"AT HOME" AT THE UNIVERSITY OF KWAZULU-NATAL?
A STUDY OF EXPERIENCES OF EXCLUSION AMONGST ACADEMIC STAFF

by

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ABSTRACT

The study aimed to examine how academic staff feels excluded in the institution based on race and gender. The objectives were developed following the current scenario and existing studies conducted in this domain.

Six in-depth interviews were conducted with the staff members of UKZN. The interviews were then analysed through the use of thematic analysis. The two main themes that emerged from the interviews were; 1) discontent with the institutional environment and 2) belonging to the university as mediated by race. The study set out to determine whether staff members felt a sense of belonging based on race and gender. However, the study's main conclusion was that academic staff do not feel excluded at the university based on race, but there were masculine spaces that were alienating to female academics.

The dissatisfaction felt by the lecturers was directed at the university's management and the adverse institutional environment that they were creating. The lecturers had 2 different responses; one group of lecturers withdrew from the university and felt that they could not change the status quo. They saw themselves as powerless and inferior to management. The other lecturers identified strongly as a unit and were vocal about their dissatisfaction with management, and they were engaged and resisted management's dominance.

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CHAPTER ONE: INTRODUCTION

1.1. Chapter Overview

The chapter introduces the research by outlining the introduction and historical background to the study in terms of a brief literature review, the research gap identified in the body of knowledge, and the formulation of the research problem and question. After that, the key terms used to answer the research question is briefly discussed.

1.2. Introduction: History of segregation in South Africa

South Africa is a unique country with a rich and distinctive history. Although Black people are a majority in terms of numbers, they are still a minority in their social position (Gradín, 2018; Klasen & Minasyan, 2018; Tajfel, 1981). Apartheid was a formal system of racial segregation enforced through acts and laws drawn up by the Nationalist Party (Durrheim, Boettiger, Essack, Maarschalk, & Ranchod, 2007). South Africans were classified into four race groups: Whites, Indians, Coloureds and Blacks to provide categories to treat the race groups differently under the law. Apartheid was a system that reinforced the colonialism ideology of White superiority and the exploitation of Black people as they were treated as second class citizens (Durrheim et al., 2007; Gradín, 2019; Horn, 2019). The laws of Apartheid served to deny opportunities to Black people and dictated where they could go, where they could work and who they could marry. The legacy of Apartheid ensured that the country's wealth would be in White peoples' hands, and therefore they had access to better land and resources.

As a result of the system of Apartheid, South Africa has an alarmingly high rate of unemployment and social ills in the population of Black people and women. The Presidency, 2004, as cited in (Durrheim et al., 2007). The apartheid laws, which sought to marginalize black South Africans, left a legacy of inequality as White South Africans continue to occupy the top managerial positions. In contrast, Black South Africans continue to be part of the lowest-paid working class (Durrheim et al., 2007). Many studies have also highlighted that informal segregation exists in South Africa (Alexander, 2007; Dixon & Durrheim, 2003; Scrieff, Tredoux, Dixon & Finchilescu, 2005). These studies highlight that even though different race groups meet in integrated spaces, they still organize themselves along racial lines (Alexander & Tredoux, 2010). Even though the formal segregation of Apartheid no longer

exists, people still follow its ideology as they informally segregate themselves into separate spaces. The use of this space conveys a sense of belongingness; it highlights norms and conventions and who belongs to that space and who does not belong (Alexander, 2003).

1.1. Context of the study

Higher education institutions' values reinforce society's values as they have always reflected what is happening in the country (Levin, 1999). This is seen in how the building of higher education institutions was for racial segregation as institutions such as the University of Cape Town (UCT) and University of Stellenbosch were built to advance English and Afrikaner students (Nombela, 2014). In Jonathen Jansen's (2009) intimate book, he tells White South African students' stories through his eyes. As the first Black dean of education at the University of Pretoria (UP), he gives us a sense of his uneasiness as he entered an environment where its symbols, actions and rituals made him feel like an outsider. He mentions that UP was instrumental in giving scientific status to apartheid laws. Racial segregation was justified in scientific studies such as anthropology, where race theories that claimed Black people had smaller brains than White people were celebrated (Jansen, 2009; Department of Education, 2009).

In post-apartheid South Africa, universities are being used as institutions for racial socialization. It can also be seen in Jonathen Jansen's book (2009), as he was hired in the year 2000 as an academic leader. In contrast, Black people were previously only hired to clean and provide services to White administrators and academics. Because of the history that universities played in racially segregating the country, it is crucial to use universities to desegregate the races. However, having Black, Indian, and Coloured people integrating with White people in spaces that were once exclusively reserved for White people did not necessarily mean that there would be favourable intergroup mixing.

A controversial racial incident in the University of Free State (UFS) in 2008 brought troubling racial relations and the issues that the universities were and are currently still facing regarding transformation. The incident at UFS was a video of four male Afrikaner students from the Reitz Residence, making a group of elderly Black workers eat food they had urinated in. The students defended their acts by stating that they were initiating the workers but seemingly, their actions were protesting the policy of integration of residences which was being implemented at UFS (Department of Education, 2009). The Reitz residence was a historically segregated residence

for White male students. The university was resistant to the transformation of the university and the inclusion of black students. The incident reflected this anti-black stance where they did not want black students in their private residential space, which was seen as an exclusive Afrikaans cultural space. The only black presence tolerated was in their homes where black people were domestic workers and gardeners (van Der Merwe & van Reenen, 2016). This incident reflected the racial tension experienced by the many historically white institutions that were transforming.

The public outcry of the Reitz residence led to the then Minister of Education establishing a Ministerial Committee. The Ministerial Committee was on Progress Towards Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions. This committee was tasked with finding out the different forms of discrimination in universities and their extent (Department of Education, 2009). The ministerial report's key findings were that racism and sexism continue to be pervasive in higher education institutions and that there is a disjunction between institutional culture and transformation policies (Department of Education, 2009). They found that this disjunction between the transformation policies and their implementation was due to inadequate information dissemination, lack of awareness of roles and responsibilities to policy implementation, and lack of institutional will (Department of Education, 2009).

Fast forward to eleven years later, and the university landscape has not changed much. There are still issues of transformation highlighted in the very vocal student-led movements where students are frustrated with the transformation's slow progress. The Rhodes Must Fall movement was an attempt to decolonize UCT (Pather, 2015). The students felt that the university represented a dominant white culture through its symbols and the mainly white student and staff composition. The students were protesting to remove the Cecil Rhodes statue, which they felt was symbolic of colonialism and institutional racism, making Black students and staff feel unwelcome. Their protest was successful as the university removed the Cecil Rhodes statue. The Open Stellenbosch movement was another movement that challenged the slow pace of transition at Stellenbosch University. The students and staff who were part of the movement called for all university classes to be offered in English and not exclusively in Afrikaans to reflect a diverse and changing culture (Open Stellenbosch Collective, 2015). The most recent movement which encompasses both the above movements has been the Fees Must Fall movement. This movement describes itself as a political and philosophical Black

Consciousness Movement that seeks to understand the condition of blackness in the university space (Wits Fees Must Fall Manifesto, 2015).

Academics remain divided regarding these movements. Black academics at UCT, such as Xolela Mangcu, see the Rhodes Must Fall as necessary collective action to bring the exclusionary environment of UCT to the forefront (Mangcu, 2015). While other scholars, such as Jonathan Jansen, the then vice-chancellor of the University of Free State, had a different opinion. He argued that removing the Rhodes statue means we falsely deny our rich historical past. Whereas, we should rather critically engage with the statue's meaning to bring about transformation in universities (Jansen, 2015).

Most research on exclusion in universities has been done on Black students (Kleinbaum, 1976; Fisher & Hartman, 1995; Thompson & Fretz, 1991). The current study focuses on academic staff as they have been overlooked in the exclusion debate, mainly because academic staff in historically White universities represent a highly disproportionate demographic. Winter, Taylor, and Sarros (2000) also mention that it is crucial to focus on academic staff in research since the quality of education in institutions depends on a stable and supportive environment and staff performance. Since race is reflected in interpersonal relations, symbols, traditions, and practices (Department of Education, 2009), it is befitting for this research to look at processes and spaces that make academic staff feel they do not belong.

Therefore, through the theoretical frameworks of social identity theory, this research first seeks to question whether Black staff members feel included or excluded. It then seeks to identify physical spaces and institutional practices that lead to the staff feeling socially included and excluded. And finally, in identifying these physical spaces and practices, this research will seek to unearth the impact of these spaces and practices on the staff members' sense of social identity.

1.2. Definitions

1.2.1 Exclusion

This research will not attempt to define this term but will instead describe how interviews will use exclusion in the study. This research is interested in looking at exclusion as a sense of not belonging in a physical space. It looks at exclusion as a feeling of marginalization and misidentification with the institution based on race and gender.

Thaver's (2006) concept of home seamlessly illustrates the notion of belonging and exclusion. Thaver (2006) mentions two concepts of home, one of the home being a place of enchantment and the other being of the home as a disenchantment place. Home as a place of enchantment is related to an affective state of belonging and is also related to controlling physical space and contributing to one's sense of identity, security, and assimilation (Thaver, 2006). Home as a place of disenchantment refers to home as a contested terrain of nurture and comfort and a private sphere of hierarchical patriarchy (Thaver, 2006).

However, this study is interested in the concept of home as a place of enchantment. Inclusion is how an institutional culture orients itself to make academic staff feel at home. Thaver (2006) mentions that in higher education institutions, we get a sense of who is at home by looking at the sites, symbols, relations, and practices. And we also get a sense of who is not at home by looking at disaffirmed identities, hostilities, insecurities, and de-motivation of the academic staff.

1.2.2 Transformation

Fourie (1999) defines transformation as "as a process by which the form, shape, and/or nature of institutions are completely altered (p. 277). She further cites Kirsten (1994, p. 5), who argues that transformation is "a moral imperative, deeply rooted in, and driven by, the will-to-truth". This research is interested in how the institutional culture at UKZN has transformed to accommodate those previously excluded from the institution.

The White Paper 3 was drafted in 1997 to guide post-apartheid South Africa on engaging in a transformation process in higher education institutions. The policy argued that transformation "requires that all existing practices, institutions and values are viewed anew and rethought in terms of the new era" (Department of Education, 1997, as cited in Department of Education, 2009).

The Ministerial Report (DoE, 2008) highlights that transformation includes two main processes. The first process being transformation linked to legislature and policy formation. And the second process is epistemological transformation, changing how knowledge is produced and questioning who knowledge is being created for and how that knowledge is made accessible.

1.2.3 Black

This term is used as a classification used during Apartheid to classify the indigenous Bantu group of South Africa (Nombela, 2014). The term took on a new meaning in opposition to the apartheid government as Africans, Indians and Coloureds identified themselves as Black to show solidarity between the races. However, this research uses the term Black to describe African people. This research acknowledges this term's historical undertones but does not use it to support the undignifying classifications of Apartheid.

1.3. Objectives of the Study

i. To find out how academic staff talk about exclusion and inclusion in the institution based on race and gender
ii. To find out the institutional practices and physical spaces that lead academic staff to feel excluded
iii. To find out the social and psychological impacts of these experiences of exclusion, and how they affect staff members' orientation to collective action and social change

1.4. Research Questions

i. Do the academic staff feel excluded in the institution on race and gender grounds?
ii. What are the institutional practices and physical spaces which make academic staff feel excluded?
iii. What are the social and psychological impacts of these experiences of exclusion?

1.5. Conclusion

Chapter 1 has laid the foundation for the study. The research problem, research question and research aims were introduced in this chapter. The justification for undertaking the research and definitions of key terms pertaining to this study has been presented. Against this premise, the report proceeds with a detailed description of the research, beginning by reviewing the literature about the research topic in Chapter 2.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.1. Chapter Overview

Following on from the introduction and background discussed in the previous chapter, this chapter provides insights into the concepts of transformation and institutional mergers, experiences of exclusion at higher education institutions, the impact of exclusion on academic staff work performance and the situation at the University of Kwa-Zulu Natal. A critical analysis of the four issues by previous authors is made, and discussions on the university's case are made. This study sought to address this gap within the University context; consequently, particular emphasis is placed on how fair work practices can be achieved. The chapter also classifies some exclusion experiences at higher education institutions and ultimately discussed the proposed conceptual framework.

2.2. Review of transformation and institutional mergers

Some critical educational events have been highlighted in the literature regarding institutional transformation (Mabokela, 2000; Woodrooffe, 2011). In 1953 the Apartheid government passed the Bantu Education Act established to suppress Africans for menial work and be part of the working class as subordinates to White people (Woodrooffe, 2011). In 1959 the Nationalist Party government passed the Extension of University Education Act that prohibited Blacks' enrollment at historically White universities, and new universities were established for Blacks in their homelands (Mabokela, 2000; Woodrooffe, 2011). Despite these laws, English universitiesincluding the University of Natal, were liberal and open to everyone. Still, it was hard for Black people to get into them because they could not afford them or did not meet the standards and criteria of higher education. Black students had to go the extra mile of requesting special permission from the government to study at a White university (Nombela, 2014). Blacks' admission to study medical or teaching professions in English universities was because Black people were needed to serve the Black community as White doctors and teachers exclusively served the White community (Nombela, 2014). So, therefore, there was a covert exclusion of Blacks and higher education in white institutions were only for "…a privileged elite, membership of which was restricted to those of the correct 'race', language, gender, and social connection." (Winberg, 2004, p.91).

In 1983 international pressure, boycotts, and strikes led to the apartheid government passing the University Amendment Act, which permitted historically white universities to admit Blacks (Mabokela, 2000). In 1995 President Nelson Mandela appointed a commission of higher education to make recommendations on restructuring higher education (Mabokela, 2000). The commission of higher education made several recommendations regarding the reform of higher education, and one of its key recommendations was the merging of institutions (Mabokela, 2000).

Woodrooffe (2011) mentions a debate on whether historically Black universities should merge with historically White universities or be left to operate independently. Those who argued for the Black universities to be left to run on their own provided reasons such as that the institutions served a Black majority and that their condition resulted from the apartheid policies (Woodrooffe, 2011). Therefore, they should be awarded for their resilience (Woodrooffe, 2011). The opposition to merging historically White and historically Black institutions was for reasons such as that racial segregation not being eradicated. Still, Black people would be excluded because they would not afford the exorbitant fees and because of the inferior qualifications they possessed (Woodrooffe, 2011). And as expected, historically White universities were concerned about their academic standards dropping if they allowed Black people to be admitted to their institutions. Those in support of mergers argued that the historically Black institutions would need large investments to meet appropriate conditions and that their existence was a construct of Apartheid (Woodrooffe, 2011). Therefore, maintaining them would be a reminder of the past (Woodrooffe, 2011). What was eventually agreed on was the absorption of some historically Black universities and technikons into the more prominent White institutions (Woodrooffe, 2011). What was initially 36 institutions was reduced into 21 merged institutions (Woodrooffe, 2011).

In the Ministerial Report (Department of Education, 2009), all higher education institutions admitted that their transformation process was slow and limited. There is resistance to change the deeply embedded institutional culture, and therefore transformation will not be an easy feat (Department of Education, 2009). Even though focusing on numbers and bringing in enough black and female staff feels like the surface work, institutional culture change must start somewhere, and staff demographics seem to be the first place to start.

2.3. Experiences of exclusion at institutions of higher education

Institutions of higher education reflect what goes on in society, and therefore according to Woodrooffe (2011), they should establish a foundation of social cohesion. She argues that if universities accomplish this, then it will extend to society at large. However, Woodrooffe's vision will still take time as universities are still seen as institutions where people experience exclusion.

