no information is available about a new career; collective-oriented families often tend to influence the particular member to change his or her career choice.

Participant B's (Extract 26) highlights her father's lack of understanding of psychology.

These findings are supported by Meredith and Baker (2007), who found in United Kingdom

that minority ethnic group members (Asians, Blacks) pursuing psychology had limited or no support from their families because of the lack of understanding of psychology within those communities.

4.5.3. Racism and Affirmative Action Discourse

In South Africa, apartheid was previously legal. Although such laws are no longer in place their effects are still evident in the society. Affirmative action policies were introduced to address past inequalities in educational and employment sectors. In the present study, some participants narrated their experience regarding these policies. The following extracts illustrate these experiences.

Extract 28

Participant A:

The major one is racism in class that is one major obstacle that you have to continuously battle with every single day and . . . being always reminded that you are Black and people undermining you because of your race. You have to fight that because there are accusers you are always stating that the Black person cannot think, [the] Black person is not intelligent, cannot do anything and especially in the South African context so it is something that you really have to fight. Your education is like going to war; you are fighting to get to your destination.

Another participant also expresses a similar view:

Extract 29

Participant J:

But then you start realising, there are things that happen during your training as a Black person, especially as a Black woman. The bad thing about us is that other students look at us as charity cases or Affirmative Action candidates. Even the White lecturers they, they also feel that way you know. No one bothers to ask to have a look at your academic record you know actually you know you have a bunch of B's in your undergrad and that kind of stuff. I remember with the master's selection, there were

some students who didn't get into courses like clinical and counselling that they wanted you know they were upset. They were like you know these Black ladies that got accepted is because we were Black and because we were female, which upset me. They make you feel that you don't belong there.

Researcher:

So [it] sounds very much like your gender and your race determined your capabilities. [In the eyes of others, it was not] it was not your intelligence... but..but your race and your gender that you were given the place.

Participant J:

Yeah, it is true and, and, and you know umm where the gender and race play two roles at the beginning when you first enter the profession, when they, they, they [are] talking to you, you know they, they make you look at those things as strengths like you are a Black person you know, you understand what it is like to grow up [as a] Black child, as a Black student you know, you know they make you feel proud of being Black you know and they tell you are a woman you know women have had you know lots of disadvantages over the past you know you breaking barriers so they make you feel powerful. At the beginning you look at those two factors there are almost like your driving factors at the end of your training they end up, end up crippling you. When, when they [are] constantly pulling you down that actually affects your performance.

Other participants narrated their experiences as follows:

Extract 30

Participant A:

The way I understand education is supposed to make you relate more to your community and to, to embrace your, your indigenous knowledge, your cultural perspectives, your beliefs, your customs, everything. But when you come to education it, it, they way they teach it is in a way I would say it is mainly a racist agenda to make sure that you really alienate, abandon everything that you hold dear about your culture and try to question it and feel that it is, it is, it is not good at all and feel, and they will align you more to Eurocentric perspectives, that Eurocentric perspective in such away that you ended up feeling that your or in the scale of one to ten your perspective is lesser

than the Eurocentric perspective. That is how I feel and that is my main challenge with it so you are constantly reevaluating yourself in your mind. Whether to embrace this or not or so you constantly in the middle you don't really know which position to take. Because of the, of the push and pull from all directions you go home[there is] is this pull saying you should embrace your culture, you come to [mentions the name of the place] they tell you this is the way you do it this is the way you think.

Extract 31

Participant C:

So there are a lot of identity issues you know when your family can't identify with what you are doing only White people can identify with that and then they also don't think that is for Black people you know (laughs). So you [are] just seating there thinking why am I even doing this?

Extract 32

Participant H:

I think that though politics will take place anywhere and everywhere in every profession in every industry but it has also been difficult in terms ofuhmthe...uhm within [mentions the name of place] just the debates that take place.

Another participant expressed her views about psychology being embedded in worldviews:

Extract 33

Participant A:

That is another challenge and. . . in class, all the class dynamics. They tell you this is the way you do it, this is the way you think and it even makes it difficult to understand all the concepts because when you get into class they, they, they the White students it is easier for them to understand because it is their, their worldview and they, they would contribute more and not that we don't understand. But they are more vocal in class and they are regarded as the more intelligent ones and we are not yet in our silence people don't really try to understand our cultural context where. . . in some contexts you only speak when you are spoken to or its not right to speak when

others are speaking out of respect so at the end of the day those who are vocal all the time [become the] centre of attention and they are regarded as the most intelligent yet you also know the answer, but because of the cultural background that is in play you kind of keep quiet.

Researcher:

So [it] sounds like it is quite a challenge because you are being educated from a very different worldview and when you come in with you own culture it is not really accepted because like you said you know the answer but just because you don't answer doesn't mean that you are not intelligent; it just means your values are different and I suppose other people need to meet you halfway.

Participant A:

As far as I'm concerned you hardly find instances where people try to, to meet you half way. It is always you who have to take yourself out of your worldview and come and meet them at the final destination. Meaning that you have already erased who you are, what you believe in and just totally taken the whole of that Western worldview, that is the only way you can be accepted.

But when we get to that notion where we feel like we really embrace their worldview they don't accept us so at the end of the day you, feel like you are doing what you are required to do to get accepted. But as you embrace it and you feel now they have to accept me and we can get along. I have this worldview and I believe in it you are alienated even further; they feel no you can never be us at all yeah.

In the above extracts, the participants narrated their experiences with Affirmative Action policies, racism in class, institutional racism, class dynamics and assimilation of the Eurocentric worldview. The challenge with Affirmative Action policies and its impact on the recipients' self-esteem is supported by Adam's (2000) findings that the previous beneficiaries of the apartheid system resent Affirmative Action. This is also supported by Nichols and Tankley's (2004) findings that African-American women pursuing terminal degrees encountered racism and sexism from their colleagues.