As Woodrooffe (2011) mentions, institutions reflect what happens in society. Therefore, it is not surprising that Nombela's (2014) study on gender and race in universities revealed that its structures and practices reflect the patriarchy and racism in society. Nombela (2014) argues that these structures are not questioned or broken down because they are taken for granted and seen as legitimate. Research into institutions reflects that most senior positions of professors and management in institutions are occupied by white men (Mabokela, 2000; Nombela, 2014). Nombela (2014) argues that this is because these positions are seen to require masculine features. In her research, the female staff in institutions felt they were more in charge of administrative duties and worked for men as their secretaries, personal assistants, and subordinates.

In the overall assessment of the Ministerial Committee Report, it was clear that discrimination based not only on race but also on gender continues to be pervasive in higher education institutions (Department of Education, 2009). Mabokela (2000) highlights that women are under-represented in higher education institutions, and in her research into Stellenbosch and UCT, she found that women were overrepresented in the lower ranks. Most of them were employed on a part-time basis. These findings are supported by Austin's (2001) study of transformation at the University of Port Elizabeth, now known as Nelson Mandela Metropolitan University, which found that women were represented in the lower position of lecturer and that only a handful held senior leadership roles. The exclusion of women in the workplace has important consequences as the work environment has a significant effect on the way women view their job satisfaction. This can be seen in research done on female academics by Olsen, Maple and Stage (1994), which found that female academics relied on a supportive environment and that institutional support and work context were significant for their job satisfaction.

In Xolela Mangcu's opinion piece on Times Live (March 21, 2015), he mentions that there has been simmering anger amongst black students and staff at the lack of racial transformation at

UCT. Xolela Mangcu notes that the phrase in the past years has been “we can’t breathe”, indicating that Black people are suffocating under the whiteness and the white culture that continues to flourish at UCT even after policies of racial transformation have been implemented. Reynolds, Mabokela and King (2001) attempted to explain the slowness of transition of academic staff profile in historically White institutions by mentioning that historically Black universities were intended to prepare graduates into the workforce. Therefore research was not incorporated into the university, which might explain why the number of Black professoriates is limited. Austin (2001) supports this point by mentioning that slow staff transition has been attributed to a few Black individuals with appropriate qualifications being available and Black academics taking up positions in government and business sectors because of the better salaries offered. Austin (2001) also mentions that other people hold opposing views. They saw the slow staff transition, such as an unwelcome, unsupportive environment and historically white institutions not working hard enough to recruit Black academic staff. Mabokela (2000) supports this alternative view. She mentions that historically white universities' inability to retain Black staff should not solely be attributed to poaching from the private sector. But the institution’s environment and culture should be considered in how it leads to the inability to retain Black academic staff.

Jawitz (2012) research in understanding the black academic experience illustrates that higher education institutions continue to be highly racialized spaces. One of Jawitz (2012) research highlights was the participant who was the only Black academic in his department. This academic could not address race issues with his colleagues and instead sought advice and support from other Black academics to reinforce his Black academic identity. Jawitz (2012) mentions how the participant’s inability to speak about race with his colleagues forced him to seek alternative tea rooms across departments where there would be other Black academics. The sense of exclusion felt by Black academics in historically White universities is succinctly summed up in Jansen’s (2009) experiences at UP. He mentions that “the tensions between being an insider and remaining an outsider…the desire to be part of the lives of people whom I serve and yet being constantly and often unconsciously reminded that I was, in the end, an outsider.” (p. 22).

2.4. Impact of exclusion on academic staff work performance

A study was done by Marcus (2000, as cited in Mayhew, Grunwald & Dey, 2006) examining how academic staff members experience the workplace. The studyfound that women and Black staff responded more negatively than White and male staff regarding the institution’s success

in achieving a positive diversity climate. These findings were attributed to the power and roles associated with race and gender, indicating that a person's position in the university affects how they experience its climate (Mayhew et al., 2006).

Daniels (2001) argues that the academic staff's workplace experiences reflect how successful the university has been in its transformation efforts. Daniels (2001) mentions that in her study of Black academics at the Rand Afrikaans University, now known as the University of Johannesburg, most Black staff identified social support systems as instrumental to their feeling included in the university. Daniels (2001) further mentioned that Black female academics drew support from other women in their department.

It was found from exit interviews that academic staff who left institutions did so because of feelings of not belonging, the heavy workload and the general institutional culture (DoE, 2008). The Ministerial committee highlights that it was alarming that most Black staff at historically white institutions felt alienated and not at home.

The Black African Academic Forum at UKZN mentioned the familial burdens for Black staff. Some of them had familial obligations to provide for their extended families and repay their student loans, so jobs with higher salary packages are more attractive.

The junior staff in higher education institutions mentioned that they found moving up in the oppressive environment difficult. There were many unrealistic requirements for junior black staff, which led to them not having as many publications and therefore not be considered for promotions. There was a mention of racially mixed staff in lower positions, but there were only white people as soon as you get to higher positions (DoE, 2008).

There is a dearth of literature that focuses on how White academic staff feel excluded at higher education institutions. Jansen (2004) argues that job security vulnerability for White academic staff is more of a psychological threat than a real threat. White academics still hold the top professoriate positions and have not been retrenched from their jobs. He further argues that the academic staff at higher education institutions is still primarily made up of White male senior lecturers and professors (Jansen, 2004). It seems like it will remain that way for some time to come as it is seen that, on average White students remain better qualified than Black students (Jansen, 2009). Therefore this makes them more eligible for lectureship positions.

In research done by Hemson and Singh (2010) on inclusion and exclusion at the Durban University of Technology, they found that the staff who expressed feelings of not belonging

also described a loss of self-esteem as an academic and social and psychological withdrawal from the university. The academic staff did not have any sense of social identification with the rest of the institution's staff members, which led to a loss of interest in their jobs. This relates to research done by Haslam, O' Brien, Jetten, Vormedal and Penna (2005), which found a strong positive correlation between social identification and social support and job satisfaction and a strong negative correlation between social identification and job satisfaction. Essentially Haslam et al.'s (2005) research reiterated that people who have a social identity and a support system in their workplace are most likely to be satisfied with their jobs. In contrast, people who do not have social identity in the workplace are less likely to be happy with their jobs. Therefore, through the social identity conceptual framework, this research aims to determine how academic staff members' sense of belonging and identification to the institution and the rest of the staff impact staff members' job satisfaction and orientation to social change.

2.5. The University of Kwa-Zulu Natal

Although there have been numerous institutional mergers, this review will only focus on the merger between the University of Natal and the University of Durban-Westville because the study is based on the University of KwaZulu-Natal.

The University of Natal has had a history of segregation. This multi-campus university had a Durban and Pietermaritzburg campus for White students and the medical school campus for Black students (the University of KwaZulu-Natal, n.d.). In 2004 in post-apartheid South Africa, the University of Natal merged with the University of Durban-Westville, which was historically designated for Indians (Mabokela, 2000) to become the University of KwaZulu-Natal.

The University of Natal has been in existence since the colonial era with an open university's status during Apartheid (Woodrooffe, 2011). The Open University status meant that the university admitted White and Black students and aimed to treat "non-White students on a footing of equality with White students, and without segregation" (Conference of Representatives, 1957: Preface, as cited in King, 2001, p. 75). The University of Durban-Westville was established to provide higher education for Indians during Apartheid. At the start of 2003, the cabinet approved the merger of the University of Natal and Durban Westville (Woodrooffe, 2011). These institutions merged to answer the recommendations for restructuring higher education in South Africa (Jansen, 2004). Makgoba (2008, as cited in Woodrooffe, 2011) mentions that this merger was met with eagerness by the marginalized

Zulus, who considered the newly merged institution as a place where their interests and needs would be met. While the merger was met with hopefulness amongst the African staff, it was also met with anger and fearfulness amongst Indian and White staff (Makgoba 2008, as cited in Woodrooffe, 2011).

The new University of KwaZulu-Natal embarked on a few changes to highlight its transformation status. One of the university's changes was the university's emblem change, which now consists of multiple colours, a Zulu shield, a sun, and an open book that symbolizes the university's inclusiveness (Woodrooffe, 2011). The university also established student governance which gave voices to the students in matters of the institution (Woodrooffe, 2011).

UKZN prides itself on being an institution of higher education that embraces transformation and restructuring policies. This is quite evident in its vision of being the "Premier University of African Scholarship" (the University of Natal, n.d., Vision, para.1) and its mission of representing equitable demographics (the University of KwaZulu-Natal, n.d.). Even though student diversification has occurred rapidly, staff diversification has been at a much slower transition. This is evident in how staff's racial composition in historically White universities does not reflect Blacks' distribution in society (Mabokela, 2000). This sentiment is supported by research done by Govinder (*Seminal Study Devises Equity Index to Measure the Pace of Transformation in South African Universities*, 2013) of the equity index of the top five research-led universities (with UKZN being part of the top five). According to Govinder, an equity index of zero means all race groups are represented fairly. However, Govinder's research offers a bleak picture by stating that it will take over 300 years for the top five research-led universities to reach an equity index of zero.

Thaver (2006) uses the metaphor of "at home'' to define belongingness and inclusion. Therefore, borrowing from Thaver (2006), the pertinent questions of this research are when, in doing what, and in what kind of physical spaces and institutional practices do members of academic staff at UKZN feel excluded and the social consequences of that exclusion?

2.6. Conceptual Framework

This research seeks to unearth the relation between group identity and the social situations that bring about the salience of identities through social identity theory. It aims to determine the sense of identity and belonging of academic staff and the impact of those experiences..

The social identity theory is a theoretical framework that helps to understand intergroup relations. Through social identity theory, we can study how people of different backgrounds and groups interact. The social identity theory must be used in the post-Apartheid context of South Africa in universities. We are given a theoretical lens on how to understand the post-merger and post-Apartheid context of the university. We will get a chance to analyze how Black and White staff interact and navigate their identities in a historically White university, moving towards an inclusive university accessible to all cultures through social identity theory.

Various literature has highlighted (Avanzi, Schuh, Fraccaroli & Van Dick, 2015; Haslam, Cruwys, Milne, Kan & Haslam, 2015) the positive correlation between social identity and stress experience and burnout in the workplace. The research findings in Haslam et al. (2015) were that group ties were an essential factor in cognitive health, even more important than individual connections. Haslam et al. (2015) argued that group ties are beneficial because they enhance a sense of shared social identification, providing a platform for effective social support. Therefore, it is appropriate to use social identity as a framework to gauge how academic staff at UKZN use their social identity to navigate the changing context.

Tavares, van Knippenberg and van Dick (2016) further reiterate that group ties are beneficial to social identification. Their research showed that the more individuals identified with the organization, the more they identified its interest as a collective self-interest. Therefore, by using the theoretical framework of social identity theory, we will try to gauge academic staff's sense of belonging and its psychological impact.

2.6.1 Social Identity Theory

In Tajfel's book titled *Human groups and social categories* (1981), he defines social identity as "part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (p. 255). Turner and Oakes (1997) mention that the nature of self and group is at the theoretical core of social identity theory. Social identity theory highlights and studies the phenomena of belonging to a group and focuses on the "group in the individual" (Hogg & Abrams, 1988, p.3, as cited in Trepte, 2006). Tajfel (1981) speaks of belonging to a group as meaningful to an individual. Therefore, we show solidarity within our groups as a social identity process (Trepte, 2006).

Social identity theory focuses on prejudice from three cognitive processes: categorization, social identification, and social comparison (Tajfel & Turner, 1979). Tajfel (1981) defines

categorization as the attribution of general characteristics to large human groups. These categorizations are usually overgeneralizations and simplify the complex information received from the environment (Tajfel, 1979). By reducing people to categories, it becomes easier for our cognition and behaviour to adapt to those we see as different or the same as us. The use of categorizations helps us structure our environment, and we categorize people into groups to organize and structure our world (Trepte, 2006). Therefore this aids us in ways to act appropriately in certain circumstances (Tajfel, 1981). We use stereotypes in our categorizations of different people, and they can become social if several people share them within a particular social group (Tajfel, 1981). Stereotypes perform social functions of differentiation and justifying our actions towards groups; Tajfel (1981) mentions that they are mainly used to justify keeping the other groups at a distance and to maintain distinctness between an “us” and “them”. Turner and Oakes (1997) support Tajfel’s concept of categorization and elaborate further by mentioning that it represents group realities that are fluid and vary depending on the context. They argue that it is not just limited to a cognitive concept but shared by groups and is psychologically real.

The second cognitive process in social identity theory is social identification. This is how we assimilate ourselves to the group that we feel we belong to. We identify with that group's characteristics and embrace that group's norms and behaviour (Tajfel & Turner, 1979). Group membership must be salient to make an individual act according to the group (Tajfel, 1979, cited in Trepte, 2006). The more accessible the group identity is, the more salience there is of that identity. The accessibility of group identity is dependent on its value and significance to the individual at a particular time (Trepte, 2006). The main aim of individuals who belong to groups is a positive social identity (Trepte, 2006). We get a sense of status, hierarchy, and power dynamics from the categories we assign to ourselves and assimilate (Tajfel, 1981). The ideologies that come with the categorizations are the systems of belief that give us meaning and coherence (Tajfel, 1981). Our social identity is fluid, and we become interchangeable members of a social group (Turner & Oakes, 1997).

The third cognitive process of social identity is social comparison. This comparison serves to maintain our self-esteem as a group by comparing the group we belong to to the other outgroups—comparing our esteem favourably as a group is maintained (Tajfel & Turner, 1979). Tajfel (1981) further mentions that a group does not stand alone but defines itself in relation to the other group. To be a group, its members need to have characteristics that distinctly distinguish them from other groups. The groups we find ourselves to belong to give

us a sense of which attitudes to adopt, how to act and what is appropriate for us to say. We categorize ourselves and evaluate the groups to get a sense of which group is inferior and superior (Trepte, 2006). The outcome of social comparisons determines our social identity and self-esteem (Trepte, 2006).

Therefore, social comparisons are essential to social identity theory. It assumes that comparing favourably as a group has positive psychological consequences for defining ourselves as individuals (Turner & Oakes, 1997).

Social identity theory not only focuses on cognition but also focuses on social situations. The theory highlights how the nature of the situation brings about the emergence of a particular identity category. And this research is interested in how the university climate and how the subtle experiences of exclusion influence the academic staff in bringing about the emergence of the categories they feel they belong to.

Turner and Oakes (1997) mention that our categories and belonging to groups are socially produced. Categories emerge from the context and affect how we act. Situations make certain group memberships salient, and therefore we work collectively according to that group category. Tajfel (1981) mentions that social situations are influential in making individuals whose group identification was an insignificant or dormant act in accordance with their group identity and therefore enhance that group identification. He mentions that “In situations which relate to those aspects of our self-definition that we think we share with others, we shall behave very much as they do…” (Tajfel, 1977, p.66, as cited in Turner & Oakes, 1997). However, social situations can also have a negative impact as they can also influence individuals to accept the status quo and illegitimacy of the situation. Tajfel and Turner (1979) speak of different status relations and how they impact a group’s social identity. They mention that when all groups perceive status relations as unchangeable and fixed, then the dominant group's social identity is secure. They argue that the only way to make the dominant group’s social identity insecure is for the low-status group to question the status relations' legitimacy. Tajfel and Turner (1979) mention that when the status relations are perceived as illegitimate and unstable, it can influence the outgroup to reject its inferiority and therefore engage in social change to change their status relations.

The group’s status and social stratifications determine how people react to particular social situations (Tajfel, 1981). The subordinate group rarely engages in social change, which affects the group’s identity and self-esteem (Tajfel & Turner, 1979). Tajfel and Turner (1979) spoke

about the three reactions when a group has a negative or threatened social identity. One of the reactions that they speak about is individual mobility. This relates to an individual's attempt to leave the low-status group that they belong to. The individual dissociates themselves from the low-status group and believes that they can move upward into the high-status group through hard work or luck. Tajfel and Turner (1979) mention that the most critical thing about individual mobility is that their low status does not change, but they manage to disidentify themselves from the low-status group. Therefore, individual mobility is detrimental to the low-status group for this particular purpose. It leads to the weakening of the group's cohesiveness and does not change the group's position.

Tajfel and Turner (1979) mention that if the inferiority of minority groups cannot be denied, they can change groups to get to higher status groups. Still, this process of social mobility is hindered by social sanctions and group restrictions or boundaries. If social mobility is not possible, the inferior group might resort to other alternatives such as social creativity or social change (Tajfel & Turner, 1979). Social change is when the subordinate groups undertake a social movement to change their low-status position.

Social creativity is the second reaction that Tajfel and Turner (1979) speak about. It has to do with the inferior group accepting the status quo and dealing with their inferiority by comparing themselves to other lower status outgroups. They mention that this is the most common strategy that groups with negative social identities adopt. Social creativity is a group strategy that encompasses the low-status group compared to the dominant group on a new dimension. This strategy also sees the changing of values assigned to the low-status group's attributes so that what was a negative attribute can now be seen in a positive light. The social creativity strategy also considers the low-status group changing the comparison group and comparing with another low status instead of a high-status group. By engaging in these social creativity strategies, the group maintains its self-esteem, but its inferior social status does not change.

The third reaction mentioned by Tajfel and Turner (1979) is social competition. This relates to the low-status group trying to reverse its position and change its low status by comparing itself to the dominant group. Tajfel and Turner (1979) mention that social competition is when the low-status group perceives the social situation as unstable and illegitimate, which leads to the rejection of low status. The social competition also makes the dominant group, which perceives its position as legitimate, react in a discriminatory manner towards the low-status group (Tajfel & Turner, 1979). Social competition is a social change strategy because Tajfel and Turner

(1979) mention that if an individual is not satisfied with their social situation, they can take collective action as a group to change their context. They also note that the social competition strategy views social stratification because of an unequal distribution of resources, making social mobility difficult. Therefore, if a social context is perceived to be stratified and social mobility is impossible, it can influence people from acting as individuals to work collectively as part of a group. The group's power can protect its members from outsiders. Tajfel (1981) mentions that even though a minority group has internalized inferior characteristics garnered from interactions with other groups, this negative self-identity does not become the central focus if that group remains firmly socially integrated.

Through the conceptual framework of social identity and the importance of social situations and the particular social identities that emerge from them, this research is therefore interested in how the context of the university brings about the emergence of social categories which the academic staff feel they belong to and the consequences of that. The context of UKZN is an essential feature of this research because it is a historically white university that has been and still is undergoing transformation and transitions. It is a changing context for white academics who were used to the historically White institution. It is also a new context for Black academics who have been historically excluded from the institution.

2.7. Conclusion

This chapter provided a comprehensive literature review of the body of knowledge about experiences of exclusion among academic staff at higher learning institutions in South Africa. The literature was analysed, and justification for the research study was provided. Furthermore, the conceptual framework related to experiences of exclusion among academic staff at higher learning institutions in South Africa was presented. The next chapter deals with the methodology applied in this study, and the research method and approaches employed to collect data will be discussed and justified.

CHAPTER THREE: METHODOLOGY

3.1. Chapter Overview

The preceding chapters reviewed the literature related to this research and discussed the conceptual framework to answer the research question. This chapter describes the research methodologies and procedures used to answer research questions. It begins with a discussion on the selected research design and its justification. The next section discusses the sampling frame and units of analysis. The subsequent sections outline procedures and instruments. The chapter concludes by considering the ethical considerations for this research.

3.2. Introduction

This research project used qualitative research methodology, and data were analysed through themes to understand the academic staff's experiences. Six academic staff were interviewed and were sampled through non-probability convenience sampling. The data was collected using one-on-one interviews, which lasted 45 minutes to an hour. The interviews were recorded and transcribed. The interviews were then analysed using a qualitative data analysis software called Atlas. ti, version 7.5.7.

3.3. Design of the Study

This study made use of a case study design. A case study is defined by Mesec (1998, as cited in Starman, 2013) as "a description and analysis of an individual matter or case […] with the purpose to identify variables, structures, forms and orders of interaction between the participants in the situation (theoretical purpose), or, in order to assess the performance of work or progress in development (practical purpose)" (p.383). It is also defined by Stuurman (1997, as cited in Starman, 2013) as "a general term for the exploration of an individual, group or phenomenon" (p.61)

These two definitions above reflect what this study aimed to do. It aimed to explore the group case studies of six academic staff and how their interactions with the university context affected

their sense of belonging to the university. The case studies in this context served to identify the types of interactions of the participants in their context for theoretical purposes.
The case studies were explored analytically using qualitative methods through an interpretive paradigm.

The data was analysed through the interpretive paradigm because the study's premise could not quantify data in pre-established categories. The study was interested in gauging the experiences of staff members at UKZN. Therefore, the interpretive paradigm applied to the study's topic seeks to help understand data in its context (Terre Blanche, Kelly & Durrheim, 2006).). In this study's population, this statement rings true as academic staff are a population under-researched. Most of the literature related to belonging to universities focuses on the students' voices. Therefore, by conducting one-on-one qualitative interviews, it was an opportunity to hear staff members' experiences, a sample under-researched in the university transformation literature.

The study researched interactions between staff and their university environment. By analysing these interactions through the qualitative case study design , the nuances, which would have been lost if data were collected and analysed quantitatively, were highlighted. We explored how the institution and its historical and cultural context affect staff members' sense of belonging and the social and psychological consequences through the interpretive paradigm.

3.4. Location of the Study

The study was done at the University of Kwa-Zulu Natal on the Pietermaritzburg campus as it was the most convenient campus for the research student.

3.5. Study Population

The sampling strategy used answered the question of who should be interviewed and how they will be found. The initial plan for the study was to use the sampling method of non-probability stratified purposive sampling. Interviews were going to be conducted with sixteen academic staff, eight females and eight males, who had been at UKZN for more than a year. The sample of sixteen was going to consist of four Black junior lecturers, four Black senior lecturers and four White junior lecturers and four White senior lecturers. The purpose behind this

stratification was to find diverse experiences, ranging from age, race, and gender, of exclusion of staff members.

However, when the study was conducted, it was difficult to find any Black female academic staff willing to speak about their experiences. Because of this study's drawback, the sample was skewed with 4 Black men, 1 White man and 1 White woman.
The inclusion of the White staff was to build a contrasting case for deviant case analysis. Deviant case analysis is described by Silverman and Marvasti (2008, p. 508) as "testing hypotheses by ''negative,'' or "discrepant,'' cases until all the data can be incorporated into your explanation." However, during the data analysis, not much could be analysed and reported on as the White staff members were reluctant to discuss race and belonging to the university.
The White staff member, being the only female participant, spoke about the gender dynamics in the university. Numerous attempts to interview female academics were made. However, these were met with reluctance. Most Black female staff contacted either did not respond to emails or reported being overburdened with administrative tasks and could not find time to be interviewed.

The sample consisted of staff members from the Faculty of Humanities on the Pietermaritzburg campus, and four of the staff members were senior. Only two were junior but had been teaching at UKZN for more than a year. The staff was recruited by directly approaching them in their offices and through referrals from the interviewed academic staff.

3.6. Research Instrument

The data was collected through in-depth interviews. This method enabled staff to clearly express themselves in a comprehensive and open-ended manner. The interviews lasted 45 minutes to an hour and were audio-recorded and then transcribed. In-depth interviews allowed us to research the lecturers in their context and uncover their points of view, experiences, and feelings (Chakuzira & Kadyamatimba, 2020) (see appendix 2 research instrument for the nature of the questions asked).

3.7. Validity and Reliability

Reliability was achieved through transcription. Every effort was made to capture every pause, emphasis, and hesitation. This, therefore, gave us a more reliable sense of data because of the detail (Silverman & Marvasti, 2008) through transcription. This in-depth description of the interaction made way for a more accurate analysis of the data. The analysis will be what is said and the relevance of pauses and hesitations within what is said. Therefore, reliability will be strengthened by detailed transcriptions and documenting, with rich and thick descriptions, every procedure of the research process (Silverman & Marvasti, 2008; Terre Blanche et al., 2006). Since the data will be coded and analysed in themes through thematic analysis, it will enhance the study's reliability. It uses counting and quantitative procedures to analyse and interpret the data's consistency (Silverman, 2000).

To achieve validity and convince the audience that the research findings are valid, this research will not only focus on single cases that seem to be good examples (Silverman, 2000). It will consider all the staff members' perspectives, even though some cases may be contradictory to what is expected, on experiences of exclusion to come up with themes of experiences of exclusion. Therefore, this research will employ comprehensive data treatment by incorporating all data in the analysis to achieve validity (Mehan, 1979 as cited in Silverman, 2000). To enhance reliability or validity, there should also be transferability in research, which Babbie and Mouton (2001) describe as "the extent to which the findings can be applied to other contexts or with other participants" (p. 277).

3.8. Data Analysis

The interview transcripts were analysed using thematic analysis, which reports patterns and emerging themes in the data (Braun & Clark, 2006). Thematic analysis is described as a method for "identifying, analyzing, and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail. However, frequently it goes further than this and interprets various aspects of the research topic'' (Braun & Clark, 2006, p. 76). Using the ATLAS.t.i software, core codes were established based on the information from the interviews. Selective coding was used, where variables related to the core codes were selected to improve the categories. Through the codes established through ATLAS.t.i, they were then structured to support the organization of themes.

According to Yin (2003, p. 109), data analysis consists "of examining, categorising, tabulating, testing, or otherwise recombining both quantitative and qualitative evidence to address the initial propositions of a study." Furthermore, it involves analysing the data, moving deeper and deeper into understanding the data, and interpreting the larger dataset (Creswell, 2003, p. 190). This study used a variety of specific analytical techniques to analyse the data collected from the cases. Following recommendations from Creswell (1998), the following data analysis techniques within the ambit of case study methodologies were applied to this study (See Table 3.1). The scientific software ATLAS.ti allows for the implementation of the recommendations from Creswell (1998). A more detailed discussion of ATLAS.ti and how the different recommendations' were implemented is found below (See section 3.8.1).

Table 3.1: Data analysis within the case study methodology

Source: Adapted from (Creswell, 1998, p. 148-149)

Data analysis and representation	Case study
Data managing	Create and organise files for data.
Reading and memorising	Read through text, make margin notes, form initial codes.
Describing	Describe the case and its context.
Classifying	Use categorical aggregation and establish patterns of categories.
Interpreting	Use direct interpretation and develop naturalistic generalisations.
Representing and Visualising	Present narrative augmented by tables and figures

Additionally, pattern-matching was utilised. Pattern-matching was used to analyse the inter-relationships between the theoretical constructs. Yin (2003, p. 116) adds that "If the patterns coincide, the results can help a case study to strengthen its internal validity." Secondly, explanation-building was used. Explanation building focused on analysing case data by building an explanation about the case Yin (2003. To illustrate, explanation-building was applied when a theoretical statement was compared to the other remaining cases.

Once each case was analysed, cross-case techniques were employed to analyse the emerging patterns and themes. The multiple case analysis goal was to distinguish the process and outcomes across many cases, therefore expanding understanding similarities and differences. Following this, data was reduced to common codes, displays, and reporting formats. The information from the single cases was refined, summarised and reduced by dividing and grouping the data. In analyzing this research, ATLAS.ti software was used.

Primary data and evidence for this research were collected using in-depth interviews and observations. All the interviews were digitally recorded using an electronic voice recorder. Subsequently, the recorded interviews were transcribed. All the observations made by the researcher were documented in the research diary. After that, all the interview transcripts were analysed using ATLAS.ti. In the next subsections, a brief description of each step in the data analysis is discussed.

3.8.1 ATLAS.ti

ATLAS.ti is a Scientific Software Development and is a useful qualitative data analysis (QDA) tool. It is very flexible and user-friendly. The product enables researchers to assign codes or labels to text, sounds, pictures, or video; to search these codes for patterns; and construct classifications of codes that reflect stable models of the underlying data's conceptual structure (Lewis, 2004, p. 439). For this research, ATLAS.ti 7.5.7 was used.

Although there are numerous other QDAs available, ATLAS.ti was selected mainly for this study for three reasons: Firstly, easy access to training and support for the programme. Secondly, compared to other qualitative software, ATLAS.ti was more cost-effective and within the research's financial budget. Finally, recommendations from other researchers (e.g., Archer, 2008; Lewis, 2004) were also considered to use Atlas.ti.

Overall, ATLAS.ti has four main stages called ‘managers’ that process data. These are the document manager, quotation manager, code manager, and network manager. The different ATLAS.ti stages are discussed next.

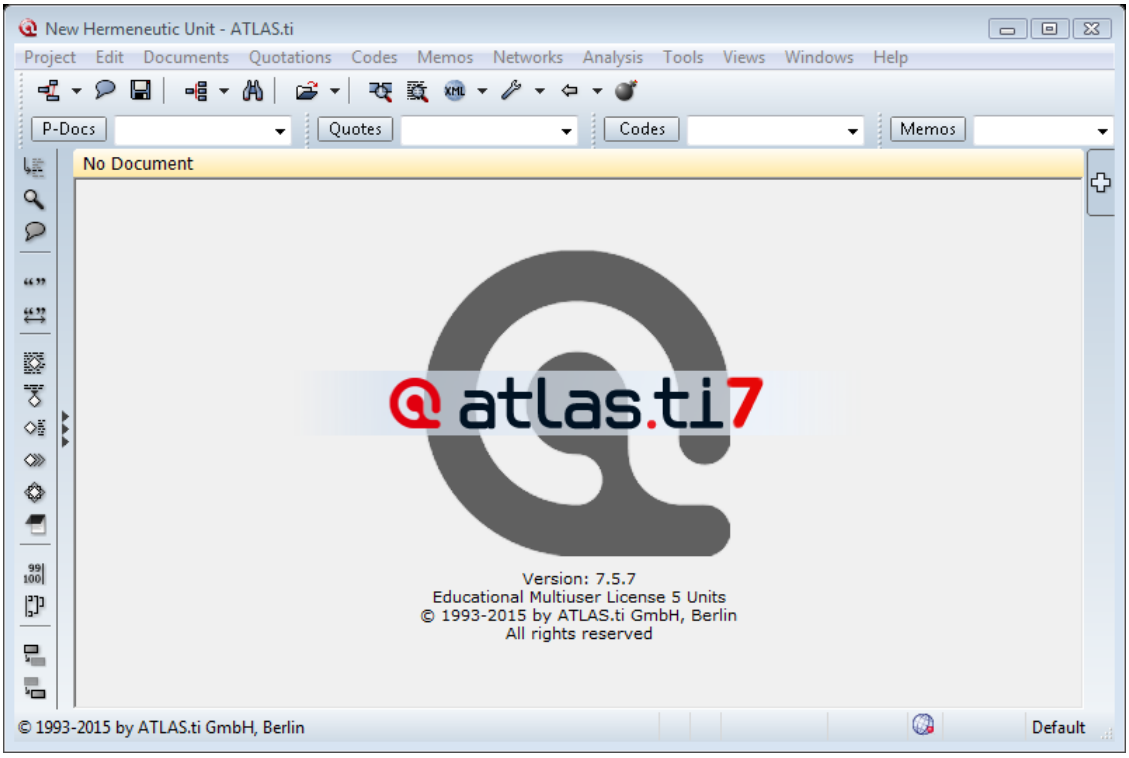

Fig. 3.1 ATLAS.ti Main window

Source: ATLAS.ti 7.5.7

3.8.1.1 Primary Document Manager

The first stage of data analysis using ATLAS.ti is selecting the documents or files that should be analysed. The programme can store and analyse several documents simultaneously, and these are temporarily stored in the Primary Document Manager. Furthermore, it allows creating Primary Document families, which assist in organising data.