The present study's finding also highlight the perception that Black people are 'not intelligent'. In Burrell's (1997) study, African-American students were viewed as less intelligent by their professors and colleagues; at times even by themselves. This is also supported by Naidoo's (1996) argument that there is an assumption in psychology that Blacks are less intelligent and this is often evident during training. Pillay (2003) also found that Black trainees were viewed as inferior.

In the above extracts, racism has also been expressed as a challenge. Essed (2002 in Robus and Macleod, 2006) stated that racism is not only an incessant feature of everyday practices but it is embedded in social, cultural and educational institutions. This finding is consistent with Burrell's (1997), who pointed out the diverse challenges faced by African-American students during their training in psychology programmes in the United States. Toni and Olivier (2004) noted similar challenges with Black African female students at South African tertiary institutions. .

The lack of multicultural perspectives in psychology training is highlighted in the above extracts, conceptualised as institutional racism. This is supported by Jones (1977, in Lewis-Trotter & Jones, 2004), who at the time lamented about "those established laws, customs, and practices, which systematically reflect and produce racial inequities in...society..." (p. 559). The after effects of these laws are still evident, it would appear, in professional psychology training. The lack of multicultural perspectives has led to self questioning on the part of Black African trainee psychologists, as the above extracts illustrate. Parallels exist with the training of African-American psychologists, as noted by Burrell (1997) and Stevens (2001). In both the US and South African contexts, it is the underpinnings of psychology in the Eurocentric worldview in particular that alienated the participants. . This is also consistent with Parham and Austin's (1994) and Vandiver, Fhagen-Smith, Cokley, Cross and Worrell's (2001) observation that Black trainees have to struggle with identity issues, going through various stages in the process, such as the pre-encounter and immersion-emersion stages, as they battle to reconcile their personal (African) and professional (Eurocentric) worldviews.

4.5.4. Balancing Family and Study Responsibilities

As mentioned in the literature review, women often faced role conflict while balancing the multiple roles ascribed to them. In the present study, one participant expressed this challenge as illustrated in the following extract.

Extract 34

Participant F:

Being a mother and a wife; working full time; and studying part time. Studying through [mentions the name of the university], you had to get a certain percentage in order to be considered for honours, which was not always easy.

In the above extract the multiple roles and consequently role conflict are highlighted. These findings are supported by Gergen's (1991) social constructionist view that people have multiple roles. This is also highlighted by Super's (1981) concepts of role salience and conflict. The present study's findings are consistent with Ádám's (2008) observation that Hungarian female physicians experienced work-family conflict. Nichols and Tanksley's (2004) findings that African American women seemed to reconcile their family and career roles quite well, was not evident in the current study of Black African female psychologists, suggesting perhaps the different historical contexts between the two populations.

4.6. The Inherently Western Nature of Psychology

As noted earlier, psychology is rooted primarily in a Eurocentric worldview. Therefore, it is challenging for most non-western individuals to relate or even grasp its essence. This is no difference in South Africa's marginalised Black communities, as illustrated by the following extract.

4.6.1. Psychology as a Western Product

Some participants struggled with psychology as a Western concept as the following extracts illustrate.

Extract 35

Participant H:

The tensions of being Black and trying to make it in a really a western concept of psychology, that [has] also been an obstacle.

Extract 36

Participant D:

I felt doing psychology will help me in the promotion of this “foreign discipline” that has always been labelled as a territory for Whites only.

In the above extracts, the view of psychology as Western product was expressed. The previous domination of psychology by the West was also highlighted. These findings are supported by Musser-Granski and Carillo’s (1997) assertions that “many cultures of the world are totally unfamiliar with Western mental health concepts, counselling or psychotherapy” (p.52).

4.6.2. Lack of Understanding of Psychology in Black Communities

Some participants mentioned the lack of understanding of psychology in Black communities. The misunderstanding impacts their social life. On other hand, they have to grapple with variant health models. The following extracts illustrate these views.

Extract 37

Participant I:

(Silence) it is difficult because most people don’t understand what I’m doing. They don’t know what psychology is all about. They hear the word, not the name, the word psychologist and they ask by the way what are you doing? What is that? Oh you ana-

lyse our minds so as a result I don't have too many friends. Because once they know that you are a psychologist (laughs) whatever they have in their minds is to, she is going to analyse us (laughs). Then they move away from you (laughs) because they don't want to take that chance to see what are you made off though that is not our field anyway to go and analyse them everywhere you go definitely not. But just the knowledge you are a psychologist (laughs) then you lose some and you gain some (laughs).

Another participant narrated her experiences by highlighting the lack of understanding of psychology in Black and health communities, as follows:

Extract 38

Participant F:

It has been a challenge because you know as psychologists we tend to compete with the medical model and we also compete with the traditional [healer] you know. When you go to the traditional healer he will tell you what is wrong with you and give you something to treat that, which I don't do. When you go to the medical doctor they will use their stethoscope and they will give you something to take away the pain or the symptom that you presented with. You can see the disappointment when after an hour of talking and trying to understand where they are coming from and then they have to leave. There is a bit of disappointment okay, are you going to give me any treatment. When I say no, I would have to see you again then there is that disappointment. But on the other hand it also helped me to channel them to the right direction. For instance if it is a social problem, I'm always willing to write a letter which will make impact when they go to see the social worker or doctor or whoever. So sometimes they, they do not know what the difference is between a social worker and a psychologist. Like you get a referral like social problems [are referred to the] psychologist, and I will write back [and refer the] social problem [to the] social worker, psychological problems referred to the psychologist.

Researcher:

Sounds like you have been a good educator in the community as well?