3.8.1.2 Quotation Manager

Researchers can keep track and manage direct quotations within the text using the Quotations Manager. With this feature, related quotations from different documents can be consolidated. Additionally, ‘free quotations’ can be created, or these can be assigned into codes.

3.8.1.3 Code Manager

By using this function, data can be clustered into related ideas called codes. ATLAS.ti supports seven methods of assigning codes (Archer, 2008, p. 24). First, some codes can be created without being associated with specific text. These are known as ‘Free Codes’. ‘Open coding’

is a technique in which a code is assigned to specific pieces of text, and this is the more common approach. Once codes have been stored in the Codes Manager, there is an option to assign additional text pieces with existing codes from a list – "coding by list." Another feature supported by the software is 'In-Vivo' coding. This is assigning a code to text utilising actual text as the code.

On the other hand, 'Quick coding' assigns one specific code to multiple pieces of text. Then there is 'Drag and Drop coding', whereby a code is assigned by dragging and dropping the code from a list of codes to a selected piece of text. Lastly, there is 'Auto-coding,' which automatically allocates codes to specified sections of the text. Multiple codes can be amalgamated into families (or themes) in which further analysis can be conducted.

3.8.1.4 Network View Manager

Relationships between codes and families (themes) can be diagrammatically represented in the form of networks. Networks can be created to represent themes or families of the relationship between certain groups of codes. Diagrammatic schemes assist in representing and comprehending meaning. Furthermore, these diagrams can be saved in a picture format and transferred to the Microsoft office (see chapter 4).

3.8.1.5 Memo Manager

This function allows the researcher to make notes while reading the data or coding. Furthermore, it can be used as a research diary to document the researcher's feelings and observations when collecting data. This function was used in this research to create the research diary.

3.8.2 Recorded and transcribed interviews

To save on time and costs, as recommended by Perry (1998), the researcher transcribed data himself. As mentioned above, the interviews were recorded using an electronic voice recorder and then transferred to a computer. After that, each interview was played using speakers while the researcher transcribed them. The transcripts were later checked for correctness by comparing the audio recordings against the written text. The researcher conducted two personal correctness checks on each transcript after transcribing.

To ensure correctness, an additional third check was conducted by a critical reader who is a masters student doing qualitative research and using ATLAS.ti in research. The transcripts

were created in Microsoft Word to comply with ATLAS.ti capabilities. After that, the analysis process using ATLAS.ti was followed.

3.9. Ethical Considerations

The participants underwent an informed consent process before the interview was conducted. During the informed consent process, they were informed that the questions asked of them might be upsetting and that they could refuse to answer any question or withdraw from the study at any point. Additionally, the participants were aware that the Child and Family Centre offered counselling services if needed to use the services after the interview.

The study was also submitted to the Humanities and Social Science Research Ethics Committee for ethical approval before interviews were conducted. Permission to recruit the participants was sought from the UKZN registrar. Before conducting the interviews, permission was sought from the participants to record the interview session, and if participants refused to record, this was honoured (see appendix 3).

3.10. Conclusion

This research project used qualitative research methodology, and data were analysed using the thematic analyis to understand the academic staff's experiences. Six academic staff were interviewed and were sampled through non-probability convenience sampling. The data was collected through one-on-one interviews, which lasted 45 minutes to an hour. The interviews were recorded, transcribed, and then analysed using thematic analysis. Ethics approval was granted from the Humanities and Social Science Research Ethics Committee before the interviews were conducted. Permission was also sought from the UKZN registrar before the academic staff were recruited as participants. Throughout the study's conduct, the participants were assured of their confidentiality and the right to withdraw from the study. These methods were used to ensure the reliability and validity of the study.

CHAPTER FOUR: RESULTS & DISCUSSION

4.1. Chapter Overview

Chapter 3 described the research methods and procedures and how they were applied in this study. More importantly, the methodology was used to answer the research questions, as outlined in Chapter 1. Chapters 2 provided an extensive review of the literature related to the definitional issues of inclusion and exclusion at Universities. Therefore, the purpose of the succeeding chapter is to outline the processes and procedures undertaken in this dissertation's data analysis phase. Three critical aspects are described in the two chapters. These include: (1) a description of the analysis tools used, (2) an explanation of the data analysis processes, and

(3) presentations of the findings, including the major categories as well as themes that emerged from the data analysis.

4.2. Introduction

As outlined in Chapter 1, this research sought to answer three research questions:

1) Does the academic staff feel excluded in the institution on race and gender grounds?
2) What are the institutional practices and physical spaces which make academic staff feel excluded?
3) What are the social and psychological impacts of these experiences of exclusion?

The above “what?” and “how?” questions solicited the application of qualitative research methodologies, which this dissertation followed. Furthermore, Atlas.ti was employed to analyse the data, search for patterns, and make meaning. Data were imported to Atlas.ti, coded and categorised into themes organised according to the study's objectives and above significant research questions. The data on the studied phenomenon were solicited from the participants through the interview guide, developed from the primary research questions. Codes and themes were developed from the collected data. Lastly, the themes were presented and analysed to determine the significant findings of the study.

4.3. Biographical information of the participants

This section presents the biographical characteristics of all the participants that participated in this study. It specifically focuses on the participants' age, race, and period at work and position level. Of the six participants who were interviewed, the following age network was constructed:

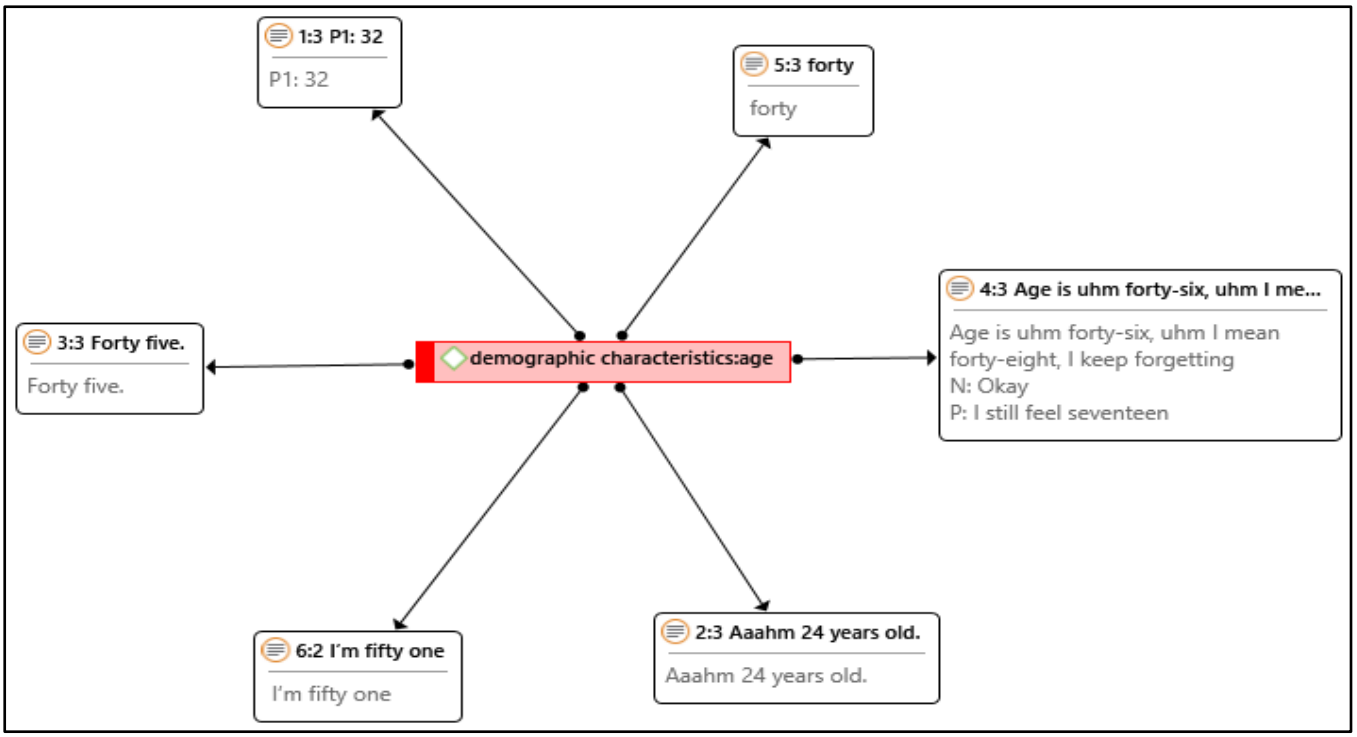

Figure 4.1: Age Network

Source: ATLAS. ti

Only one young participant was aged 24 years old, and the other interviewed youth was 32 years old (see Figure 4.1). Three participants were in their fortie,40, 45 and 48 years old (see Figure 4.1 **Error! Reference source not found.**), and only one participant was above the age o f fifty, that is, 51 years old. This signifies that most of the interviewed lecturers were senior and experienced, and therefore likely to be well acquainted with exclusion issues on campuses.

4.3.1. Race

As discussed earlier in the preceding chapter, the sample was skewed with 4 Black men, 1 White woman and 1 White man. Numerous attempts to interview female academics were made. However, these were met with reluctance. Most Black female staff contacted either did not respond to emails or reported being overburdened with administrative tasks and could not find time to be interviewed.

4.4. The Main Categories

The study now turns to the construction of categories, comprising an analytic process that gives sense to all ATLAS.ti codes. The study used illustrations that summarised the main themes constituting a piece of text by constructing categories. The construction of categories is usually a robust and highly sensitive technique for the systematisation and presentation of qualitative analyses. Most importantly, for this study, it helped in the analysis of the participants' information. The following presentations allowed for an insightful and rich exploration of participants' information and discovered uncluttered structures underlying the study. As highlighted in the introduction, the main categories developed in this study will be discussed in line with the research questions outlined earlier in the introduction. Solicitation of answers to the research questions led to the development of codes using ATLAS.ti.

Furthermore, the codes were grouped into relevant categories according to their similarities. A process was necessitated by the constant comparison of information proffered by the participants. The categories and codes developed for this study are shown in Figure 4.2.

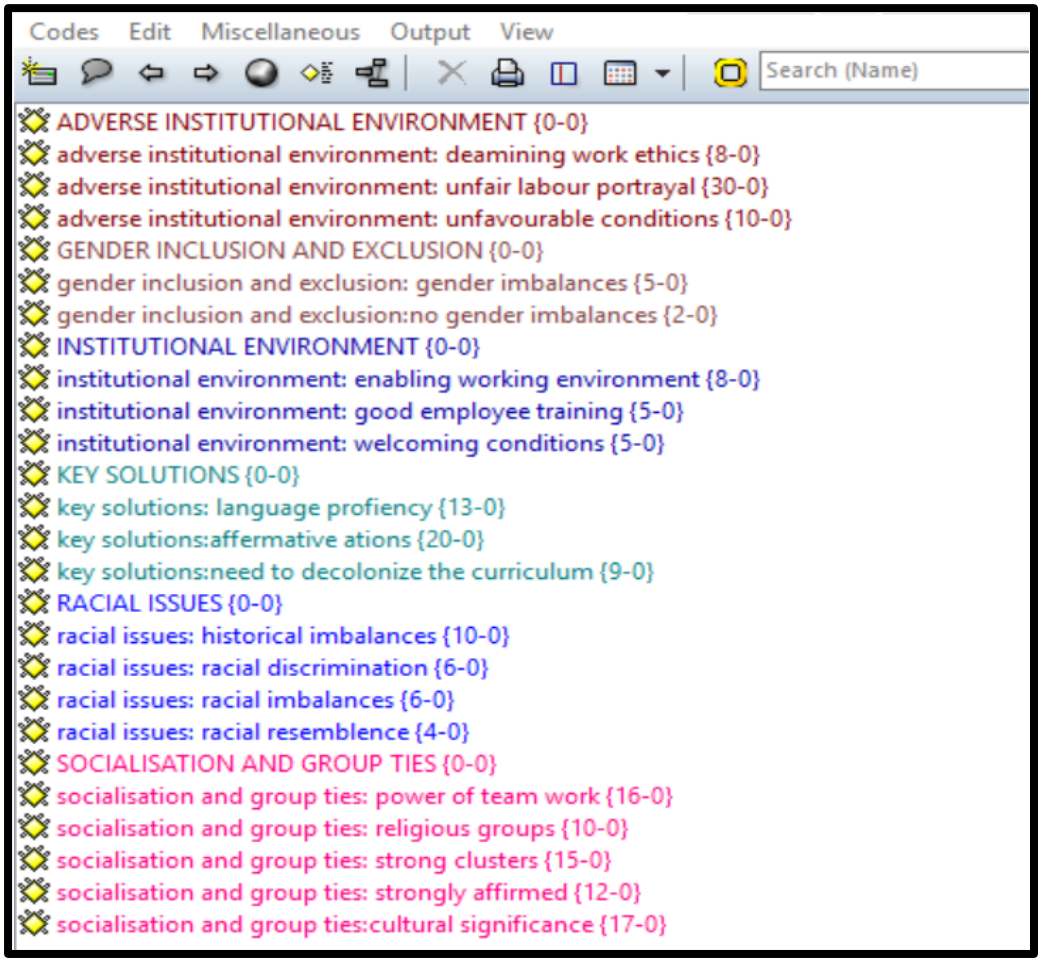

Figure 4.2: Code and Categories

Source: ATLAS.ti

4.4.1. Adverse Institutional Environment

After discussions with the six different lecturers, constant comparison allowed the study to conduct an in-depth exploration of participants' information. This was done to discern how each participant's processes or patterns revealed or expanded the propositions on the adverse institutional environment in Chapter 2. Three key elements were common. These were:

1. ***Demeaning Work Ethics:*** Critical to the following discussion was how most of the interviewed participants felt about their organization and well-being. The effects of demeaning work ethics as proffered by the participants are most apparent in three types of actions (1) bullying (abuse at work), (2) discrimination of all kinds at work, and (3) injustice at work. The majority of the participants testified to evidence of threatening or humiliating behaviour that is unrelenting and distasteful towards lecturers by management, such as isolating certain workers, public belittling, and physical intimidation board meetings, and verbal abuse as the first activity pinned to demeaning work ethics. A second unethical behaviour, discrimination, has also been found to produce decrements in lecturers' physical and psychological well-being at their workplaces. As described by the participants, discrimination can impact lecturers' well-being, either because of individual-level actions such as biased personnel decisions or eco-social (systemic) conditions such as segregation and glass ceilings. Lastly, the lecturers pointed out injustice as a third domain linking demeaning work ethics. The participants indicated that the ''wear and tear'' of repeated episodes of procedural, distributive, and interactional injustices may trigger stress at universities. The participants had this to say:

> *"We've seen, for example we've seen uhh two of our staff members colleagues who got suspended for unclear reasons. Uhh in fact the processes by which they were suspended or the processes that led to their suspension were not explained aah even after they had been suspended."* ***(Participant 1; Quote 42).***

On injustice and discrimination, Participant 2 had this to say:

> ***"****As developmental lecturers we are being developed but then you find that in the school of social sciences, unlike in other schools we work as if we are just normal lecturers. So we always complain about that "ukuthi (that) why some people in Maths and why people in uhmm management doing less work than us? Because those guys for them 85% of of their performance is based on the progress they have made in their PhD study but then thina (we) for us we have to teach two modules and all that. So we talk about those things and then in fact in fact we had tried to to speak to HR about that. Ukuthi ke (that) why are we called developmental lecturers and also ehh receiving a salary of a developmental lecturer when we are doing all the work that a normal lecturer will do. But then we I think we sent an email three months ago or four months ago but they've never responded to us. So so those are the things that we talk about and many other things like marking and all those things we talk about those things. But then I don't I don't think. Kahle kahle (really really) the main issue is that is the one of developmental lecturers and workload. Because we are fine we are fine with if we are being developed then we are fine then the workload should reflect that. We shouldn't have a workload which is equal to a person who is just a normal lecturer according to HR yah."* ***(Participant 2; Quote 69).***

2. ***Unfair Labor Portrayal:*** Closely linked to discussions on the later section was the issue of unfair labour portrayal. Almost three-quarters of the participants pointed out that there is some form of unfair labour portrayal at their universities. The lecturers pointed out that lack of proper induction may lead to such activities in their universities. One participant had this to say on lack of adequate induction:

> *"I didn't if… I didn't get a formal induction, you know… there wasn't a uh… I was told where my line manager was, who the person in HR was if I had any questions but there was never a formal induction to sort of take me through the first weeks about what I needed to know about uh… and so forth.****" (Participant 3; Quote 9).***

Participant 4 had this to say on the issue of unfair labour portrayal:

"Because the first time I actually challenged this thing was when when in the school board meeting ehh ehh we had ehh ehh a request from the school of arts to make French a core for the degree Bachelor of International Studies. And then I was against that I said "why should we make French a core or a major in a Bachelor of International Studies for a Bachelor of Arts degree?" Why why should we do that when we're in Africa South Africa is pushing while other African countries are pushing for ehh Swahili to be an official language. Why are we still making a decision now in 2015 saying "let's make French a core" why are we doing that?" ***(Participant 4; Quote 30).***

3. ***Unfavourable Conditions:*** Among other factors, the interviewed lecturers mentioned the need for space to work comfortably as well as a place for collaboration, health and safety, security, and proper working hours as the factors which management need to address to improve their working conditions. Understandably, if not adequately addressed, all these factors will lead to an adverse working environment within the institutions. These unfavourable conditions were not just physical space but expanded beyond to processes, making the lecturers working conditions uncollaborative. These were the sentiments from Participant 1:

"A place to work in. If you were to say I have to change offices I wouldn't miss this office. I would simply change offices. I think (.) what I identify with more for me would be spaces. Sorry would be processes as opposed to spaces." ***(Participant 1; Quote 72).***

"We've seen, for example we've seen uhh two of our staff members colleagues who got suspended for unclear reasons. Uhh in fact the processes by which they were suspended or the processes that led to their suspension were not explained aah even after they had been suspended." ***(Participant 1; Quote 42).***

Figure 4.3 summarises the adverse institutional environment factors

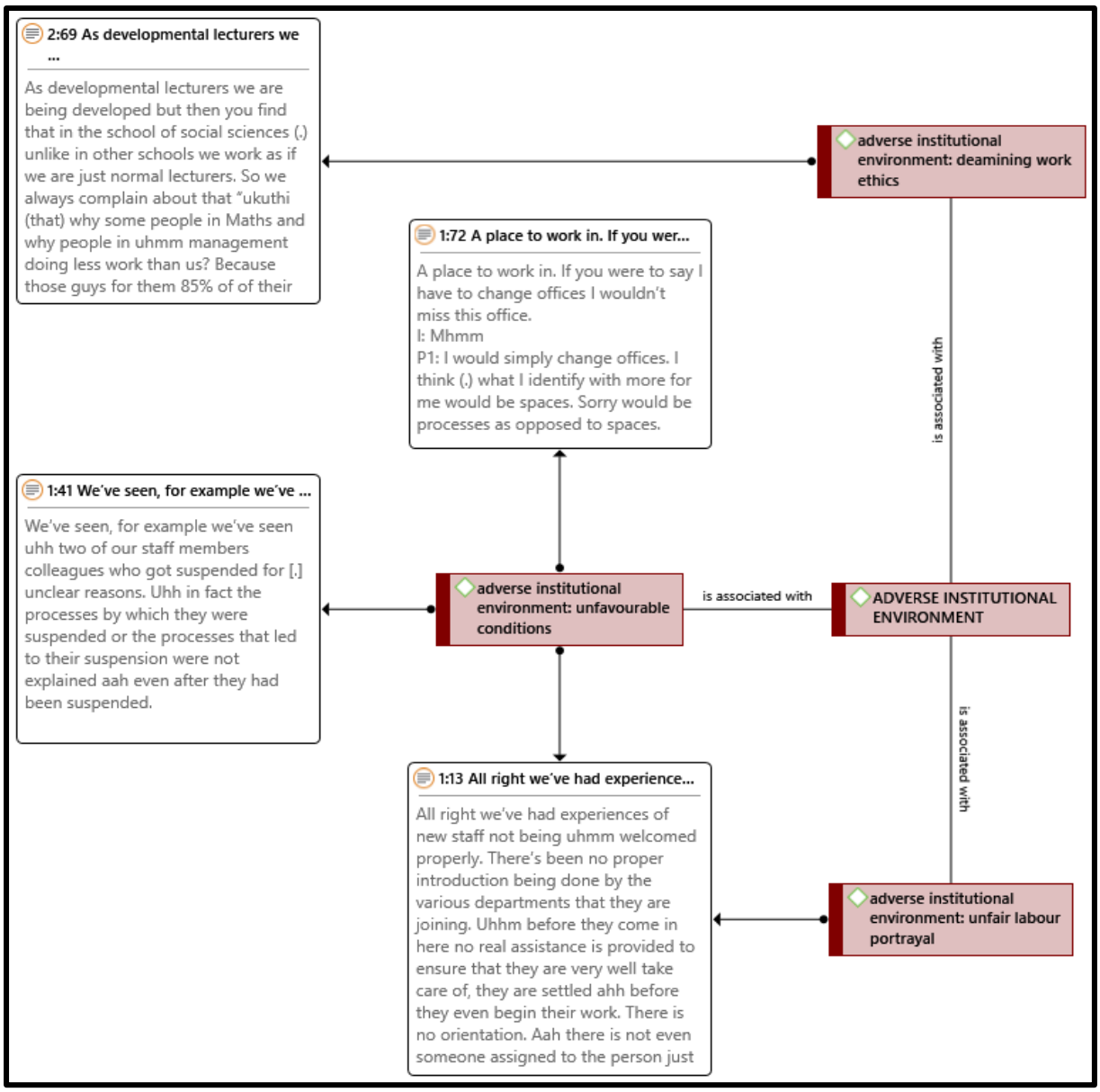

Figure 4.3: Adverse institutional environment factors

Source: ATLAS.ti

4.4.2. Gender Inclusion and Exclusions

Evidenced in the lecturers' response is that there are still various barriers and limitations that hinder women's inclusion in strategic decision-making at work, especially in leadership positions. Men are considered custodians of power, economies, and social structures, while women are constrained in socio-economic participation by their reproductive roles. This gives an advantage to men who also dominate decision making within the workplaces. Subsequently, women continue to be marginalized both in the private and the public sphere. They face a

discrepancy between the freedom created in the public sector and the patriarchal regimes at home. The participants indicated gender imbalances in workplaces, as discussed below.

1. **Gender imbalance:** The surveyed participants indicated that women are not yet accorded equal opportunities for occupying power positions. This is even though the current South African constitution provides for equality and equity between men and women. Most of the participants, especially the female counterpart, complained that they are not afforded equal opportunities at their workplaces. One of the participants had this to say:

> *"As much. I've sat in meetings and observed and I've heard complaints from my women colleagues who will say… I mean it's like sort of saying uhm (inaudible), you would make a suggestion and everyone will go "Mmh" and the conversation would go on and I would make the same suggestion and everyone would be like "wow that's a brilliant idea, thanks Andy" you know, and so it's that kind of making invisible of women in the university and similarly colleagues who are gay are embraced but almost like patronized. So you embrace like "oh we love you too" like why the "too"?"* ***(Participant 3; Quote 36).***

On socio-economic duties one of the female participants had this to say:

> *"Yeah I think it is. Uhm and I-but I- I'd like to say uhm I don't think it's simply- I don't think one can simply say the institution is-you know- I think it's got to always be seen within the context of the broader society. So I think, for instance, if one has a look at uhm that kind of publications records, which is a big thing for staff, uhm on the whole I think it's fair to say that men publish more than women. Now is that because men are generally more diligent and dedicated and uhm you know think better than women? I don't think so. I think it has to do a great deal with the fact that mainly men are able to spend a lot of productive time, uhm in the home environment or you know-they don't have to go out and cook supper."* ***(Participant 5; Quote 10).***

Figure 4.4 summarises Gender Inclusion and Exclusions factors

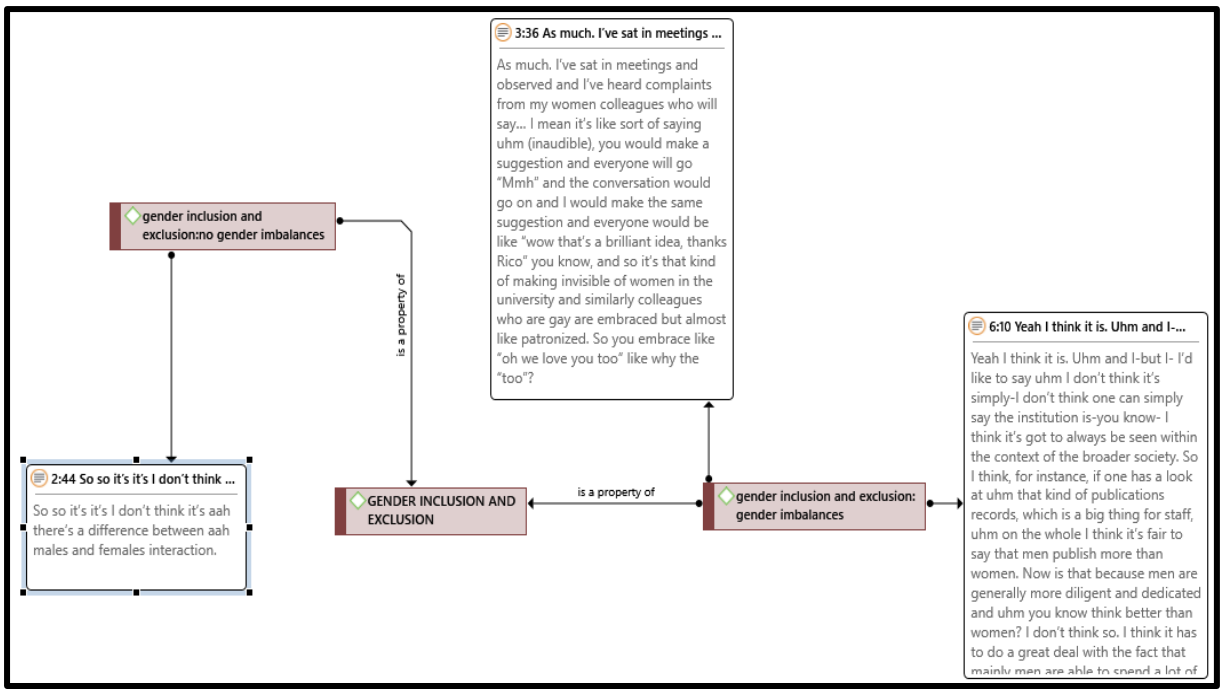

Figure 4.4: Gender Inclusion and Exclusions factors

Source: ATLAS.ti

4.4.3. Racial Issues

As highlighted earlier in Chapter 1, South Africans are classified into four race groups: Whites, Indians, Coloureds and Blacks because of apartheid. Apartheid was a system that reinforced the colonialism ideology of White superiority and the exploitation of Black people as they were treated as second-class citizens. The participants also indicated that such racial difference still exists at universities, which defines your group at work. Below is a discussion of racial issues at universities as proffered by the interviewed participants.

1. ***Historical Imbalances:*** South Africa is a unique country with a rich and distinctive history. Although Black people are a majority in terms of numbers, they are still a minority in their social position. Historically, apartheid was a formal system of racial segregation enforced through acts and laws drawn up by the Nationalist Party. The laws of apartheid served to deny opportunities to Black people and dictated where they could go, where they could work and who they could marry. Today, this history alone has an impact on the day-to-day functions of social groups of modern universities. People are recognized at work because of their skin colour, not their capabilities, resembling the

long term effects of apartheid. The following extracts are from different participants citing historical imbalances within universities:

> *"So so even it's not only sort of only White or Indian people who will advocate such views even you'll find even Africans because maybe they are not interested or it's maybe because they don't understand ukuthi (that) what is the implication of making French a major for African students for South African students. Why French in South Africa really?"* ***(Participant 2; Quote 23).***

Participant 3 had this to say

> *"I think all the old colonial and apartheid names should go and that's fine. I absolutely… they should go. I'm not particularly one for "aah we must keep the symbols because it reminds us of our history", that's just ridiculous and stupid. Uhm but I'm also…but I think that in renaming we should have rigorous thinking about what that renaming is and it shouldn't just be cosmetic, like if you're going to uhm rename, like for instance uhm if you want to rename a hall here I believe it has to relate to someone giving a huge endowment or someone that made a contribution to knowledge or understanding. Uhm it shouldn't just be… we shouldn't just change the Collin Webb to the Oliver Tambo Hall, what does Oliver Tambo have to do with this moment here?, nor do I think it should be that every name on this campus, just because it's in KwaZulu-Natal, should relate to Zulu cultural history because that also uh ethnically chauvinistic and narrow, you know…In the same way I think you know…mix it up. Put in a couple of Khoi-san names and some Tswana names…like it should relate to something that the people who live in it feel. And it's about…we should be able to say "something something Kwame…uhm you know Kwame Nkrumah Square"* ***(Participant 3; Quote 60).***

2. ***Racial Discrimination:*** Most of the staff members mentioned feeling like they belong to the institution. However, they did acknowledge that the students might not have the same experience. This makes them what to change the status quo and make the institution as welcoming for students as it is for them as lecturers. Participant 2 had this to say:

> *"And then you have a White lecturer there I won't mention his name. He is a professor ukuthi (that) he always says that Black people are going to fail they don't understand these things and at the beginning of the semester. I don't know what measurement he uses at the beginning of the semester to see people won't pass other than their race. So those are those are some issues but I've never experienced that myself so I can't confirm nor deny it so it's just happened and you know this thing of politics you know politicians they can sometimes exaggerate things but then it doesn't mean it doesn't exist."* ***(Participant 2; Quote 58).***

3. ***Racial Resemblance****:* The staff members felt like they belonged to the university, mainly because of their black race. This sense of belonging made them identify strongly as black academics and feel affirmed.

Participant 3 had this to say:

> *"Here I felt a uhm sense of coming home. I felt there were other black academics and of my race wasn't a factor,insofar as my competence was uhm in terms of uhm matching my competence. Quite the opposite I felt here people thought I had something to, something quite critical to offer to the development of the programme in this school. Uhm so immediately uhm I felt quite…I felt quite affirmed. Uhm I felt that in terms of line management there were other black academics in line management so it wasn't…and in senior positions so it wasn't like all the black lecturers were sort of at lecturer level, that the line managers were all white or Asian. So yeah I felt quite happy to be here."* ***(Participant 3; Quote Number 86)***

Figure 4.5 summarises the racial issues.