Participant F:

The down side is like I said is that even among the health sector you still find that it is not known what we do. For instance if I go to a clinic and I say because I have five hours I will see five patients. It is like what will you be doing for the whole day? It is like I'm lazy. Because it is like when the psychiatrist goes there he would see thirty [or] forty people in the time that I would only see five. It is only when the people have been inside to see me that they would understand that they needed that time. Or in other places where you find that you have been over- booked you will hear people complaining that you are taking [too] long. Until they get in and see why the other person took long so there still a lot that is not known people think that you read their minds and people think that you have a magic wand just to make things disappear until you engage them so.

Extract 39

Participant C:

So you know like the basic principles of therapy, you know they don't understand it and most times they don't respect it.

In the above extracts the misunderstanding of psychology is highlighted in both Black and health communities. The negative messages the participants receive from these communities is also stressed. The challenges of socialising and working under these circumstances are highlighted. This is supported by Meredith and Baker's (2007) findings that within some ethnic communities there is lack of understanding of psychology. These findings are also consistent with Musser-Granski and Carillo's (1997) view that in some cultures in world there is a limited or no notion of psychology, the way it is practised in the West, at least.

4.6.3. Inadequate Career Information

The inequality in career guidance and education as well as the limited career options that Black people experienced during the apartheid era are still evident in both career narratives of participants trained pre- and post-apartheid eras. As some of the participants did not have adequate information about psychology.

Extract 40

Participant I:

During the apartheid era we didn't have choices. Especially [as far as] careers [were concerned] you either [had to become] a nurse or teacher or police so we were not actually trained to become something different other than those really

Extract 41

Participant F:

You know back then we did not have many choices. You could either be a nurse, a teacher and sometimes a prison warder. It was not a career choice that was available when the guidance teacher would talk about careers.

Extract 42

Participant C:

At our school there might have been two, only two books that had career information in them. You know at some point I just decided like to read them and just like I had a look at those things. I would like to work like you know with crazy people as we called them then and we did not know about mental health issues. My father didn't understand what is this child now doing? My mom did not understand and they just don't know what psychology is so it was very difficult you know. Because like I was trying to tell them yeah I am still at varsity I'm doing psychology and they don't know what psychology is and who is going to hire me? How am I going to make money out of this thing? At the same time I myself didn't understand those things. So it was very hard to explain to them what I didn't also understand. So eventually what they used to tell everyone is that I am studying to be a brain doctor (laughs). So it is not accurate but is the way they have understood it as my career was unfolding.

Extract 43

Participant A:

Then psychology was there but my understanding of it then was limited to such an extent that I regarded it as the study of just the mind.

The above extracts demonstrate the limited carer choices during the apartheid era as well as the inadequate career information in marginalised Black African communities. This finding is supported by de la Rey's (1999) findings that during the apartheid era career choices were restricted by gender and race. These present study's findings are supported by Akhurst and Mkhize's (2006) assertion that the unequal career guidance and education which characterised most marginalised Black schools is still evident. These findings are supported by Setshedi's (2003) study that found that in marginalised Black African communities there is lack of career information.

4.7. The Pursuit of an Unfamiliar Career Field

Research Question 5: What are the Black African female psychologists' perceptions about race, class and career development?

Pursuing an unfamiliar career field where Blacks are under-represented was a challenge but also a source of pride for some of the participants..

4.7.1. A Small Number of Black Psychologists: Challenging Myths

The participants in this study came from marginalised backgrounds. For some of them the fact of successfully pursuing a career that was previously White and male dominated was a source of pride. It also particularly challenged myths about Black women's capabilities as the following extract illustrates.

Extract 44

Participant H:

I think particularly because there has being this perception that Blacks let alone being a woman, 'You are a little girl (laughs) so what do you understand about life?. What do you know sort of thing?' So, in a way one would want to prove (laughs) others that hey I can actually do it and I'm capable of doing it, and that is no just in the Black

communities but also in the Western world. Because it has previously, however been a male dominated sort of place. So I suppose being a woman it really proves that one can do it.

Some participants were motivated by the perception that psychology was a profession for White people only. On the other hand, participants viewed the small number of Black female and male psychologists as a career that could broaden employment opportunities.

Extract 45

Participant C:

I think one thing that made me do [psychology] was to do something that wasn't done by a lot of Black people. Because at the time when I was in third year they were only two Black females [mentioned her name] and another lady there were only two people who are doing masters in psychology and they were doing masters in educational psychology. Now I see that there are lots of other Black psychologists, that is very nice. But for me it was the fact that we didn't have [many Black] psychologists.

Extract 46

Participant B:

Oh yeah I think also you know it was inspiring to know then that, that they were quite a few Black women psychologists even Black male psychologists. So it was encouraging to know that if I press on and I pursue the career further they will be opportunities.

The above extracts express the perceived intersection of race, gender and career development. The extracts showed that Black African female psychologists perceived psychology as a White (race) and male (gender) dominated field. These constructs are viewed as enabling factors to succeed in the psychology career. The extracts also illustrated how the limited representation of Black African women and men psychologists suggested career opportunities. These findings illustrate the view that self-perception and awareness of career possibilities takes place as the individual interacts with her or his social and cultural systems (Harrington & Harrigan, 2006). These findings are supported by Duffy and Dik's (2009) argument that

what constitutes motivators and constraints to career development is interpreted personally. This is also consistent with Chen's (2003) assertion that personal meaning is a result of an interaction between the individual's subjective view and the context.

4.8. The Meaning of Career for Black African Female Psychologists

Research Question 6: What is the meaning of 'career' for Black female psychologists who were trained in the pre and post-apartheid eras?

For the participants in this study, career had seven main meanings, namely: personal growth and development, a stimulating and challenging work environment with growth opportunities, sharing one's skills to contribute to community development, financial and professional independence, victory over apartheid, rapprochement/mutual understanding between different racial groups, opportunities and horizons opened, career as a collective family and community achievement, career as a calling and self-care.