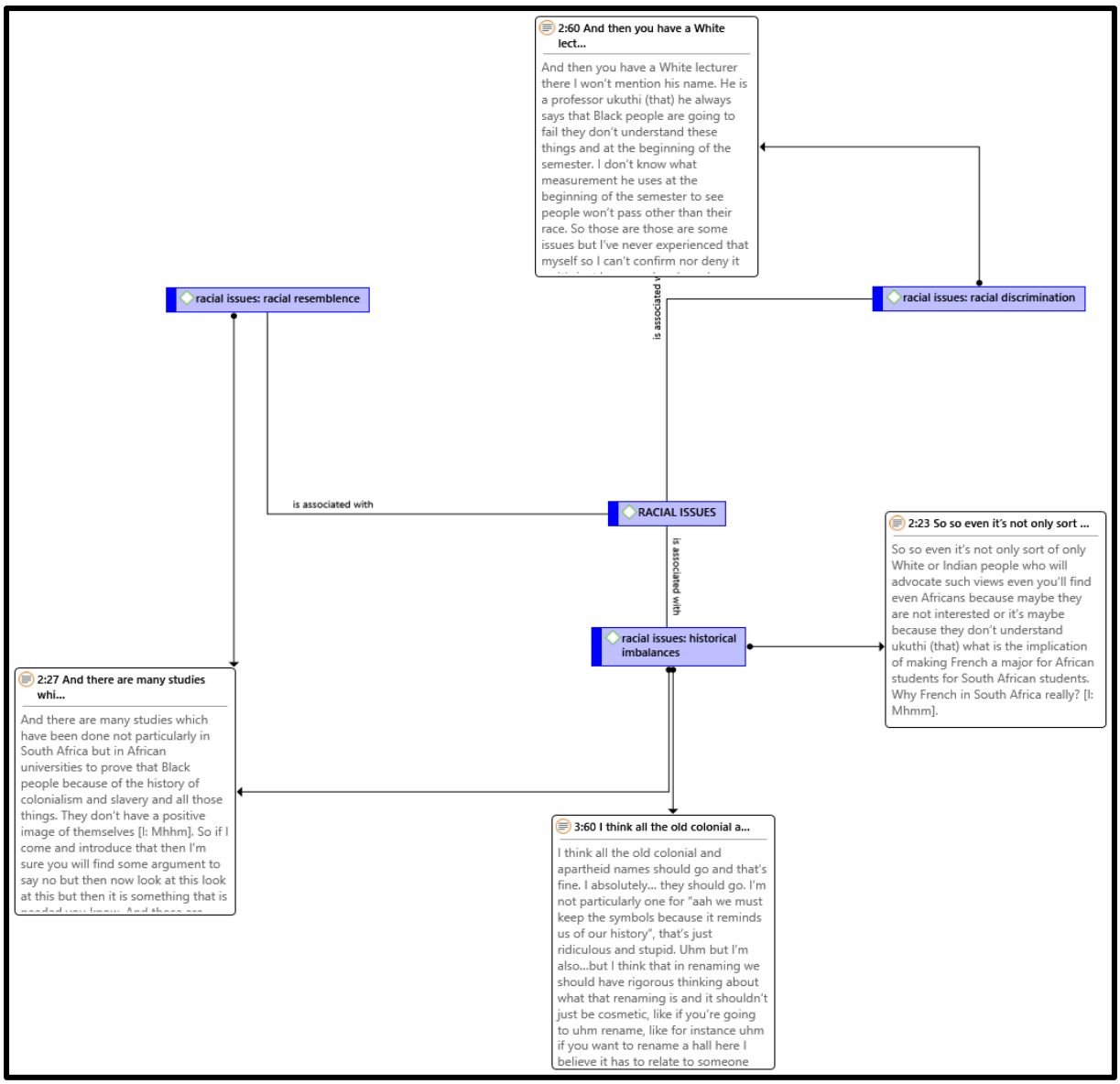

Figure 4.5: Racial Issues

Source: ATLAS.ti

4.5. Key Solutions and Good institutional environment

The previous section discussed issues that are experienced in various campuses by lecturers. Indeed these issues are critical in assessing a lecturer's inclusion or exclusion on a particular university. Apart from the problems discussed earlier, the interviewed lecturers had some positive experiences in their respective institutions. They proffered some solutions that can be used to counter the negative experiences discussed earlier.

4.5.1. Good Institutional Environment

The participants labelled an enabling environment, proper induction, and training as crucial factors which shape workers' wellness. Provision of the three factors will help keep the workforce motivated and, ultimately, the feeling of being included at the University. Below are some of the excerpts from the participants:

> *"The third critical thing for me, that helped me in terms of settling in was that I was provided as a sort of single black man, was provided with accommodation on campus an apartment on campus initially for six months but up to a year. So I was provided with kind of an infrastructure just meant that my life was orientated around the University rather than say living across town, having to deal with landlords and what what, this and that. It was all provided by the university and that helped a lot because I got to know the campus really quickly and yeah…could then focus on just doing my work."* ***(Participant 5; Quote 21).***

Participant 2 also added this on enabling environment:

> *"Yah I can say my school, my cluster is is is welcoming you know. Aaah when we started we were introduced aah to different things and also we were given support uhhm in terms of teaching. Aah when we started when I started particularly I was given a module and there were three of us in that module so that gave me sort of you know a very a very good start."* ***(Participant 2; Quote 10).***

On proper induction, Participant 3 had this to say:

> *"Uhm yeah, uhm my my transition into the university was uh very smooth. Uh I felt that I got a lot of support. I didn't if… I didn't get a formal induction, you know… there wasn't a uh… I was told where my line manager was, who the person in HR was if I had any questions but there was never a formal induction to sort of take me through the first weeks about what I needed to know about uh… and so forth. I think I was fortunate because there were people that were my peers and more or less my age uh… so who were appointed a year prior to my coming here… so there were people immediately ahead me and my age that had just gone through it so a lot of the things that they had*

learnt during that year, they sort of passed on to me. Uhm so I think…I know that made my transition into the university a lot easier but no formal induction. But it wasn't unwelcome, it wasn't hostile." ***(Participant 3; Quote 12).***

Figure 4.6 summarises good institutional environment factors

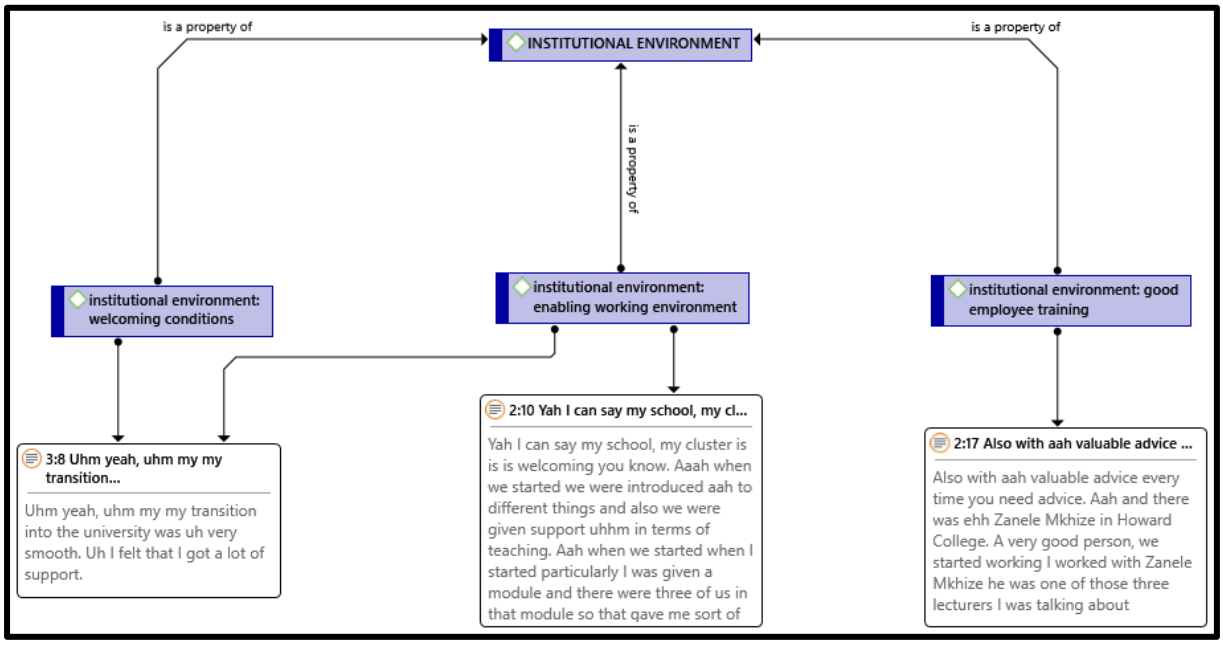

Figure 4.6: Good institutional environment

Source: ATLAS.ti

The participants also proffered some critical solutions, which among others includes language proficiency, affirmative action and the need to decolonize the curriculum as depicted in the network diagram below:

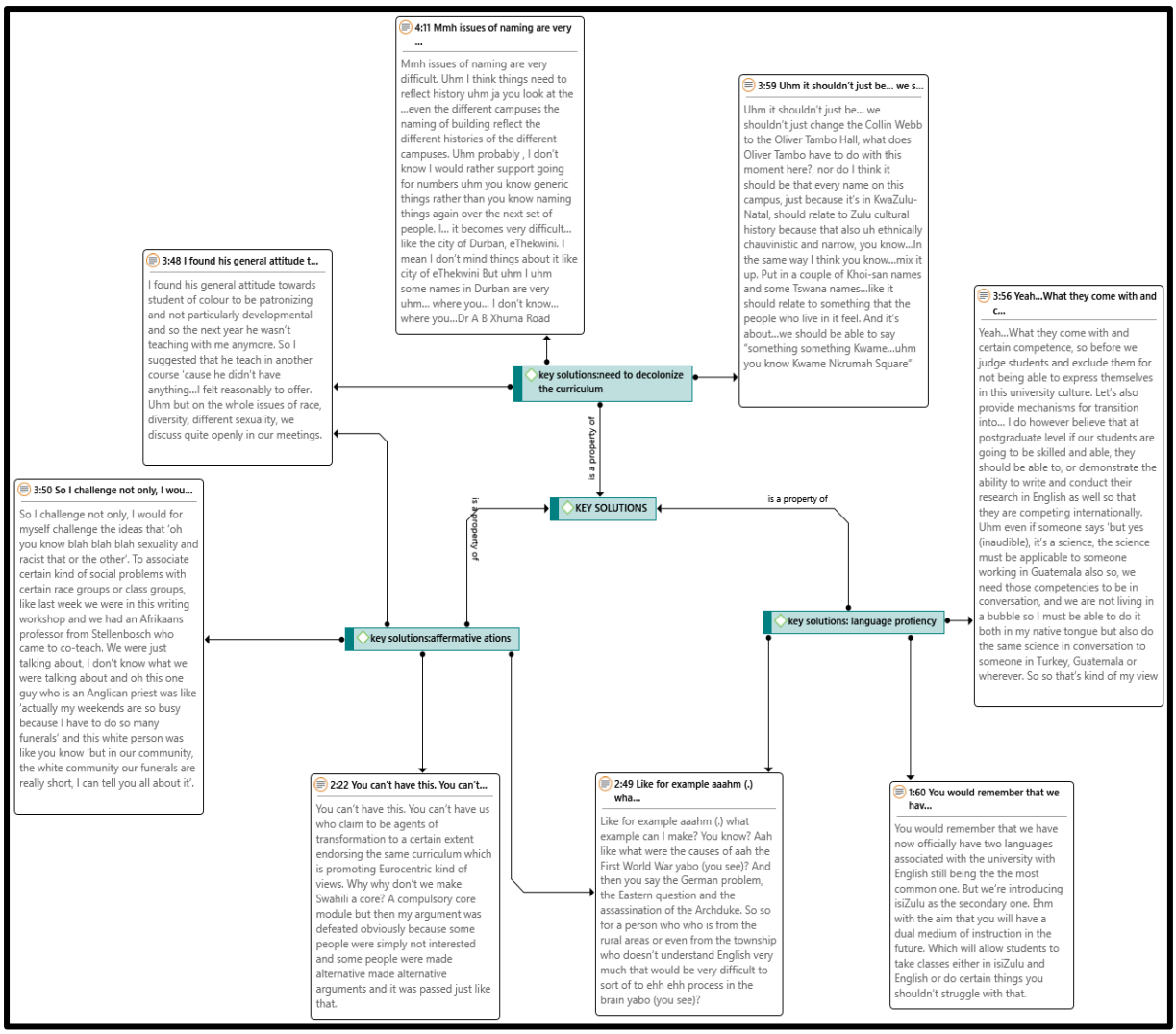

Figure 4.7: Key Solutions

Source: ATLAS.ti

As shown in Figure 4.7, the respondents proffered three key solutions: affirmative actions, language proficiency, and the need to decolonise the curriculum. The three are discussed below:

1. **Affirmative Action:** To do away with the social imbalances, either racially, ethnically, or gender-wise affirmative action was born. These are positive steps taken to increase the representation of women and minorities in areas of employment, education and culture from which they have been previously excluded. Therefore, there has been a gradual rise in inequality since implementation, as evidenced by many women and all other segregated groups encroaching on the working and education world. However, many have found their way into these areas does not substantively indicate that actual equality has been reached. It has more to do with numbers rather than actual equality.

Hence, there is a need to strictly reinforce affirmative action objectives if equality is to be achieved. Participants 2 and 3 had this to say:

> *You can't have this. You can't have us who claim to be agents of transformation to a certain extent endorsing the same curriculum which is promoting Eurocentric kind of views. Why why don't we make Swahili a core? A compulsory core module but then my argument was defeated obviously because some people were simply not interested and some people were made alternative made alternative arguments and it was passed just like that.* ***(Participant 2; Quote 22).***

And,

> *I found his general attitude towards student of colour to be patronizing and not particularly developmental and so the next year he wasn't teaching with me anymore. So I suggested that he teach in another course 'cause he didn't have anything…I felt reasonably to offer. Uhm but on the whole issues of race, diversity, different sexuality, we discuss quite openly in our meetings.* ***(Participant 3; Quote 48).***

2. **Language Proficiency:** This is when individuals can use a language with a level of accuracy that transfers meaning in production and comprehension. Therefore, it is measured in terms of receptive and expressive language skills, vocabulary and other areas that demonstrate language abilities. Therefore, it is now up to each individual to take a stance and send out a word to every citizen about equality. Equality can be achieved if people begin to accept that every individual can achieve the same result, if not more, if exposed to the same knowledge, power, and understanding. Hence, there is a need to equalise education for all besides race, colour, or gender. Therefore, it is for everyone to embrace that equality is only possible if people follow equality policies' guidelines. These policies should be interpreted and exercised accordingly. Some respondents had this to say:

> *You would remember that we have now officially have two languages associated with the university with English still being the the most common one. But we're introducing isiZulu as the secondary one. Ehm with the aim that you will have a dual medium of instruction in the future. Which will allow students to take*

classes either in isiZulu and English or do certain things you shouldn't struggle with that. ***(Participant 1; Quote 60).***

Participant 2 also added this on language proficiency:

Yeah…What they come with and certain competence, so before we judge students and exclude them for not being able to express themselves in this university culture. Let's also provide mechanisms for transition into… I do however believe that at postgraduate level if our students are going to be skilled and able, they should be able to, or demonstrate the ability to write and conduct their research in English as well so that they are competing internationally. Uhm even if someone says 'but yes (inaudible), it's a science, the science must be applicable to someone working in Guatemala also so, we need those competencies to be in conversation, and we are not living in a bubble so I must be able to do it both in my native tongue but also do the same science in conversation to someone in Turkey, Guatemala or wherever. So so that's kind of my view ***(Participant 3; Quote 56).***

3. **Need to Decolonise the Curriculum:** Decolonising the curriculum creates spaces and resources for dialogue. It is a way for members of a university set up on how to imagine and envision all cultures and knowledge systems in the curriculum. It is a way of reflecting the frames of the world through what is being taught.. The current curriculum at UKZN includes Western authors and Western theories are being taught in the African context. The need to decolonise the curriculum calls for a more reflective curriculum that highlights African authors and focuses on African context and theories. Therefore, higher education centres/ universities should reflect a curriculum that is relevant to the current culture. Some of the academics interviewed made an argument for more African authors and African paradigms in the curriculum. They also mentioned how the university space needed to reflect the diversity of the African culture. Participants 3 and 4 had this to say:

Uhm it shouldn't just be… we shouldn't just change the Collin Webb to the Oliver Tambo Hall, what does Oliver Tambo have to do with this moment here?, nor do I think it should be that every name on this campus, just because it's in

KwaZulu-Natal, should relate to Zulu cultural history because that also uh ethnically chauvinistic and narrow, you know…In the same way I think you know…mix it up. Put in a couple of Khoi-san names and some Tswana names…like it should relate to something that the people who live in it feel. And it's about…we should be able to say "something something Kwame…uhm you know Kwame Nkrumah Square" ***(Participant 3; Quote 59).***

And,

Mmh issues of naming are very difficult. Uhm I think things need to reflect history uhm ja you look at the …even the different campuses the naming of building reflect the different histories of the different campuses. Uhm probably , I don't know I would rather support going for numbers uhm you know generic things rather than you know naming things again over the next set of people. I… it becomes very difficult…like the city of Durban, eThekwini. I mean I don't mind things about it like city of eThekwini But uhm I uhm some names in Durban are very uhm… where you… I don't know…where you…Dr A B Xhuma Road. ***(Participant 4; Quote 11).***

4.6. Discussion of Main Themes

The overall findings from the interviews were that staff members did not feel excluded at the university. The interviews' main results were the lecturers' dissatisfaction with the management and the adverse institutional environment they were creating. This dissatisfaction impacted their identification with the university as the staff members mentioned that the university was alienating and no longer encouraging engagement. Some staff members even mentioned a sense of withdrawal from the university because of this.

This study set out to determine whether staff members felt a sense of belonging based on race and gender. From the interviews conducted, information can be discussed on race and its impacts on the staff members' sense of belonging. Even though only one female academic was interviewed, her responses and that of her other male colleagues pertaining to gender relations gave us an understanding of how gender plays a role in the sense of belonging of staff members.

The female staff member who was interviewed provided some insight into the gender dynamics on campus. She reported that there were some masculine spaces on campus where she felt she

did not belong. She mentioned feeling out of place and unwelcome in spaces dominated by masculine discourse such as the senate and meetings with the student representative council (SRC). This academic's sentiments reflected the male-dominant culture, which continues to be pervasive in the university. It also echoes Nombela's (2014) research into gender and race in universities. She argued that the university context reflects the patriarchy and sexism in society and is further legitimized in the university. Women are made to feel invisible in the masculine space of the university. This male-dominant culture is also echoed by participant 3, who mentions that women are not acknowledged in meetings.

The main theme that came across the interviews was that the staff members were dissatisfied with the management and their processes, leading to two reactions from the staff members. The first reaction is a sense of withdrawal from the university. The second reaction is a sense of collective action and engagement from the staff. This sense of engagement led to a sense of belonging to the university and collective action, such as opposing the management processes which were seen as oppressive.

Throughout the interviews, what came across strongly was that staff members' identity as academics became salient when discussing management and their unjust processes. In their talk about management, the staff saw themselves as "us" against the management, which was seen as "them". Through this categorisation, the academic staff shared an in-group identity. This categorisation performed the function of differentiating themselves from the management, which was the outgroup (Tajfel, 1981).

The other main theme discussed in this chapter is the sense of belonging, which was mediated by race. The black lecturers discussed feeling a sense of belonging to the university, mainly because of their race. Through their race's shared identity, the staff members engaged in collective action to bring about change. As colleagues, the change was at their level as they were interested in bridging relations with other races' colleagues. And the change was also at the institutional level as they were part of the movement to university fees affordable for all students.

Therefore, the two main themes discussed in this analysis are; 1) staff members' discontent with the institutional environment and their response to it and 2) sense belonging to the university as mediated by race.

The overarching theme in the interviews was that the academic staff were frustrated with management, and their identity as academics was salient in their interactions with them. As illustrated in the extract below, the academics identified with their ingroup and the management were the outgroup.

Theme 1. Discontent with the institutional environment

In this theme, we see that academics are highly dissatisfied with the university environment. They find the way that management operates as unfair and discriminatory. In response, we see that the academics identify strongly with each other when interacting with the management. There is a strong sense of us vs them in their interactions. We see that the academics react in two ways to the dominating outgroup. One of their reactions is collective action and trying to change the status quo by voicing their opinions even though management will not welcome it. As is seen by participant 1, who mentions,

> *''I'm simply saying as a group because we tend to be individually vocal and as a unit we tend to be more even more vocal…And some of the ideas that we express are not really easily welcomed by the school management.''*

The other response, however, is fear of management and withdrawal from engaging in the university.

In the above quote from participant 1, we see how the staff in this department identify with their in-group. The lecturer speaks of his staff as a unit, and throughout the interview, he used "we" in reference to his department and the shared discontent amongst the whole department. This shows the strong ties shared with the group of academics. This is parallel to Haslam et al. (2015) argument that a shared sense of social identification provides a platform for effective social support. The staff member mentions that they are vocal as a group and are more useful when they are a group. This sense of social identification makes it easier for this ingroup to speak out, therefore. They can challenge the status quo as the staff member mentions that "some of our ideas are not easily welcomed by the school management."

Even though the group is of low status in this context as they are subordinates to the management, their social identification in the in-group makes them use social competition. Tajfel and Turner (1979) posit that one of the low-status group's reactions in social situations is social competition. This is when the low-status group perceives its status as illegitimate and rejects it and, therefore, engages in collective action to change its context. This can be seen in the way the staff members identify as a unit in this department. This identification leads to social support that protects the group and can engage in collective action as they challenge the management with ideas that are not considered favourable. This solidarity experienced amongst the lecturers makes them want to change the unjust and unfavourable conditions and make the institution more collaborative. However, later in the transcript, the same lecturer speaks of the second reaction to management. This is the reaction of fear, leading to withdrawal instead of engagement and collective action. Participant 1 mentions the following,

> ‘’*there’s a view that there seems to be ahh miscommunication between the ordinary members of staff and those in leadership positions…Where:: the the people are afraid…Fear of being victimized as staff. So staff members have withdrawn such that the environment that encourages engagement is not there.’’*

In this quote, we also see that staff are identified as a group of academics; however, their low-status reaction is different from the response in the earlier quote. In the previous quote, the staff members rejected their low status and engaged in collective action and were challenging management by voicing their unfavourable opinions. However, even though the staff are seen as an ingroup in this extract, they have low self-esteem as a group. They are portrayed as “ordinary members of staff” and are afraid to voice their opinions. This participant seems to be talking about a different set of group in this quote. He does not include himself in this and does not use the sense of “we” we had seen him using in the earlier quote when expressing his unit's vocality. This group of lecturers who react differently to these adverse institutional environments differs from his cluster. They are referred to as “ordinary members of staff” and “the people” instead of being referred to as a ‘’unit’’ or any word referencing strong group ties.

This group fears speaking out to management and being misinterpreted and suffering the dire consequences they have seen experienced by other colleagues. This fear leads to staff members not being able to voice their frustrations about the university, particularly about management, because they are scared about the repercussions of speaking out. Participant 1 speaks of this

fear as disabling. It makes staff withdraw from engaging in the university. In studies by Haslam et al. (2005), this sense of withdrawal from the workplace leads to a loss of belonging. In Hemson and Singh's (2010) study, the consequences of psychological withdrawal from the university led to staff members losing their sense of self-esteem as academics. Therefore, these parallels can also be drawn in this context as staff members fear voicing their opinions and thus not engaging constructively in the workplace. Hemson and Singh's (2010) study's findings are reiterated by participant 5. Participant 5, a White female lecturer, mentioned that it was becoming harder to be excited about the work. She mentioned finding it challenging to creatively engage with her work because of the withdrawal she was experiencing from the university. Her sense of not belonging to the university was also exacerbated by her gender and feeling uwelcome in the masculine spaces in the institution.

The staff members living in fear in this adverse institutional environment do not identify with the university. The university is represented by the management's oppressive processes. Consequently, they do not have a collective self-interest with the organization as they are inferior and have no sense of power.

In the first quote by participant 1, when staff members strongly identify as an in-group in their interactions with management, the sense of identification is salient, and solidarity is shared within their in-group. However, in the second quote by participant 1, we see a different reaction to these oppressive structures and processes. The staff members are seen as low in the hierarchy, which affects their engagement and collective action, leading to them withdrawing from the university.

Theme 2. Belonging to the institution as mediated by race

The second theme analysed in this chapter is the lecturers' sense of belonging to the institution mediated by race. The staff members felt as if they belonged to the university, mainly because of their black race. This sense of belonging made them identify strongly as black academics and therefore led them to change the status quo to make the institutional environment more welcoming to the students as it is for them as lecturers. In the two quotes below, both participants felt a sense of belonging to the university, "a sense of coming home," as one lecturer puts it. This sense of belonging and identifying with the university translated into their collective action of improving the university as one lecturer was part of the fees must fall

movement. The other lecturer was engaging in curriculum change to offer more African perspectives in his modules' content.

Participant 3 had this to say about being a black lecturer in the university,

> *"My transition into here must be understood that I came here to UKZN from a historically white university, the University of Cape Town. Where throughout my, I'd say …well certainly for the last three years of my time there, I felt very much like uhm I was very much out of place. Institutionally I felt alienated from that culture. Here I felt a uhm sense of coming home. I felt there were other black academics and of my race wasn't a factor,insofar as my competence was uhm in terms of uhm matching my competence. Quite the opposite I felt here people thought I had something to, something quite critical to offer to the development of the programme in this school. Uhm so immediately uhm I felt quite…I felt quite affirmed. Uhm I felt that in terms of line management there were other black academics in line management so it wasn't…and in senior positions so it wasn't like all the black lecturers were sort of at lecturer level, that the line managers were all white or Asian. So yeah I felt quite happy to be here"*

For this lecturer coming to UKZN felt like being at home, and his identity as a Black academic was affirmed. He had a shared identity with his line managers and senior lecturers, who also happened to be Black. For this lecturer, the UKZN environment was particularly welcoming as he had previously come from a White context of UCT. This environment at UKZN made relations bridgeable and could produce possible friendships as there was a shared identity. The same staff member also highlighted that the shared identity with other staff members influenced their engagement with campaigns and movements. The fees must fall movement, for instance, as highlighted below. Participant 3 highlights that "these kind of things hold us together", therefore reiterating the social identity theory premise that when people share an identity and are aware that they are a disadvantaged group, they can actively engage in bringing about change. The sense of collective engagement is highlighted in this quote below,

> *"We are all also equally committed to race and transformation in higher education, both for better access to black students and women, uhm not just at student level but also higher numbers at postgrad and research level and into positions in teaching. So those kind of things hold us together"*

The above extract shows how the academic shares political and ideological ideas with his colleagues, bringing about a strong sense of in-group identity. Therefore, they acknowledge that the status quo needs to change as a marginalized group because of this identification. They understand that other marginalized groups, such as Black students and women, need to be given access to limited opportunities. This movement and this collective engagement are what "holds them together" as a group. Their identification with the institution leads them to engage with the university and make a change at the institutional level. Even though the participant is vocal about belonging to the university based on his race, he acknowledges that work still needs to be done in the university. The participant and his group of colleagues are critically engaging with the university. They want to make it an inclusive space for Black lecturers and other marginalised groups such as Black students and women.

With participant 2, who was a 24-year-old black male junior lecturer, directly states that he does not experience any racial exclusion at UKZN, and he can be directly quoted as saying

> **"*if you are referring to…that sort of invisible racial exclusion…I don't feel that in UKZN. Not at all.*"**

This strong statement by the lecturer emphasizes his belonging at the university. He does not feel excluded in the university because of his race. As seen with participant 3 above, this participant's sense of belonging was transferred to a sense of collective engagement. These participants are reiterating Haslam et al. (2015) as their research found that a shared social identity leads to a platform for social support. This young black lecturer has a strong sense of identity in the university, and this is carried through to how he is trying to destabilize the status quo. Even though he strongly identifies with the university, he is aware that its culture still needs to include the subordinate group. This lecturer is involved in a committee dealing with the curriculum and development of modules. In his position in this committee, he strongly advocates introducing African perspectives into the modules as he believes they are "*dominated by Eurocentric theories*". This lecturer called himself an "*agent of transformation*" and ended our interview by claiming that "*you need to start changing things yourself*". These two participants identify strongly with the university and critically engage with the institution to bring about change.

4.7. Conclusion

This chapter provided empirical findings of experiences of exclusion among academic staff at higher learning institutions in South Africa. The data analysis employed in this study was presented and explained in this chapter.

CHAPTER 5: CONCLUSION

5.1. Chapter Overview

Chapter 4 analysed the data collected and introduced the substantive theory, which was generated through the data analysis. Further to that, the chapter discussed the findings and major themes that emerged from data analysis concerning some of the research questions. This chapter will now critically discuss the main findings following the study's aims and objectives and the study's research questions. After that, conclusions and recommendations close this chapter and the dissertation.

5.2. Introduction

The study aimed to examine how academic staff feels excluded in the institution based on race and gender. The objectives were developed following the current scenario and existing studies conducted in this domain.

Six in-depth interviews were conducted with the staff members of UKZN. The interviews were then analysed through the use of thematic analysis. The two main themes that emerged from the interviews were; 1) discontent with the institutional environment and 2) belonging to the university as mediated by race. The study set out to determine whether staff members felt a sense of belonging based on race and gender. However, the study's main conclusion was that academic staff do not feel excluded at the university based on race, but there were masculine spaces that were alienating to female academics.

The dissatisfaction felt by the lecturers was directed at the university's management and the adverse institutional environment that they were creating. The lecturers had 2 different responses to this; one group of lecturers withdrew from the university and felt that they could not change the status quo. They saw themselves as powerless and inferior to management. The other lecturers identified strongly as a unit and were vocal about their dissatisfaction with management, and they were engaged and resisted management's dominance.

We also discussed how the lecturers felt they belonged to the university because of their race. This strong sense of identification led to social support for other marginalised groups such as Black students and women. The strong sense of identification that they felt with the university

made them want to make a change at the institutional level and make the university environment inclusive for everyone.

The following chapter concludes the entire thesis and provides a set of recommendations for improvement. There are also a set of limitations included in this chapter that was faced during data collection.

5.3 Research Questions

In this research project, I attempted to answer the following questions:

i. Do the academic staff feel excluded in the institution on race and gender grounds?
ii. What are the institutional practices and physical spaces which make academic staff feel excluded?
iii. What are the social and psychological impacts of these experiences of exclusion?

5.3.1 Question 1: Do academic staff feel excluded in the institution on race and gender grounds?

Through the interviews with the black academics, we see that their race does not make them feel excluded from the institution. On the contrary, they feel that they belong to the institution, mainly because of their race. They are valid contributors to the university and are considered for positions based on merit. The academics also expressed how it was encouraging to see other black academics in senior positions.

As previously mentioned, there was difficulty in finding female participants. However, through the one female participant that was interviewed, we saw how her gender affected her belonging to the university. She felt invisible and felt a sense of isolation and withdrawal from the university. She felt that there were masculine spaces in the university where she was not welcome. This staff member did not feel included in the institution because of her gender.

5.3.2 Question 2: What are the institutional practices and physical spaces which make academic staff feel excluded?

Through the interviews and transcripts above, we see that the academics were dissatisfied with management's unfair and discriminatory practices. These practices included isolating certain workers, public belittling, physical intimidation during board meetings, and verbal abuse.

These practices lead to the institution becoming an adverse environment for the academic staff. This environment brought about two different reactions from the academic staff. The staff were fearful and withdrawn and no longer felt a sense of engagement with the institution. In contrast, the other staff members wanted to engage with the management and the institution and change the status quo.