4.8.1. Personal Growth and Development

The majority of the participants expressed that their career has enable personal growth and development and better intra and inter relationships. The following extracts talk to this issue:

Extract 47

Participant A:

I've managed to, to grow as a person and to relate to others better than I use[d] too; and I have become, I feel that I have become more accommodating in the sense that I can, I can fit into any environment; and try to manoeuvre my way through and I can embrace peoples' differences, [those whose views differ] from mine and... and it has managed to, my career has managed to make me confident extremely. I always [have] been confident about myself. But I think that I'm extremely confident and I can stand on my own and feel that the sky is the limit I can do anything in life yeah.

Extract 48

Researcher: What do you feel your career choice has enabled you to accomplish?

Participant I:

Personal growth and development, still the inner peace, ability to put the problem there and be able to examine it at a distance as if it wasn't mine and when I take it and bring it back to me I'm able to say wow what I'm learning from this problem! I'm no longer agitated by problems, difficulties, challenges. No they are there for me just to overcome. I learnt of late that they are difficult situations that you can not just deal with alone you have to invite supernatural powers in order for the person to, to overcome them. There is the stage I'm, I'm not alone I've got the Holy Spirit guiding me, I've got my Jesus guiding me. And it is nice to have that relationship where you just say anything to God at anytime even with my sessions as well when things are difficult and tough I call upon that name and suddenly a miracle does happen.

Extract 49

Researcher: Ah.. .and what has this career enabled you to accomplish?

Participant B:

Personal growth, I've grown so much you know career-wise and opportunities of employment that have come my way through having [a] psychology degree; understanding people more you know why we do what we do and research skills.

The above extracts highlight the Black African female psychologists' career achievements. These achievements are expressed as personal growth and development, better problem solving skills, enhanced intra and inter relationships and faith in the Supreme Being for both comfort and guidance. This is supported by Cross and Watts' (2002) findings that "notions of personal development were linked to participants reflection on both professional and private experiences which influenced their practice" (p. 301). It is also consistent with Human's (2006) findings that personal growth and development focusing on intra and interpersonal relationships are important component of individuals' psychology career development. She highlighted experiential learning, as one solves others' problems, a major growth opportunity for psychologists. This is evident in the present study's findings through the narration of Participant I (Extract 48).

4.8.2. Stimulating and Challenging Work Environment with Growth Opportunities.

Some participants described their career as challenging yet having multiple avenues for growth. The following extracts illustrate these issues.

Extract 50

Participant B:

It means everything (laughs) yeah it is quite I mean I take it very seriously. It means a lot and it means, it means what is this? Pressure all the time to keep up with new developments. You know I work with people from diverse you know backgrounds [in the] South African context and you can't really say that you know it all I learn everyday yeah. Since I started studying [and] working as a psychologist, what is nice is that there is so much as people we are complex yeah. I mean even if you dealt with a similar problem with one client one time. But with another person you just [have] to put it in context so you always you [go] back what the theories [are] saying about this you know and yeah this person's circumstances.

How can I, so I mean it... one career it is quite challenging really yeah, and what is tricky about it is the fact that when you are seating helping you know as a psychologist there is you know no kind of second chance kind of so whatever you do with that person then you just have to make sure that you are really treating the right problem and um you more or less make sure that you are really helping people to help themselves so it is quite yeah, I mean (silence) is challenging enough but I enjoy it.

Extract 51

Participant H:

As I said I think that one of the most important things is acquainting yourself or surrounding yourself with support systems that would understand where, what is going on and number two is read and expose yourself to conferences, literature that will help you really because unfortunately the training systems haven't been able helping

in those areas. So . . . attending relevant conferences, and reading relevant articles that will enable you to explain certain things in ways that will be helpful and really just talking about it.

The above extracts illustrate the meaning of career for these two participants. They stress ongoing professional development as both a part of providing relevant psychological services and addressing the inadequacies of the professional training programme. The multicultural aspects highlighted previously in the extracts suggest that there is a need for a more inclusive training and practice of psychology within South Africa. These findings are supported by the Health Professional Council of South Africa's (2002) ethical code which highlights the issues of competence and relevance in service delivery. The present study's findings are also consistent with Pillay's (2003) findings that the community psychologists embark in a self-teaching journey to address the inadequacies of their training programme.

4.8.3. Sharing One's Skills to Contribute to Community Development

The majority of the participants expressed views about sharing their skills as a way of empowering their communities, as demonstrated by the following extracts.

Extract 52

Participant E:

My community is slowly beginning to reap the fruits of having me as a psychologist. Because I'm now involved in a programmes that assist adolescents and the youth with some of the challenges that they are faced with.

Extract 53

Participant I:

The ability to share whatever skills I have with the next person at the end of the day I feel great that is what a career is for me.

Extract 54

Participant F:

For me it has been an opportunity to give back to my community. I understand my culture all the challenges that my people face. So it is a lot easier to deal with those and in the way kind of being accepted better. So I think that it has empowered me to be, be of services to them that way.

Extract 55

Participant D:

Since I started training my family and other members developed an interest in what I was doing for example asking questions about many things related to my field. As a result even my family members now have a better understanding on giving information about psychological services and how to access them. They are now better informed about resources available to them.

The above extracts highlight the contribution that Black African female psychologists are making to their communities. This highlights the interdependence value, central to the Afrocentric worldview and Black feminist thought (Collins, 2000; Schiele, 2000). This is supported by Alfred's (2001) assertion that Black women, while building their career identities, are also building their communities. Furthermore, Black psychologists can mobilise resources to enhance the capacity of their community (Jordan, Bogat & Smith, 2001).

4.8.4. Financial and Professional Independence

The majority of the participants expressed the view that their careers empowered them to become self sufficient and independent. The following extracts talk to the issue.

Extract 56

Researcher:

And what does your career mean to you?

Participant J:

A career means freedom, it [means] growth, it means self sufficiency and those are things that I value as a woman. I don't like the idea of, of being dependent on anyone especially a guy or family for that matter. I think once you reach a certain age you are supposed to take care of yourself so yeah those are the things that are very important.

Extract 57

Participant B:

I like about our career is that you cannot really depend on what you get for your salary. If you work hard enough, you stretch yourself, I mean private consulting is the way to go these days we juggle it (laughs). I mean the sky is the limit. It is not much monetary but it is quite enough to sustain one and I mean it depends really on you commitments as well and stuff you can make more so I can encourage many young people to get into the career.

In the above extracts the financial freedom that psychology as a career has provided for the participants is highlighted. Participant M spoke from a woman's position about her career, which has given her the freedom she desires, in line with her value system. This is supported by Hemans's (2004) argument that people speak from different positions and voices. The findings are also consistent with Whitmarsh et al.'s (2007) findings that women received positive and negative societal message about their careers, asserted the importance of financial independence, and encouraged women to follow their dreams.

4.8.5. Victory over Apartheid

The majority of participants acknowledge that psychology was not a career available for Black people. However, it is now available to Black African people as Extract 58 below illustrates, and this is seen as constituting victory over apartheid.

Extract 58

Researcher:

And what does your career mean to you?

Participant C:

Sure my career means many things that sometimes oppose each other. I think, in some, sometime I look at my career and I see it as an expression of you know, South Africa's freedom. Because this was a privilege for only White people you know, back in the day and even then you know it was something that was used to oppress Black people. So you used assessments to keep Black people out of certain things. You used, like psychology, you look at the history of psychology in South Africa; it was used to oppress Black people and to keep them out you know of certain things. So first of all it is an expression of overcoming that, overcoming apartheid, overcoming a very dark you know history (laughs) you know and like moving on to a brighter future where we are included in lots of things.

The extract above highlights the negative contribution of psychology toward the implementation of apartheid. For this participant, her career is an expression of freedom. These findings are supported by de la Rey and Ipser's (2004) arguments discussed in the literature review (Chapter 2).

4.8.6. Rapprochement/Mutual Understanding between Different Racial Groups

Some participants highlighted the importance of a multicultural perspective in psychology training and practice, as discussed earlier. However, other participants felt it is important to understand other races as a way of empowering people. The following extract illustrates this view:

Extract 59

Participant C:

More than that it means that now I am able you know it is a step to get [to a] closer understanding[of] other races and other people and like the White people especially. Because you know when you go to a White psychologist as a Black person you are

expecting that they you know they will give you something that you don't have you know that, that they, they, they have this power over you, that will make everything right and all of that when actually the power is yours.

The above extract stresses the importance of understanding other races. It also highlights the view that individuals are not passive but active agents in their lives. This finding talks to the internalisation stage of Vandiver et al.'s (2001) multicultural racial model. In this stage, individuals have internalised a multicultural racial identity. The view that individuals are active agents in their lives is consistent with the social constructivism theory (Patton et al.'s 2006; Peavy's, 1992; Mahoney's, 1995).

4.8.7. Opportunities and Horizons Opened

Some participants highlighted the options that psychology offers as a career. The options enable them to choose from a range of possibilities and also provide their communities with services that otherwise would not be available to them. The following extract illustrates this.

Extract 60

Participant C:

Another thing that [career] means for me is that it has opened for me a lot of doors, I can decide not to even be a psychologist. I like I've got there are so many things that I can do that I never would have dreamt about . . . Like you know now like I'm looking at opportunities to go overseas and like learn more about development like psychology and development and that kind of stuff whereas previously I wouldn't have dreamt of it. I would have tried like to find a job and work for someone forever you know whereas right now I can either be a professional you know like just be a psychologist and work just as a psychologist or be a community development worker, I can go into politics, I can go anywhere. So, like now the sky is the limit for me. I can start a company and do all sorts of things and like you know and I mean I've got an NGO now which is dealing with rural you know communities and that kind of stuff. So, I can, I can benefit so many other people you know that I would never be able to. So my ca-

reer basically means that I have so many opportunities now that I would never ever would have had.

The extract above indicates the many opportunities now open to Black psychologists; it has broadened their horizons. This is contrary to the traditional view of career, which was seen to be a permanent and never-changing choice (Briscoe, Hall & DeMuth, 2006 ; Savickas et al., 2009). The above-mentioned sentiments are consistent with the literature that conceptualises career as boundaryless and protean (Guichard, 2009).

4.8.8. Career as a Collective Family and Community Achievement

Some participants saw their careers as a collective family and community achievement.. Families and communities are part off and honoured that their members are part of such an important career. The following extracts speak to this issue.

Extract 61

Researcher: And what does your career mean to your family?

Participant A:

Ah my career means a lot to my family, especially my brothers, my brothers. They [are] always excited about my career and each time I have something positive to say about my career, I share with them and they are so motivated and they, they, they even encourage me further to, to make it even eh a better career. If I can say [to] my father to them the, the career is so important because it doesn't just mean my, my worthiness in the sense of me [alone]. Having this education which is regarded as a way of, of your standing in the society to them they also feel that they, they are part of that career. So it means if my career is going on well for me it is going on well for the whole family. So if it is bad for me it means it is bad for them. So to them my career is not only for me but also for my family and the rest of the community so yeah.

Researcher: So it sounds very much like is not about 'you' achieving it. But it is 'us' achieving something together.

Participant A:

Yes, yes it is about us achieving something together it is not an individual thing though I'm the one doing the work but I'm also doing it with the support of them so

automatically it becomes our career together even if they were not supporting you always have to embrace [that] your career is not[yours only] it involves others.

Extract 62

Participant H:

I've got so many communities now (laughs) ah..... sure I feel like it is for my community, it is pride because it is really poverty stricken, one of theirs going out and being educated, it is something that they find pride in ah...so in that light I feel that it is something that they are proud of and happy to be part of.

The above extract illustrates the concept of collectiveness and interdependence within career. As the extracts so clearly articulate, even though participant is the one doing the work, she can not achieve much without her family's support. The sense of community achievement is also highlighted. This illustrates Mbiti's (1970) statement that "I am because we are. Therefore we are because I am" (p. 5). Although initially they challenged the theoretical perspective of educational programmes, this seemed to have been negotiated by the new message that she receives from society. Brown and Gillian (1992) and Mkhize and Frizelle (2000) alluded to these contradictions in the process of career development for participants from collectivist societies.

4.8.9. Career as a Calling

As noted earlier, the spiritual meaning of career is relevant within a multicultural, social constructionism and constructivist perspectives. Career within these frameworks has multiple meanings. The next extract illustrates how a participant expresses her belief system through her career.

Extract 63

Researcher: Okay and what does your career mean to you?

Participant H:

My career is connected to my lifestyle, it is connected to my beliefs systems that is what I would like to believe. My belief systems are very important and it is very im-

portant to me that what I do is something that will reflect my belief system. In the way my career for me, sort of means living my call, my call to serve others yeah.

Researcher: Of like, you are implementing your own self concept, this is who I'm therefore I'm going to be doing this.

Participant H:

Yeah absolutely, particularly I'm a Christian and one of the greatest sort of things I take from the Christian religion is to serve others and care for others and the way I felt like I can do that it is through psychology. My whole family is a spiritual family, and it is important for us that the things that we do engage with whether it is career or a hobby make a difference in other people's lives. It is a calling whatever it is that you do as a career it is something deeper than just the salary at the end of the month.

The above extract illustrates the meaning of career informed by the Christian belief system and the expression of this belief system through career. Similarly, Lips-Wiersma's (2002) study, looking at the effects of spirituality on career behaviour, revealed that the participants also viewed their career as expression of self and service to others. This is also consistent with Williams et al.'s (2005) study that highlighted "self-expression by showing attitude, passion, concern, and care is depicted within the students' narratives" (p. 195). The extract also refers to career as a calling. This is supported by Duffy and Dik's (2009) arguments that individuals who view work as a calling desire to serve others. This is also consistent with Sellers and Thomas' (2005) study that women referred to their careers as a calling. Furthermore, Rievera, Anderson and Middleton's (1999) findings that religion played a major role in the career decision-making of Mexican-American women. The influence of family in the meaning of career is highlighted. McMahon and Watson (2008) conceptualised this as an influence of a social system. This finding challenges the neglected importance of spirituality in traditional career development theories.

4.8.10. Self-care

For psychologists, self-care is an important aspect of career development. Although only one participant addressed the issues it is still a relevant theme.

Extract 64

Researcher : There is just something that you mentioned earlier that the job is quite demanding. So how do you keep the balance between work and family?

Participant I:

I registered with [the] gym. I go for a retreat just for myself. . . , and I do buy things for myself things, things that I like, the things that I've been wishing for, waiting to get. Yes I do have time for my family as well. I do most of the time I spend it with my church people because there is where sometimes I lie there and just talk to God openly without being ashamed that I will be laughed at or they will said that is a minor one you are not supposed to say that. I just say anything and after weekends spent with God then I come back refreshed, energetic and very focused. So I do take care of myself.

In the above extract the participant narrates the importance of a holistic self-care as a way of being effective in her work. DiCaccavo's (2002) study also stresses the importance of self-care for counselling psychologists.

4.9. Summary

This section presented and discussed the results of the study. The lived experiences of Black African female psychologists were both challenging and rewarding. Challenges with the training, the Western nature of psychology, lack of understanding of psychology in Black and health communities, among others, were highlighted. Financial independence and giving back to the community were highlighted as rewards. Gender and race issues were addressed. The multiple meanings of career were described and discussed.

CHAPTER V: CONCLUSION AND RECOMENDATIONS

The purpose of this study was to describe Black female psychologists' lived experiences of career development. It aimed to describe the influences of their communities on the career development of the Black female psychologists. It also aimed to explore the challenges and successes of these women's career lives in order to generate knowledge to understand Black female psychologists' career development dynamics. It further aimed to provide an Afrocentric perspective of Black female psychologists as Blacks and females of the profession.

The findings of this study suggest that Black African female psychologists faced numerous challenges such as lack of family and community support in some cases; limited understanding of their careers as psychologists in different spheres of society; financial, educational, and social challenges throughout their career development. Their achievements are evident in both individual and collective spheres. Black African female psychologists' career motivations were informed by diverse contexts and events. The meaning of career to participants, families, and communities was contextualised and unique for each participant, informed by both Afrocentric and Black feminist thought worldviews. The views of self informing these understandings were both individual and collective. Career identity was evident as they spoke of themselves as psychological experts in their communities. An interesting finding was the role of emotion and spirituality in career development for some of the participants. The intersection of gender, race and class was evident in most of the narratives. The lack of relevance of their academic training to the multicultural society was emphasised.

5.1. The Implication for Institutions of Higher Learning and Policy Makers

Taking into consideration that South Africa is a multicultural country, the education system should follow suit. This study has highlighted the predominately mono-cultural approach in psychology training programmes. Hence the challenges in implementing the knowledge acquired throughout the training into a multicultural South African context. An engagement between institutions of higher learning and psychology departments in particular with Black

communities is necessary to generate relevant indigenous knowledge in an effort to bring about a more inclusive psychology training programme.

As Naidoo (1996) stated, “attendant to increasing the cultural diversity in both student and staff components is the imperative to infuse training curricula with multicultural, cross-cultural, gender, and racial identity development emphases”. The use of Black African female psychologists as indigenous experts, lecturers and role models may address the issues of diversity and language in the training of psychologist.

Furthermore, “as members of the Black community, Black community psychologists can contribute to community empowerment by developing psychological interventions and research that are in sync with communal norms and values, and that will actually make a difference in the lives of Black people” (Jordan et al., 2001, p. 616).

The Health Professional Council and the Professional Board for Psychology as governing bodies need to play an active role in ensuring that a multicultural training and practice is implemented within psychology departments.

5.2. Implications for Practice

The findings in this study suggest that Black African female psychologists’ lived experiences of career development are multiple-layered and context-based. Thus, holistic approaches to career development and counselling, informed by the Afrocentric worldviews amongst others, are indicated. Implications for practising psychology, especially counselling Black women, involve community immersion of students, involvement of family members, and community leaders.

5.3. Theory of Building

This study is building on Frizelle's (2002) study. The participants in this study have narrated their lived experiences from their perspectives and contexts. This study found that apartheid influenced the career development of Black people in general and Black women in particular. It also found that Black African female psychologists faced numerous challenges, including financial and emotional/identity issues. Moreover, the present findings suggest the importance of emotion and spirituality as part of the career development experiences of Black African female psychologists. These findings suggest that a systems approach to career development, in line with Patton et al.'s (2006) theory, would be indicated when counselling Black African females. Therefore, in line with the findings an exploration of spirituality as a belief system informing career development needs to be included in both career theory and practice.

5.4. Recommendations for Future Research:

Naidoo et al.'s (2006) call for the theorisation of women's career development in the South African context is still relevant. In line with the findings of this study, the following recommendations for further research are proposed:

- Future research should continue to establish the intersection of gender, race and class on the career development of Black African female psychologists.
- The intersection of gender and socio-economic status needs further exploration.
- The limited or lack of understanding of psychology in Black communities needs further exploration. In particular, communities' own versions of psychology need to be articulated.
- The impact of limited or lack of family support in the career decision making of Black African female psychologists need to be further researched with reference to gender-based cultural norms.
- The role of emotion and spirituality in career development of Black African female psychologists should be explored.
- Further research exploring multicultural approaches to professional psychology training programme needs to be conducted. According to American Psychological Association

(2002b) “as educators, psychologists are encouraged to employ the constructs of multiculturalism and diversity in psychological education” (p. 30).

- Further research also needs to study the career narratives of non-professional Black African women such as labourers and domestic workers.
- Future studies may need to differentiate between participants trained in traditionally Black and White institutions.

5.5. Limitations of the Study

Qualitative studies often raise issue of generalisation of findings. This refers to the extent to which the findings from the study apply to a wider population of Black African psychologists beyond the borders of KwaZulu-Natal (Green & Thorogood, 2004). Qualitative studies are characterised by purposive sampling which usually comprises a few participants (Creswell, 2003). As a result they are often not generalised. Therefore the findings of this study can not be generalised to the entire population of Black African female psychologists in South Africa. The population sampled was urban; different perspectives could emerge from African female psychologist based in the rural areas. Furthermore, future research needs to explore Black African female psychologists’ trained in traditional Black and White institutions.

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Appendix 1

Participant's Letter

Dear Participant,

My name is Débora Fabiano and I am currently a Master Student in Clinical Psychology at the University of KwaZulu Natal. As part of my course I am required to write a thesis. A component of the writing is to conduct research. The study is supervised by a lecturer, Professor Nhlanhla Mkhize at the University of KwaZulu Natal (UKZN), Pietermaritzburg. This study has been approved by the research ethics committee of the University of KwaZulu Natal.

This study is about career development of Black African female psychologists. It aims to explore the personal career development as Black African female psychologists and the meaning attached to their experiences. The researcher will ask you to share in depth your personal experience of this phenomenon.

I would like to conduct one semi-structured interview for approximately one hour. This semi-structured interview will be audio-taped and later transcribed verbatim. The researcher will also send you a copy of your transcribed interview for proof reading, before data is analysed. Data analysis will be done and a dissertation written. However, no personal information will be linked to you. The audio tapes will be stored in safe place and will be incinerated after 5 years in line with the research ethics guidelines of the University of KwaZulu Natal. The dissertation will consist of themes only. The findings will be converted into an article and presented at annual postgraduate research conference.

Participation in this study is voluntary; if you decline to participate, no penalties will be held against you. Furthermore, if you choose to withdraw from the study at any stage you are free to do so without any consequences.

If you choose to participate in the study you help will generate knowledge about career development of Black African female psychologists. The knowledge will possibly be used to educate and influence other Black females who will join the psychology in the future. Furthermore, it will also benefit the community by providing awareness on ways they can be more supportive to future females who will undergo the same process. An electronic copy of the findings will be made available to you as a benefit for participating in this study. No financial benefits will be available for the participants of this study. However, the process of exploration may bring up unpleasant memories for you. The researcher will be available to discuss the feelings related to the unpleasant memories. Furthermore if a need for professional help arises referral will be done to a psychologist by the researcher.

Thank you for your time in reviewing the information in this letter and consideration towards your participation.

For any enquiries please contact:

Miss Débora Fabiano

Tel: 0768190874

Email: 207518372@ukzn.ac.za

Supervised by:

Professor Nhlanhla Mkhize

Tel: 0332605853

Email: mkhize@ukzn.ac.za

Appendix 2

Consent Form

Career Development of Black Female Psychologists

I have been informed that this study will be conducted by Débora Fabiano, Clinical Psychology Masters student at the School of Psychology University of KwaZulu Natal, Pietermaritzburg. I understand that this study is designed to explore the career development of Black female psychologists. I understand that my participation in this study will involve an interview. I understand that the interview will be audio taped. I am aware that the interview will take approximately one hour.

I understand that I may refuse to participate or withdraw from this study at any time without any penalty or personal consequences. I understand that my identity as a participant in this study will be kept strictly confidential and no identifying personal information will be used. I am aware that all identifiable information will be protected to the limits of confidentiality and psychology ethical code.

I have been informed that only Débora Fabiano Clinical Masters Student and Professor Nhlanhla Mkhize Research Supervisor will have access to the data. I have been informed that all data collected about me will be stored in safe place and will be incinerated after 5 years in line with the research ethics guidelines of the University of KwaZulu Natal. I understand that an article will be written and the findings presented at the Annual Postgraduate Conference.

I have been informed that if my participation in this study makes me feel uncomfortable, Débora Fabiano will avail herself to discuss my feelings. I have also been informed that if necessary, a referral will be made for further psychological assistance. I have been informed that this will be done at my own expense.

I have been informed that there are no financial benefits in this study. My participation may not benefit me directly. However my participation will benefit others as it will provide valuable information about the process and experiences of career development as a Black female psychologist and may lead to better understanding of methods this process can be made more adequate for future black female psychologists.

I understand that as part of reliability and validity of the findings Débora Fabiano will email me a copy of my transcribed interview for me to proof read and make changes if the findings are not reflective of my input.

I understand that at end of the study, I will receive a copy of the study via email from Débora Fabiano.

Please tick one of the following:

_____ I request a copy of the study once it is completed. It may be mailed to the following address:

_____ I am not interested in receiving a copy of the study.

I understand that I will be signing two copies of this consent form. I will keep one copy and Debora Fabiano will keep the second copy for her records.

I understand that I may contact Debora Fabiano at 207518372@ukzn.ac.za or her supervisor Professor Nhlanhla Mkhize at mkhize@ukzn.ac.za. If I have any queries regarding the study or may participation in the study.

I acknowledged that I have read this consent form and understand the content. I voluntarily agree to participant in this study.

Participant's Signature

Date

Researcher's Signature

Date

Appendix 3

Interview Schedule

1. Introduction

Thank you for agreeing to this interview. Let talk about how you came to be where in terms of your career. Would you please tell me the story of your life, beginning at the earliest that you can remember? Please tell me what the earliest career dreams were, the most influential figures in your life, the obstacles you have had to overcome on your way, as well as the people who have assisted you.

2. Probing Questions:

Depending on details provided, the following probing questions will be asked:

1. When was the first time you considered psychology as a profession that you wanted to pursue?
2. What was happening at the time? (Explore changes in family, community, society etc.), or in what ways do you think this particular time period influenced your career decision?
3. Who did you consult about this career?
4. What motivated you to pursue this career?
5. What motivated you to make changes in this career path?
8. What challenges or obstacles did you have to overcome?
9. How did you overcome them? Who assisted you? (Explore role of family and other socio-cultural institutions, such as church etc.).
10. Who was the most significant influence on your career choice?
11. In what ways did he/she influence you, and you?
12. What did you feel the career choice you made would enable you to accomplish?
13. What other choices came to your mind, and why did you abandon them?
14. How is being a Black women has influence your career development?
15. What sort of conflicts did you have in making your decisions? (e.g. Changing from one career to another, leaving one job for another, etc).
16. What does career mean to you?
17. What does career mean to your family?

18. What does your career mean to your community?

19. Is there anything that you would like to say to anybody that would like to pursue this career?

(Mkhize, 2005, p.98)

Appendix 4

Data Analysis Guidelines

The four readings will be employed to the audio-taped transcribed interviews. These reading comprise a number of questions as guidelines to interpret the data. In the first reading the plot “metaphors, images, repeated words, themes and idiomatic expressions used by narrator to talk about her life experiences are identified” (Mkhize, 2005, p.99). This step is followed by the reading two.

Reading 2: The voice of the speaking person (the self)

The following questions are useful to identify the active self in the story:

- How the narrator talks about herself (e.g. is the self portrayed as capable or incapable?)
- What is the dominant view of the self (e.g. is the self individualistic, communal or both?)
- Can shifts or tensions between the various voices representing the self be identified?
- Under what circumstances does each self dominate or recede to the background?
- How are the tensions between various selves, if any negotiated?
- What can we learn about the way the narrator speaks about the self in general (self-talk) and what are the possible selves that are not recognised?

After considering these questions the researcher will explore scenarios for possible future selves. Subsequently the reading three will follow.

Reading 3 the self -in -relation

This reading focuses on identifying how the participant speaks about her relationships with significant others. The following questions will guide the third reading:

- Who is present in the narrator’s career narrative? (e.g. father, mother, teacher).
- How does the narrator speak about each protagonist?
- What are the career –related and other lifestyle messages from significant other to the narrator?
- How does the narrator feel about these others and their messages? (e.g. is he or she angry with them).
- What does the narrator think of herself in relation to others or their messages? (e.g. does she feels motivated, inferior, empowered or disempowered?)
- Are these thought voiced (i.e. expressed to the person concerned) or censored?
- What is the impact of these messages on the narrator? (e.g. the counsellor looks for thoughts of powerlessness, inferiority, and hope).
- Did power, status or access to opportunity play a role in the relationship between the narrator and the persons present in her narrative?

After considering these questions the researcher will map emerging themes, followed by the reading four.

Reading 4: The social and cultural context

This reading entails the identification of the participants' socio cultural influence on her career development. The influence of contexts such family, gender, economic and community are addressed. The following question will guide this reading:

- What are the influential institutions in the person's life? (e.g. the family and religious institutions).
- What is the nature of the relationship between the participant and each institution?
- What is at stake between the participant and each institution? (e.g. power, subordination, support and personal integrity, conceptions of femininity).
- What are the career and other lifestyle message emerging from each institution? (e.g. the family could believe that in the event of limited resources, the education of boys should take precedence over the education of girls because the latter get married and leave the family).
- Do these messages constitute barriers or enablements?
- How have economic factors impacted on the participant's career?

After this reading the researcher will identify emerging patterns and themes.

Extract from Mkhize, 2005, p. 99- 101