5.3.3 What are the social and psychological impacts of these experiences of exclusion?

We see that staff react in two different ways to the management's oppressive practices. One group of staff withdraws from the university and loses engagement with the university. The other group has strong group ties and a sense of collective engagement. They want to bring about change to the status quo and not just for themselves but also for other groups seen as low-status, such as the black students and women in the institution.

5.4. Limitations and Recommendations

Following are the set of limitations faced during the data collection process:

- There was only one female academic staff who was interviewed. The rest of the female academics who were approached to be interviewed either did not respond or could not find the time to be interviewed. Therefore voices of female academics were not as dominant.
- The number of participants interviewed was smaller than anticipated, and therefore the transferability of the data is limited.

Following are the set of recommendations for bringing change and improvement:

- One of the reasons for the study not finding enough academics to participate was because of the time the interviews were conducted. The academics were approached just before exams which was a busy time to submit their class marks. A

recommendation for this is to be aware of when the participants are approached for interviews to get a high response rate.

- Intense training and development activities should be conducted regarding racial and discriminatory issues. Every employee should be allowed to express their feelings openly.
- The findings have also revealed that academic staff are not comfortable with expressing their frustrations with management. Therefore, there should be an independent body that can assist staff with their complaints. This will encourage engagement from the staff members.

5.4. Conclusion

The study's main objective was to determine whether staff members felt a sense of belonging based on race and gender. It was hard to find to analyse gender and how it impacts the staff members' sense of belonging due to a lack of female academic sample who could relay their experiences.

The main finding from the study was that staff members did not feel excluded at the university. However, there were many accounts of dissatisfaction experienced by the staff members with the university's management. Some of the staff members mentioned feeling alienated from the university due to their experiences with management.

One of the highlights of this study was the sense of belonging experienced by Black academic staff based on their race. They reported a sense of "at home" at the university, which led to them engaging in social action to make the university environment more inclusive.

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APPENDIX 1: RESEARCH DIARY

List of all memos
Memo-Filter: All [3]

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Edited by: Super
Date/Time: 2020-10-19 12:28:09

MEMO: Creating Categories (0 Quotations) (Super, 2018-05-22 17:07:56)
No codes
No memos
Type: Commentary

2020/10/19 03:39:10 PM

Began to work my Analysis

In general

- Despite having an ethical letter from the University of Kwazulu Natal, it was difficult to arrange a single in-depth interview with the lecturers.
- Most interviews which I managed to schedule, were scheduled during the week before exams were due to start. This was a period when lecturers had to get their marking complete and DPs submitted.

Code-Filter: All

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After reaching saturation the study moved to the process of the creation of categories. These categories were initially generated, but a lot of codes were still similar.

ADVERSE INSTITUTIONAL ENVIRONMENT
adverse institutional environment: adverse disciplinary actions
adverse institutional environment: adverse working conditions
adverse institutional environment: carrier indiferencies
adverse institutional environment: deamining work ethics
adverse institutional environment: departmental differences
adverse institutional environment: descriminatory conditions
adverse institutional environment: disaproval from management
adverse institutional environment: evidence of autocratic leadership
adverse institutional environment: failure to induct new workers
adverse institutional environment: fear of the unknown
adverse institutional environment: high workload
adverse institutional environment: improper displacement
adverse institutional environment: indiferences among groups
adverse institutional environment: language barriers
adverse institutional environment: marginalizing new staff
adverse institutional environment: organisational fear
adverse institutional environment: policy inconsistencies
adverse institutional environment: poor communication
adverse institutional environment: poor induction
adverse institutional environment: poor orientation
adverse institutional environment: poor working conditions
adverse institutional environment: resistance from management
adverse institutional environment: rift between leadership and ordinary employees
adverse institutional environment: small work space
adverse institutional environment: strict working conditions
adverse institutional environment: subbortage
adverse institutional environment: unequitable conditions
adverse institutional environment: unfair enviroment
adverse institutional environment: unfair laborer portrayal
adverse institutional environment: unfair practices
adverse institutional environment: unfavourable conditions
adverse institutional environment: unfriendly conditions
adverse institutional environment: unjustifiable excusal
adverse institutional environment: unlawful dismisal
adverse institutional environment: unseemly removing
adverse institutional environment: unwelcoming conditions

adverse institutional environment: workers rights not observed
adverse institutional environment:hostile enviroment
DEMOGRAPHIC CHARACTERISTICS
demographic characteristics: age descrimination
demographic characteristics: background information
demographic characteristics:age
demographic characteristics:gender
demographic characteristics:period at work
demographic characteristics:position
demographic characteristics:position level
demographic characteristics:race
GENDER INCLUSION AND EXCLUSION
gender inclusion and exclusion: gender imbalances
gender inclusion and exclusion:no gender imbalances
gender inclusion and exclusion:racial groups
gender inclusion and exclusion:social exclusion
INSTITUTIONAL ENVIRONMENT
institutional environment: cluster training
institutional environment: enabling working environment
institutional environment: favourable working conditions
institutional environment: good employee training
institutional environment: good orientation
institutional environment: good work ethics
institutional environment: good working environment
institutional environment: proper induction
institutional environment: welcoming conditions
institutional environment:good working conditions
KEY SOLUTIONS
key solutions: language profiency
key solutions: need language
key solutions:affermative ations
key solutions:african solutions to african problems
key solutions:change of curriculum
key solutions:correcting imbalances
key solutions:desire to learn
key solutions:fight for rights
key solutions:focused leaders
key solutions:need for change
key solutions:need to address racial imbalances
key solutions:need to decolonize the curriculum
key solutions:need to teach in native language
key solutions:redressing language problems
key solutions:relocating reasons
key solutions:rewritng our own history
RACIAL ISSUES
racial issues: aparthied laws rules
racial issues: discriminatory
racial issues: discriminatory acts
racial issues: historical imbalances
racial issues: pan africanist
racial issues: racial discrimination
racial issues: racial imbalances
racial issues: racial resemblence
racial issues: racist
SOCIALISATION AND GROUP TIES

socialisation and group ties: group laborer
socialisation and group ties: group self-belief
socialisation and group ties: group ties
socialisation and group ties: hamanitarianism
socialisation and group ties: honest group
socialisation and group ties: importance of social ties
socialisation and group ties: importance of work ties
socialisation and group ties: openess
socialisation and group ties: power of team work
socialisation and group ties: protecting your job
socialisation and group ties: religious groups
socialisation and group ties: representing minorities
socialisation and group ties: sense of belonging
socialisation and group ties: sense of obligation
socialisation and group ties: social beliefs
socialisation and group ties: socialble worker
socialisation and group ties: solid work ties
socialisation and group ties: strong clusters
socialisation and group ties: strong employee relationships
socialisation and group ties: strong leadership skills
socialisation and group ties: strong personal ties
socialisation and group ties: strong social ties
socialisation and group ties: strong traditional ties
socialisation and group ties: strong worker support
socialisation and group ties: strongly affirmed
socialisation and group ties: team work
socialisation and group ties: team worker
socialisation and group ties: traditional ties
socialisation and group ties: unbiased worker
socialisation and group ties: well groomed
socialisation and group ties:close ties
socialisation and group ties:cultural diversity
socialisation and group ties:cultural significance
socialisation and group ties:cultural ties
socialisation and group ties:departmental expactations

Code-Filter: All

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Finally, after constant comparison of information, the similar codes were merged and the below codes and categories were used in the data analysis (Chapter 4) phase of this study

ADVERSE INSTITUTIONAL ENVIRONMENT
adverse institutional environment: deamining work ethics
adverse institutional environment: unfair labour portrayal
adverse institutional environment: unfavourable conditions
GENDER INCLUSION AND EXCLUSION

gender inclusion and exclusion: gender imbalances
gender inclusion and exclusion:no gender imbalances
INSTITUTIONAL ENVIRONMENT
institutional environment: enabling working environment
institutional environment: good employee training
institutional environment: welcoming conditions
KEY SOLUTIONS
key solutions: language profiency
key solutions:affermative ations
key solutions:need to decolonize the curriculum
RACIAL ISSUES
racial issues: historical imbalances
racial issues: racial discrimination
racial issues: racial imbalances
racial issues: racial resemblence
SOCIALISATION AND GROUP TIES
socialisation and group ties: power of team work
socialisation and group ties: religious groups
socialisation and group ties: strong clusters
socialisation and group ties: strongly affirmed
socialisation and group ties:cultural significance

All Memos

HU: Nzuza Analysis
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Edited by: Super
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Main Study, Data Analysis and Final Report writing

In general, the researcher observed the following:

- Only when in the middle of the Notice Code and Think (NCT) process did the realisation occur that there is a lot of thinking to generate meaningful, substantive theory from information proffered by the academics.
- At times during the constant comparison phase in data analysis, there were stark and a lot of encouraging and insightful contributions to keep the research going.
- It was not easy to analyse a big chunk of data from respondents, but consequently, the substantive theory was generated from the respondents' information.
- The transcription of interviews required considerable time. It was not possible to appoint research assistance for data transcription since the plan was to familiarise oneself with information coming from the in-depth interviews. Together with the later problem and scheduling interviews, it took about six months to reach data saturation.
- Theory generation needs careful analysis and observations; hence there were some challenges during this phase of data analysis.

APPENDIX 2: INTERVIEW GUIDE

Section A: Demographics

Race:

Age:

Gender:

Position:

Section B: Practices of exclusion

1. How long have you been working at this university?

2. Do you feel that the university is welcoming?

3. Do you have a particular group of colleagues that you identify with?

4. Can you please describe your interactions with your colleagues that you identify with

5. Can you please describe your interactions with the other colleagues that you feel you do not identify with?

- Your interactions with them in board meetings, in the passage, in the staff tea room?

6. How do you feel about the language of instruction?

7. How do you feel about the presence of traditional symbols of the institution (lecture hall names, names of buildings)?

8. Are there sites or physical spaces where you feel like you are not welcome?

- Can you please list these sites

- What is it about that sites that make you feel that way?

9. What are some of the things that are done by your colleagues and/or the university which make you feel like you do not belong?

- Can you please describe one specific incidence where you felt like an outsider

10. Have you ever heard similar experiences of exclusion from your peer group?

11. What makes or would make you feel included in this university?

12. How do these experiences of inclusion or exclusion help or hinder the way that you do your work?

13. Is there anything else that you would like to add or would like to clarify?

Thank you for your participation

APPENDIX 3: ETHICAL CLEARANCE

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

22 January 2016

Ms Nompumelelo Nzuza (211525367)
School of Applied Human Sciences – Psychology
Pietermaritzburg Campus

Dear Ms Nzuza,

Protocol reference number: HSS/0829/015M
Project title: "At home" at the University of KwaZulu-Natal? A study of experiences of exclusion amongst academic staff

Full Approval – Expedited Application

With regards to your application received on 06 July 2015. The documents submitted have been accepted by the Humanities & Social Sciences Research Ethics Committee and **FULL APPROVAL** for the protocol has been granted.

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

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

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

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

Yours faithfully

[redacted]

.....
Dr Shenuka Singh (Chair)

/ms

Cc Supervisor: Professor Kevin Durrheim
Cc Academic Leader Research: Professor D Wassenaar
Cc School Administrator: Ms Nozipho Ndlovu

Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Telephone: +27 (0) 31 260 3587/8350/4557 **Facsimile:** +27 (0) 31 260 4609 **Email:** ximbap@ukzn.ac.za / snymanm@ukzn.ac.za / mohunp@ukzn.ac.za
Website: www.ukzn.ac.za

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APPENDIX 4: INFORMATION SHEET AND INFORMED CONSENT FORM

Information Sheet for interview

"At home" at the University of KwaZulu-Natal? A study of experiences of exclusion of academic staff

Hello,

My name is Nompumelelo Nzuza and I am a Research Psychology Master's student from the University of KwaZulu-Natal, Pietermaritzburg campus. I am conducting a pilot study which aims to identify the institutional practices and physical spaces on campus which lead to academic staff feeling excluded. I am carrying out this research in order to develop a scale which will measure the outcomes that these experiences of exclusion have on academic staff.

You have been selected as a possible participant in this study and if you do agree to participate you will need to answer questions in the form of an interview which will last approximately 30 minutes. Some of the questions may be of a personal and sensitive nature and you may choose not to answer them. The interview will be audio-recorded in order to accurately capture what is said and you may request that the recording be paused at any time.

Your participation is voluntary and you can choose to discontinue your participation at any time without any penalties. The information that you give will be treated with the strictest confidentiality. The findings of this research will be published in the form of a thesis and a journal article. Your identity will be anonymous and protected in the presentation of the findings.

The risk involved in this study is that some of the questions can make you feel sad or upset. If you need to speak to anyone after the interview you may contact the Child and Family Centre on 033 260 5166. Unfortunately there are no benefits to participating in this study apart from your contribution to the understanding of experiences of academia at UKZN.

This study has been ethically approved by the UKZN Humanities Social Science Ethics Committee but if you feel that your ethical rights have been violated in any way you can contact the ethics committee on 031 260 3587.

If you need to know more about the study you can contact me on 073 573 3032 or you can contact my supervisor, Professor Kevin Durrheim, on 033 260 5348.

Your participation is highly appreciated.

By signing the section below you indicate that you understand the information that has been presented to you above and that you agree to participate in this study.

I……., confirm that I have read and understood the information presented to me. I am aware that my participation is voluntary and that I can opt out of the research without any penalties. I am aware that my identity will be kept confidential and that my personal information will be treated with the strictest confidence.

I therefore confirm my consent to participate in the study.

Signature……

Date…….

In addition to the above, I also fully consent to the audio recording of my responses and I am aware I can request the recordings to be paused at any time. I understand that no personally identifying information will be revealed and that the data will be kept secure and destroyed when data analysis is complete.

Signature……

Date……

APPENDIX 5: GATEKEEPER CLEARANCE

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

31 March 2015

Ms Nompumelelo Nzuza
School of Applied Human Sciences
College of Humanities
Pietermaritzburg Campus
UKZN
Email: 211525367@stu.ukzn.ac.za

Dear Ms Nzuza

RE: PERMISSION TO CONDUCT RESEARCH

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

"At home" at the University of KwaZulu-Natal? A study of experiences of exclusion amongst academic staff".

It is noted that you will be constituting your sample by randomly handing out questionnaires to academic staff on the Pietermaritzburg Campus.

Data collected must be treated with due confidentiality and anonymity.

You are not authorized to contact staff and students using 'Microsoft Outlook' address book.

Yours sincerely

[redacted]

MR B POO
REGISTRAR (ACTING)

Office of the Registrar
Postal Address: Private Bag X54001, Durban, South Africa
Telephone: +27 (0) 31 260 8005/2206 **Facsimile:** +27 (0) 31 260 7824/2204 **Email:** registrar@ukzn.ac.za
Website: www.ukzn.ac.za

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APPENDIX 6: CHILD AND FAMILY CENTRE LETTER OF SUPPORT

UNIVERSITY OF KWAZULU-NATAL ™
INYUVESI YAKWAZULU-NATALI

18 March 2015

To whom it may concern

This letter serves to provide the assurance that should any participant, interviewee or member of a focus group discussion require psychological assistance as a result of any distress arising from the approved research process conducted by students in the Discipline of Psychology, School of Applied Human Sciences, Pietermaritzburg campus; it will be provided by psychologists and intern psychologists at the UKZN Child and Family Centre.

Yours sincerely

[redacted]

Professor D.R. Wassenaar
Academic Leader
Discipline of Psychology
School of Applied Human Sciences

Child and Family Centre
School of Applied Human Sciences

Postal Address: Private Bag X01, Scottsville, Pietermaritzburg3209, South Africa

Telephone: +27 (0)33 260 5166 **Facsimile:** +27 (0)33 260 5809 **Email:**Naidoon2@ukzn.ac.za **Website:** psychology.ukzn.ac.za

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville