UNCOVERING THE SOCIAL AND INSTITUTIONAL EXPERIENCES OF ACADEMIC WOMEN IN LEADERSHIP POSITIONS AT SOUTH AFRICAN PUBLIC UNIVERSITIES

by

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DECLARATION

I HEREBY DECLARE THAT THIS THESIS, SUBMITTED FOR A DOCTORATE IN THE DEPARTMENT OF EDUCATION STUDIES AT THE UNIVERSITY OF THE WESTERN CAPE BELLVILLE, SOUTH AFRICA, IS MY OWN INDEPENDENT WORK, AND HAS NOT PREVIOUSLY BEEN SUBMITTED BY ME AT ANOTHER UNIVERSITY OR FACULTY.

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DEDICATION

Ma Bamba !OoMadiba !

Nithume mna sisenkundleni yasekhaya emziniwakwa Thema e Springs,
emvakwesidanga sesisbini ukuba ndintinge Nathi:

"Ntingantakandin...!"

MaBamba, OoKrila, oMbombo, oNkomozibomvu, oMayitshe….nantso ke
imbasaYenu…iCamagu livumile, imithandazo ivakele!

Tata…Nkululeko Njoli no Mama uNotizi Shweni Njoli
Madiba Nkos'!,oYemYem, oVelab ambhensele iiNkosi aziqgitywa…
BoRopulana, NamanetsaThôlô, diyojamogopa O! Lala!
Nidibene
NooChisane, boo Ncuthu, Mazangwa, booKhwalo…ngeyenu nani !
MaVundle Msuthu ! Noo Duma Lwandle aluwelwa luwelwa ziiNkonjane zodwa ! Nina
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ABSTRACT

Globally, women face a number of challenges as they pursue career paths to become academic leaders. This study aims to comprehend the rarity of black women vice-chancellors inside South African public universities by exploring their lived experiences as academic leaders. The study examines family backgrounds, educational experiences, previous career paths, and patriarchal obstacles as factors that affected them. The study explores how these women navigated both, their way into leadership positions and the practices inside universities. The study further probes how such women in academia have embraced the intersection of identity in relation to race, gender, age, and to a lesser extent, class. Since these women have experienced inequalities in a political context, this study used feminist theories to explore the post-colonial feminism framework, which supported the study's purpose. These female pathfinders are powerful role models, and role-modelling is a form of education that is available to all people across all walks of life. The research design followed the epistemological position assumed in the biographical approach. Semi-structured interviews and documents were used as research tools for data collection. The thematic results revealed that the participants' shared trait of middle class, professional backgrounds played a major role in their professional ascension. Furthermore, these participants formed a cohort of black women vice-chancellors that broke the proverbial glass ceiling, ending over 300 years of white, male-dominated academic leadership and practice. The common thread in these rare stories is achievement against all odds, which inspires the next generation of women leaders.

KEYWORDS

Black women vice-chancellors - The black South African population sector includes African, Coloured, and Indian people. The Bantu group is further divided into ethnic groups, namely Zulu, Xhosa, North Sotho, South Sotho, Ndebele, Venda, Tsonga, and Tswana. Academia is a social institution that is also intimately associated with hierarchy and power.

Feminism - The advocacy of women's rights on the grounds of equality of the sexes. Feminisation of an occupation is not tantamount to women having achieved equality with men.

Gender - Male defined or female defined (occupation). Gendered leadership is where women's positions are generally pegged at the lower levels of hierarchy, and managerial jobs as primarily masculine. Universities are highly gendered entities.

Intersectionality - Along with ethnic studies, intersectionality is considered a metaphor within structural feminism research for being an all-encompassing theory (Carbon &Edanheim 2013). Intersectionality means there may be more differences than similarities between women in higher education, and that the existence of opportunities for some women to become vice chancellors do not necessarily mean equal opportunities for all.

Post-colonial feminism - A postcolonial feminist epistemology not only focuses on patriarchy as a source of oppression, but also examines how social inequalities are inscribed within a historical, political, social, cultural, and economic context that influences access to benefits.

Public universities - South African public universities were shaped by a history of racial and political struggles emanating from the colonial period (Davenport & Saunders 2000; Limb 2011). The post-apartheid universities were established in line with Act No 108 of 1996 and the adoption of the White Paper (1997), Public universities in South Africa amount to 26 entities accredited by Universities South Africa, formerly known as Higher Education South Africa.

Vice chancellor - The executive head of an institution that takes care of its day-today management, which includes setting and monitoring strategic goals in unison with the executive members of an institution. A South African vice chancellor reports directly to the university council, of which the chancellor is head.

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LIST OF ACRONNYMS AND ABBREVIATIONS

ACE   -   American Council in Education

ANC   -   African National Congress

B Comm   -   Bachelor of Commerce

B Ed   -   Bachelor of Education

BA   -   Bachelor of Arts

BEE   -   Black Economic Empowerment

BERA   -   British Educational Research Association

CBD   -   Central Business District

CSI   -   Corporate Social Responsibility

DASO   -   Democratic Alliance's Student Organisation

DVC   -   Deputy Vice-Chancellor

EFF   -   Economic Freedom Fighters

HEI   -   Higher Education Institutions

HESA   -   Higher Education South Africa

HIV/AIDS   -   Human Immunodeficiency Virus/Acquired Immune Deficiency
Syndrome

HoD   -   Head of Department

HR   -   Human Resources

HSRC   -   Human Sciences Research Council

HWI   -   Historically White Institution

KZN   -   Kwa - Zulu Natal

M Ed   -   Masters in Education

MEDUNSA   -   Medical School of Southern Africa

NMMU   -   Nelson Mandela Metropolitan University

NP   -   National Party

NUSAS   -   National Union of South African Students

P   -   Participant

P C F T   -   Post-Colonial Feminist Theory

PAC   -   Pan African Congress

PASMA   -   Pan African Students Movement of Azania

SANC   -   South African Native College

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SASO -   -   South African Students' Organisation

SRC   -   Student Representative Council

UCT   -   University of Cape Town

UNESCO   -   United Nations Educational, Scientific, and Cultural Organisation

UNISA   -   University of South Africa

USA   -   United States of America

UWC   -   University of the Western Cape

VC   -   Vice-Chancellor

WEF   -   World Economic Forum

WHO   -   World Health Organisation

WITS   -   University of the Witwatersrand

CHAPTER 1
GENERAL INTRODUCTION

1 INTRODUCTION

It is important to seek to understand the low representation of women academics, and their roles and functions in higher education, since women are socialised into gender-specific roles prior to formal education, and this norm is further entrenched at universities. Mama (2011) states that African universities become sites for reproducing patriarchal patterns. Much of these patterns of female underrepresentation in higher education and higher educational institutions are globally observed. Scholars have extensively revealed that the experiences of women in South African workplaces and apartheid's pattern of racial and gender segregation are still pervasive (Mabokela, 2000, 2000; Corneilse, 2009). However, the term 'segmented self' is used by Mabokela, emanating from Acker and Feuerverger (1997), to explain gender issues in South Africa.

Global agencies have added their voice to the under representation of women in leadership positions (United Nations Educational, Scientific, and Cultural Organization (UNESCO), 1998; World Economic Forum (WEF), 2010). The persistence of the apparent patriarchal tendencies in higher education continues, despite a number of national and international legislative frameworks being promulgated, and which are aimed at improving women's status in higher education. These frameworks include the United Nations Convention on the Elimination of all Forms of Discrimination Against Women (1979), the Commonwealth Plan of Action on Gender Development (1995), the United Nations' Development Programme, and the Millennium Development Goals - the third goal of which addresses the promotion of gender equality, the Indian National Policy of Education (1986), and Australian legislation such as the 1984 Sex

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Discrimination Act, the 1986 Affirmative Action Act, and the 1988 National Agenda for Women (Assié-Lumumba, 2006; Charlesworth 2010).

Globally, universities are experiencing a crisis that Altbach, Reisberg, and Rumbley (2009) label as the global academic revolution. Higher education is interrelated, given the quest to encourage promoting local ideals concurrently with what Yesufu (cited in Cabal, 1993) calls intercontinental unity and international understanding. Higher education institutions have to prepare their students for these global standards. This revolution has to be properly understood so that institutions and countries can forecast any future reproduction of this crisis and how it might be experienced by all sectors of the society. This, coupled with the current trend of more young women increasingly enrolling in higher education (although it must be noted that the enrolments are in specific fields of study), focus will be on race, gender, and experiences of leadership within higher education.

International research highlighting sexism in higher education makes it "increasingly clear that unconscious bias against women exists" (Burkinshaw, 2015). There are also economic imperatives for these changes to take place. Universities have to systematically reverse the underrepresentation of women in higher education if women are to become part of a future human capital that will generate income be leaders in higher education institutions (HEIs). Countries that discriminate against women are considered counterproductive to economic growth. According to Mills (2013), African women currently only own 1% of the continents' overall economy. The European picture is equally imbalanced, 7% is reported in the Dutch universities (Benschop & Brouns, 2003). Studies conducted across the United Kingdom, Australia and Europe reveal that there is a general trend of fewer than 10% of women at the professor level. In 2002 Swinburne University promoted seven academics to professorship, and none of them were women (Kloot, 2004). This fact confirms that out of a range of social and individual variables, gender remains the most universally entrenched (Mama, 2011). Gender

classification reproduces and renders legitimate the institutional arrangements based on gender (Millet, 1990; Butler, 2011). The talent of female academics alluded to in the above examples may be inadvertently missed if there is no concerted effort to address the imbalances of the colonial and apartheid past.

As a result of the above global initiatives, the higher educational institutions in South Africa have been part of the framework of South Africa's post-1994 democratic initiatives. These institutions followed regulations that were aligned to the country's Constitution, which removed various legislated discrimination, including those related to race, gender, and physical disabilities (The Constitution of the Republic of South Africa, 1996). It is important to note that the Constitution's underlying principles were intended to controvert apartheid's legacy, which included gender inequality. In this respect, Chisholm (2012) argues that the apartheid regime institutionalized gender inequality.

This chapter focuses on the study's background and motivation, a statement of the problem to be researched, the study's aims and objectives, and the research questions that guided the study. This chapter will conclude by articulating the projected contribution of the study to women leadership in higher education as a profession.

1.1   STATEMENT OF THE PROBLEM

There is a paucity of women generally, and black women in particular, in positions of leadership, at senior executive levels, in higher education. Given the background of the researcher's personal experience at leadership level in one HEI, she is interested in understanding the personal, institutional, and social factors that are patriarchal in nature, which contribute to this low representation. South Africa's higher education system have experienced major reorganisation since 2004. Currently, there are six universities of technology, 11 traditional universities, six

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comprehensive universities, plus three new universities: one in the Northern Cape, one in Mpumalanga, and one focused on the health sciences, which developed out of the former Medical University of South Africa (Medunsa) in Gauteng (CHE, 2016). It is pertinent to understand other factors that give rise to this phenomenon, which Burkinshaw (2015) aptly labels the gendered leadership cultures in higher education. The question under study is, what are the retention and progression factors that hamper the participation of women in academia generally, with specific reference to executive and senior academic leadership positions?

Women play significant roles in their respective societies, displaying abilities that range from rulers of countries to literary philosophical contributions (Business and Professional Women's Foundation (2010). It is well established that women have leadership potential, however, Eisenmann (1998) and Stansell, (2010) state that there is an apparent lack of women representation in key positions. The introduction of democracy in South Africa gave rise to several women leaders, and the country was globally ranked 11th in terms of progressive gender representation (De la Rey, 2009). This study pursues the role, representation, and shape of women in senior executive and academic positions in HEIs. Researchers such as Calas and Smircich (2006), Bell and Nkomo (2001), Haslam and Ryan (2008), and Sanchez-Hucles and Davis (2010) consider the underrepresentation of women in most leadership entities to be a global challenge.

Therefore, the question that needs to be asked is: Why is there such a dearth of women leaders in HEIs? This is especially relevant given the pronouncements in the South African National Plan Vision 2030. This plan seeks to eliminate inequality, which signals the need for women to be cognisant that the purported equality of opportunity will not automatically translate into women accessing equal leadership opportunities.

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The pivotal question asked by Dyhouse (1984) is: Why, if the gates of universities are theoretically open to all, have women not been able to use education to alter the basic features of their social position? Why are women still so under-represented, so conspicuously lacking in power and status in the more exclusive areas of higher education today, areas which are exclusively male (Chesterman & Ross-Smith, 2002). Equality is the cornerstone of higher education philosophy and enlightenment, and as such, it matters that the sector embraces gender equality and meaningfully addresses the' missing women' conundrum (Jarboe, 2013).

The key for the future of any country, Schwab (2012) advises, is its capability to retain the best talent. Women make up more than one half of the world's human capital. Schwab (2012) advises that empowering and educating girls and women, and leveraging their talent and leadership capabilities fully in the global economy, politics, and society, are thus fundamental elements of succeeding and prospering in an ever more competitive world. In particular, with talent shortages projected to be more severe in developing and developed regions, maximising access to female talent is a strategic imperative for business - which includes higher education. Since women, as already stated in this study, are in the majority, especially in higher education, it is important for them to contribute to the overall direction and visioning of an HEI. In academic areas where women are under-represented, knowledge production will not have the opportunity to (re)generate itself with the diverse experiences and perspectives that will be increasingly necessary as South Africa moves towards a diverse democracy, and therefore it is necessary that women are consciously recruited and retained in HEIs.

1.2   BACKGROUND

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1.2.1 South African legislation pre-1994

For the purpose of this study, South African history will be divided into three different periods, namely the segregation phase (early 1900-1948), the apartheid period (1948-1994), and the democratic period (1994-2010). Each period highlights aspects including gender, race, and class that refer to the roles of women in higher education. This is important, given that VCs are pioneers in senior executive leadership positions in South Africa. Furthermore, this study provides a brief historical background to the landscape of the university sector in South Africa, in order to establish the institutional scenario, since these pioneering women found themselves at the forefront of management of the universities.

The current and future representation of women in South African higher education will be understood and appreciated better when contextualised within the South African legislation in schooling and higher education, which chronicles the sequence of historical events. A brief overview of the South African legal landscape indicates that discrimination against women and blacks can be traced prior to the 1930s when only white women were allowed to vote (Truscott, 1994;Moorosi, 2011). It is worth clarifying that the legal framework included collective names such as natives, Bantus, non-whites, and interchangeably used these names to address the same population group as blacks.

The Black Administration Act (1927) accorded black women the legal status of children. Women could not enter into any legal contract in their own capacity, a father or husband's signature was mandatory in any contractual transaction that involved women. This Act stated that women's work must be limited to working in white households. The Native Urban Areas Act (No. 21 of 1923) stipulated that the movement of blacks, who were legally listed as natives at the time, must be controlled. As natives, the carrying of what was known as a passbook or a 'dompas' loosely meaning 'without wisdom' was the norm. Black or native men had to carry the document at all times, and in 1963, this was expanded to include

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women. It was a piece of legislation that entrenched the skewed race and gender hierarchy in South Africa.

The education fraternity was equally regulated. The Bantu Education Act (No. 47 of 1953) led to the establishment of the Department of Education, which was the body that administered education for black people. In 1961, only 10% of teachers had a matriculation certificate.

The Bantu Education Act was followed by the Extension of University Education Act (No. 45 of 1959). The racial divides were firmly set. No black youth could attend a white university. Tribal divisions were also set when, according to Dlamini (2014), Tribal Colleges were established, and black students were allocated to these colleges according to their tribal identity. A Ministerial Consent had to be received for a black child to attend a white university. The Coloureds and Indians had different legislation governing their education. The Coloured Persons Act (No. 47 of 1963) and the Indians Education Act (1965) were equally promulgated.

Contrary to these past discriminatory acts, the current higher education sector is expected to mirror the spirit of the South African Bill of Rights as well as the Constitution, promulgated in 1994. South Africa has been on a path to freeing itself from its repressive past, which has been described as discriminatory, racist, and gendered. Nkomo (2012) emphasises 20 years after the introduction of democracy, racial issues rather than gender issues receive more focus.

Given the above, this study seeks to identify the potentially powerful yet invisible barriers that arise out of cultural beliefs about gender, as well as workplace structures, practices, and patterns of interaction that inadvertently favour men. These are called the silent dimensions of gender (Ely & Meyerson, 2000; Calas&Smircich, 2009). Although, some studies have focused on the changes and transformation that materialised in South Africa prior to 1994 (Moja, 1995; Hay

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&Fourie, 2002; Bunting, 1994, 1995; Cooper &Subotzky, 1994; Jansen, 2003), there is still an opportunity to revisit gender changes in the country, especially in higher education. The challenge that the country faces is how to implement these South African constitutionally enshrined social justice changes.

The HEIs during the apartheid era blatantly practiced racial discrimination. This practice did not end with the implementation of the democratic dispensation after 1994. The reported everyday practices, as experienced by the participants in this study, reminded them of the pre-liberation era where inequality within institutions was split on gender lines. Women were not part of the decision-making groups, and gender segregation is still persistent. The racial segregation also matches the gender split white men were in the decision-making group, and many hierarchically lower staff members were therefore both black and female.

1.2.2 Socio-politico-economic overview of the colonial and apartheid periods

This section covers the socio-politico-economic overview of South African society, and provides the background against which the institutions (universities) are located. This is one way to contextualise the participants' experiences. Additionally, the paths of the research participants' careers will be traced. The overriding intention is to set the structural backgrounds for their roles and functions as VCs, in that the study seeks to map constraints and possibilities in the VCs formative years.

1.2.3 Economic practices

Between 1900 and 1948, in addition to the manufacturing sectors, the South African economy was based on agricultural activities that included maize and cattle farming. As part of the colonial conquest, the Land Act of 1913 displaced people, and the majority of the land (87%) was apportioned to whites, and 13% to blacks (Thaver, 2006). During this time, both English and Afrikaans were

established as the official mediums of educational instruction, despite the majority of the South African populations' mother tongue being one of several African-languages (Liebenberg, 1981;Prah, 2006;Hill, 2010). Additionally, each of these colonial administrations was marked by different forms of social control. Society was divided along class and racial lines, and the terms used were blacks, Coloureds, Indians and whites. Only whites and Coloureds had the right to vote. During this period, several acts, including the Native Urban Areas Act (No. 21 of 1923), were introduced.

1.2.4 The missionary schools

In addition to the different forms of residential forms of control that were introduced, schooling during this period was also racially divided. There was schooling for the racial categories of black and from seventeen hundred. Missionary education in South Africa has been the subject of debate (Lewis & Steyn, 2003), and there is the historic-theological view (Lewis & Steyn, 2003; King, 1987) that much of the work of the missionaries was influenced by their backgrounds, cultures, ideologies, personalities, social positions, ecclesiastical traditions, personal contexts, and motivations (Lewis & Steyn, 2003). Christianisationwas closely allied to education, as the latter led to a better understanding of the former (Venter, 1925). Kato (1976) argues, "The missionaries viewed the African as a malleable spirit ripe for the noble onslaught of civilizing and Christianise endeavours". The mind-set of the colonial powers reflected the modern belief of Western superiority over the inhabitants of non-Western countries. According to Sir Grey, the Governor of Cape Colony, the intention was to

"…make them part of ourselves, with a common faith and common interest, useful servants, consumers of our goods … unremitting efforts should be made to raise the Kaffirs in Christianity and civilization" (Rose &Tunner, 1975:205).

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From the above very brief illustration of the early period in South Africa's history, it is clear that under the colonial administrations, by the first half of the 20th century South African society was stratified along racial lines. These racist attitudes permeated the education system during this period, for example, education was considered an essential tool for blacks to access and understand Biblical teachings and to repent for their indigenous practices.

1.2.5 Women's roles and functions during the missionary period

Aligned to the inquiry of this study, the conditions under which black women could develop and optimise their potential were such that the women were bound by the prevalent traditionalism, which rigidly bound them to gender-specific expectations and worldviews, which signalled patriarchy (Nhlapo, 1997; Nhlapo, 2017). Women's roles and functions in African society are considered to be minor within one's family of origin as well as in the extended family(Nhlapo, 1997; Nhlapo, 2017). Traditionally, African societies are stratified along clear lines of gender, for example, the current practice of customary law emanates from African patriarchy. The rights of ownership traditionally follow the male generational lines and the women traditionally defer to men in their communities for guidance. The traditional leadership, ormale-dominated world, includes the following forms of gender socialisation where women are socialised (Nhlapo, 1997; Crespi, 2004). Three examples of gender socialisation include:

- the process of bridal negotiations between two families before marriage can be recognised;
- participation in the levirate, which is the continuation of the deceased husband's marriage through a brother or male relative; and
- the inheritance laws that follow patrilineal patterns through which family wealth passes from father to son.

1.3 THE ESTABLISHMENT OF UNIVERSITIES DURING THE PERIOD 1910-1990

1.3.1 Universities under the late colonial period

Soon after the establishment of the Union of South Africa in 1910, and for a decade thereafter, society was marked by the official structuring of a racially segregated society through the dominance of British capital (Nattrass, 1990;Thaver, 2006). During this period, several labour-related laws were introduced in order to set the society on the path of industrialisation. Against this backdrop, two colleges, catering mainly for the English and Afrikaans-speaking sections of the colonial population in the Cape colony, had developed into fully-fledged university-status institutions. These were the South African and Victoria Colleges that subsequently became the Universities of Cape Town and Stellenbosch, respectively.In addition to these two universities, were the renamed examining body Cape of Good Hope College, which was changed to the University of South Africa, and the establishment of the South African Native College (SANC). By the mid-1920s, the growth in the mining industry created a demand for the colleges in the Transvaal region to provide more high-level skills training. Thus, between 1920 and 1930 two more colleges were granted university status and became the University of the Witwatersrand (Wits) (in 1922) and Pretoria University (in 1930).

During this period, the universities started to consolidate their identities, and this is reflected in their admissions criteria. In terms of student access, entry to these institutions was regulated through proficiency in English or Afrikaans. In the case of the two English-speaking universities, the University of Cape Town (UCT) and Wits applied this criterion to black students (in a limited way). It is worthwhile mentioning that interactions between white and black students was limited to the academic sphere and did not spill over into the social sphere (Murray, 1990; Behr, 1991; Thaver, 2006). Therefore, it is apparent that during the colonial period there

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were already traces of segregation between the black and white sections of South African society (Davenport & Saunders, 2000; Limb, 2011).

The emphasis on specific languages (English and Afrikaans) was symptomatic of the broader political struggles between the respective communities seeking to assert their control over the indigenous population. These struggles culminated in the emergence of Afrikaner nationalism with its associated concept of the 'volk' (white Afrikaner people), and they were subsequently reflected in the university sector. For example, Afrikaner nationalism asserted itself in competition with the Anglo-Saxon (more specifically, Scottish) values seeking to be embedded in some of the universities.

1.3.2 The early racial shaping and tradition of women's absence at universities

During this period, the race-based policies were reflected in the shape of the academic staffing profiles across the four racial clusters, with a preponderance of white academics in all universities across the ethnic divide. In this regard, there was continuity (from the colonial period) in the academics' profiles at the older and newly established white institutions, insofar as the academic staff were white at all levels of the academic hierarchy. Scholars argue that the majority of the academic staff appointed at the black/Coloured/Indian universities in the early period of apartheid had been academics with strong Afrikaner ties that were acquired during their training at these institutions (Gwala, 1988; Thaver, 2006; Badat, 2016). At the newly established black universities, white and a small number of black academics predominated at the senior professorial and lower levels, respectively. This racial shaping was influenced partly by the fact that the selection committees in the recently formed black universities were largely white (Oosthuizen, Clifford-Vaughan, Behr, Rauche, 1981; Thaver, 2006).

Current research highlights the magnitude of the Scottish influence on universities in South Africa in the early colonial period (Duncan, 2012; Duncan, 2013). According to Philips (2003:126), in 1916-1917, the future heads of UCT and the University of Stellenbosch, both graduates of Edinburgh University, had dominated a statutory commission and decision-making structure. Similarly, in the early stages of the South African College (which later became UCT), 40% of the professorial faculty were graduates of Scotland's four universities, a figure that was to increase by 10% soon after the South African College assumed university status (Philips, 2003:124). This partly explains the phenomenon of "strong Scottish accents being heard at the senate meetings at the University of Cape Town in the early days" (Philips, 1993). Similarly, the point is made about the extent to which the faculty members' backgrounds and experiences shaped curriculum development and the academic structure generally within the universities (Philips, 2003).

By the mid-20th century, there were five fully-fledged universities and one university college, each with their specific missions and serving different linguistic sections of society. One of the central threads that had woven the English- and Afrikaans-speaking institutions (including the existing SANC) together was the promotion of colonial traditions, symbols, and images that were subsequently embedded in the respective universities on the eve of apartheid.

1.3.3 Apartheid (1948-1994)

The period of apartheid will be briefly outlined with specific attention to the relevant policies and practices as these have in some way determined women's' roles and functions in society, and in terms of how these policies and practices historically shaped the experiences of women vice-chancellors (VCs).

1948 marked the beginning of the South African society being engineered according to the apartheid framework, set against the early backdrop of

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segregation (Lewis & Steyn, 2003; Jaynes, 2008).However, in South Africa, apartheid is considered as the segregation and separation of the people based on their race, and socially, politically, and economically (Barnhart Barnhart, 1981; Seekings, 2011;Stevens, 2014). The so-called scientific principles of racism pointed to the biological basis as well as to individuals' intellectual attributes. When the National Party (NP) came to power in 1948, they set about engineering society along these lines, introducing several key pieces of legislation in order to further separate members of society.

One of the first policy frameworks was the Population Registration Act (No. 30 of 1950). Its aim was to regulate and classify the South African population and geographical locations. A key part of the apartheid framework established by the legislation was to ensure that not all members of the South African population had equal rights to vote. The Bantu Education Act (no. 47 of 1953) was implemented as a response to political crises experienced during the 1940s and 1950s. This era is renowned for its powerful socio-economic and cultural policies that were skewed to disadvantage other races in favour of Afrikaner communities (O'Meara, 1983, in Thaver, 2006). A number of strategic laws were implemented. The first was a formal separation or apartheid of the South African racial groups. Liebenberg (1981) explains that there were three categories under which every person had to be classified in South Africa, but this was later increased to four, namely blacks, Coloureds, whites, and Indians.

1.3.4 Schooling during apartheid

Schooling under apartheid is briefly discussed to provide the historical context of access to education and opportunities that were not available to black students. The four racial groupings identified above each had separate schooling systems. The ideological framework for Bantu education had its origins in a manifesto crafted in 1939 by Afrikaner Nationalists. In a pamphlet released in 1948, the organisation asserted "…the task of White South Africa with regard to the native is

to Christianise him and help him culturally". This further entrenched the notion that blacks had no culture or tradition of their own that was worth pursuing. It was a demeaning stance. The definition of the word ''Bantu'' is appropriate in order to understand its origins. The term refers to over four hundred ethnic groups across Africa, from Cameroon to South Africa, forming a common language family. Rothstein, (2004) argues that the word "Bantu" was used as part of a general trend during apartheid in a derogatory manner towards black South Africans. Therefore, Bantu Education is described as espousing strategic intentions of serving white supremacy and denigrated black people's history, culture, and identity. Blacks were given basic skills to serve their own homelands. It prevented them from receiving an education that would lead them to aspire to positions they would not be allowed to hold in society. It treated blacks as children in need of supervision by whites. This paternalistic attitude, and the fact that black children were taught key subjects in Afrikaans, the language of the oppressor, resulted in the 1976 Soweto uprising (Kallaway, 1992).

1.3.5   Economic activities

Under the apartheid system, policies, systems, and divisions seemed to favour white over that of black in terms of wealth accumulation (Thaver, 2006; 2008). Both male and female black people were prevented from voting, affording white women an elevated status. The unequal relations characteristic of a patriarchal society were prevalent. Bigelow (1985) argues that South African racism is a black problem. The reason why apartheid flourished was that it was immensely profitable; whites' income was eight times greater than the blacks' income.

During this period black women were on the lowest rung of the apartheid ladder and in socio-cultural settings. Bigelow (1984) states that blacks had to carry 'passes' or (identity) books at all times and had no vote or voice in law making, thus resulting in a demotion of black people in general, and women in particular.

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1.3.6 Universities under apartheid

In the period immediately following the assumption of power by the NP in 1948, four further existing colleges were granted university status, namely the University of Natal in 1949, the University of the Orange Free State in 1950, while Rhodes and Potchefstroom universities were granted university status in 1951. At this stage, the SANC became a constituent college of Rhodes University, and its name was changed to that of the University College of Fort Hare.

From the 1950s, drawing on some of the existing segregation practices that had started to characterise South African society in the early part of the mid-20th century (Omer-Cooper, 1987;Marks & Trapido, 2014), the NP set about formalising these practices into a policy framework, underpinned by the principles of scientific racism. The latter argues that there is a biological basis to the intellectual attributes of individuals, aggregated as population groups, which in turn establishes the thesis of racial hierarchies of superiority and inferiority (Anthias & Yuval-Davis, 1992; Marks & Trapido, 2014). One of the starting points for this policy had been the promulgation of the Population Registration Act (No. 30 of 1950), which established four racially-based categories, namely whites, Coloured, blacks and Indians. These racial categories became the institutional mechanisms for steering the public and private lives of South African society in a strictly fragmented and hierarchical fashion, with education being a key site for ideological reproduction. Effectively, the Extension of University Act (No. 45 of 1959), was promulgated and it contained two limiting imperatives for black higher education. Firstly, it prohibited the established universities (UCT and Wits) from admitting students from race groups other than whites. Secondly, it established separate university colleges for the official categories of black, Coloured, and Indian people. Within this framework, six university colleges were established to further serve the four population groups. These were the University College of Zululand (black) the University College of the North (black); the University College of Durban - Westville (Indian); and the University of the Western Cape (UWC) (Coloured), while the University of Port

Elizabeth and Rand Afrikaans University that were established in 1964 and 1966 respectively, were reserved for whites.

From the late 1960s onwards, in an environment of political repression as well as rapid economic growth, a shift developed from a primarily racially-based (albeit not exclusively, given the relative admissions flexibility outlined earlier) to an ethnically-based policy framework oriented mainly towards the black category (Nattrass, 1990: 14). Anthias and Yuval-Davis (1992) define ethnicity as being based on "historical, territorial and cultural origins that social groupings use to construct a collectivity". Between the 1970s and 1980s, the application of this approach culminated in the NP government using the existing historical configurations to advance ethnic rule within a framework of the Bantustan or homelands political administration and a tri-cameral parliamentary system (for white, Coloureds, and Indians). As a consequence of this policy, five ethnic-based institutions were established for black people. These were the University of Transkei (1977), MEDUNSA (1978), Bophuthatswana (1980), Venda and Vista (1982), and the University of Zululand (1979), bringing the total number of universities by the mid-1980s to 21.

In line with the NP's apartheid ideology, the university system was governed and funded by eight different structures, each with specific funding formulas and conditions, depending on where the university was both structurally and geographically located. In accordance with the separate development policies, white and black institutions were subject to centralised and decentralised structures, respectively. Besides differentiated governance structures and the monitoring of academic staff appointments, the NP also regulated the admission of students to what subsequently became four racially-based university sectors. The earlier pattern of admissions (at UCT and Wits) of small numbers of black students with English language competency as well as the ability to pay fees continued within the framework of an apartheid- based permit system.

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The isolation and separation of the races became a "matter of public policy" and impacted on all sectors including universities (Oosthuizen 1981; Davenport & Saunders, 2000; Thaver, 2006; 2010). As noted earlier, the function of these universities was to preserve and promote the cultural identity of each ethnic group. What is instructive for this study is that the racial clusters of universities had separate missions, all of which began to be articulated within the overall apartheid context (Thaver, 2006). These were tied to the principle of leadership training that enabled each population group to remain closely in touch with its habits, ways of life, and views (Behr, 1978; Oosthuizen et al., 1981;Thaver, 2006). Effectively, the knowledge transmission in the black, Coloured, and Indian universities was aligned to the production of graduates that would be articulate primarily within their immediate locales, contexts, and ethnic groups. Therefore, the English-speaking institutions had a wider societal mission, beyond the borders of the white community in South Africa; a process that was also enhanced by the foreign backgrounds of academics in some of these universities. A final thought on racism as observed within higher education in American Universities:

"Race is not something that Blacks or Latinos or Whites have; rather it is something that they 'do'". Together people make race and maintain it through their interactions. Race is a system of meanings and practices; it is a device for designating and explaining difference. Race is a social transaction. It comes about between and among people; it requires actors and observers" (Maher & Tetreault, 2007: 169).

1.3.7 A contested period (1910-1994): the control and shaping of the South African university system

The period between 1910 and 1994 was marked by contestations in terms of control over the shaping of the South African university sector. Each of the waves of establishment (that had culminated in 21 universities) was characterised by the specific political and economic conditions identified earlier. This hierarchical

pattern of knowledge was also replicated in terms of the emphasis that was placed on teaching, research functions, and the development of scientific fields of study (Centre for Science & Development, 1992; Badat, Barron, Fisher, Pillay & Wolpe, 1994; Sehoole, 1996;Lange, 2014). The old racial hierarchical principles within a colonial/ Eurocentric/ white/Western framework became the foundational basis on which the university sector was fashioned. Effectively, the architecture of the system inherited by the democratic government in 1994 was aptly described by the then Minister of Education, Prof Kader Asmal, as being "of an apartheid imagination". The question as to how the democratic government sought to steer the higher education sector is discussed in the next section.

1.3.8 Democracy - 1994

The period of 1994 marked the dawn of democracy. Given the legacy of apartheid, there were enormous challenges that needed to be confronted by South Africans. The country had to wrestle simultaneously with political, economic, and social transformation at all levels.

The Constitution of the Republic of South Africa (Act No. 108 of 1996) became the cornerstone for the different anti-apartheid policies that would be launched. The political and economic imbalances of the past were officially ended by Section 9 of the Bill of Rights. In 1997, three years into the new democratic dispensation, the higher education sector's reform process was articulated in the Programme for Transformation of Higher Education.

The Employment Equity Act of 1998 ensured that all forms of unfair discrimination perpetrated towards women and blacks were eliminated. The Act was in line with the spirit of the Constitution. Employers were required to report their employment statistics through the Employment Equity Reports (Department of Labour, 2002). The disaggregation of racial groups into the different levels had to be reported annually. In the public sector, affirmative action was redressed through the White

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Paper of 1998, which provided a framework that stated that 50% of management should be black and at least 30% of new recruits should be women. However, there is need to evaluate the degree to which HEIs have corresponded to these constitutional directives. Although all the protective laws were implemented, the patriarchal tendencies have continued and Ramphele (2008) observes that there was pride in the distinctiveness of African customs, even if they were in conflict with the Constitution. Ramphele (2008) further points out that the collusion between successive colonial powers and male leaders entrenched rigidity where flexibility could have been achieved.

1.3.9 Universities during the first decade of democracy (1994-2004)

Following the democratic elections in 1994, the constitutional initiative took effect, culminating in the Constitution of South Africa (Act No.108 of 1996), whereby race was not constituted as a key criterion for a functioning society. Several legislative frameworks have arisen from the constitutional imperative, and notable are those directed at steering the higher education from a racially fragmented sector to a unitary one. One instrument for steering the higher education sector has been the adoption of the White Paper (1997) whose focus is an instrumentalist social function for higher education, premised on the principles of equity and redress. Following the promulgation of the Higher Education Act (No. 101 of 1997), the state regulated higher education through the National Plan for Higher Education (NPHE) 2001). The latter highlighted several policy goals, one of which was restructuring the size of the education sector.

Another systemic reform was the transformation of the academic staffing profile of HEIs in ways that reflect the diverse democracy. This reform for academic staff, as introduced by the Education Ministry (National Plan for Higher Education, 2001) is also being reinforced by the implementation of the Labour Ministry's Employment Equity Act (No. 55 of 1998), which aims to achieve equitable representation in all occupational categories and levels in the South African workforce.

The aforementioned historical background of the sector and its relationship to certain dimensions of the academic profession over a period spanning almost a century, begs the mobilisation of institutional responsiveness at the levels of recruitment and research practices. The South African public universities could not appoint a black woman as a VC within its first and second historical eras. Co-incidentally, the first historical appointment was made by UCT during the first decade of democracy, 168 years after it was the first university to come into existence in South Africa. See Appendix E for more details on the historical higher education leadership composition, which had a colonial mandate, and was exclusively white and male dominated.

1.4 RESEARCH QUESTIONS

The overall aim of the study was to understand and identify the factors that contributed to the progress and journey of black academic women leaders in their quest to become VCs in South African HEIs. In particular, the study seeks to identify the broad social and institutional experiences, including patriarchal tendencies.

The sub-research questions were:

1. What are the personal, cultural, social, and career histories of the selected women in leadership positions?

2. What is the nature and extent of their experiences in senior leadership positions and perceived recruitment practices for becoming VCs?

3. What are the senior institutional leadership experiences of the selected women VCs in South African public universities?

1.5   SIGNIFICANCE OF THE STUDY

The need to study and further understand the lack of gender-related transformation in higher education exists. Currently, little is known about how women VCs engage with leadership and transformation within South African HEIs as it relates to gender equity globally. Thus, the significance of the study is that it will generate knowledge that has the capacity to inform and change future policies and practices. Mama (2006, 2007) argues that while various universities promise equity and seems certain as to their roles in producing generations of well-educated citizens, they end up with unintended consequences of sustaining seemingly patriarchal, untransformed gender leadership prevalence. As a result, there is under-representation of women in appointed leadership positions within South African HEIs.

The international literature on women in higher education points to women coming up against barriers to access, appointments, retention, and progression (Morley, 2005). Indeed, universities are experiencing a leadership crisis when it comes to women. A snapshot of the literature pertaining to women leadership in academia provides a challenging scenario. Davidson and Burke (2004) confirm this notion from an Australian point of view. Burke (2004) states that the "credentialing efforts" for women has been 10% lower than their male counterparts. This signals a blockage in the system in so far as less women students are coming through at the entrance to the occupational hierarchy (Burke, 2004). The Australian Vice Chancellor's Committee in 2003 reported that only 15% of the total professors across the Australian national system are women. These figures are better than the UK, where only 8% are women professors (Hearn, 1999).

South Africa is by no means alone in the observed patterns of gender inequalities within higher education. Many studies show how, globally, gendering practices in

academia marginalise women and reduce their access to leadership positions (Halverson, 2002; Barry & Chandler, 1998; Geode & Bagihole, 1998; Romeo, 1998). Morley (2002) highlights the tensions that confront women in academic positions and how this is linked to aspects of power. Struggles faced by academic women, who tend to be internationally marginalised, are also found in the South African academic sector.

Ramphele (1994) and De la Rey (1997) studied the influence of the apartheid educational policy on women and black people. Reynolds (1994) states that the post-1994 educational needs should take racial as well as gender issues into account, with special emphasis on the plight of black women. One of the fundamental challenges in higher education today is developing, attracting, and retaining outstanding leaders (Rubin, 2004 in Madsen 2007). Madsen (2007) adds that there is little research regarding how current presidents got to where they are today, especially women administrators in higher education. Madsen (2007) further indicates that the backgrounds, experiences, and perceptions of women presidents should be studied to identify their communities. This would assist women interested in personal and career development as well as the educators, administrators, and consultants who will be designing future leadership interventions. Carvenia (2008) adds that, "the impending generational shift is a matter of great concern, but it also signifies a chance to respond to the unfulfilled promise of achieving racial, ethnic and gender diversity among college and university leaders".

1.6   STUDY LIMITATIONS

This research study was limited to women who have led some of the 23 South African public HEIs. The researcher conducted face-to face interviews with seven of the eight black South African past and current VCs. One VC directed me to her extensive list of publications to access the required information.

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It is important to note that although the information is not 'generalised' in the truest sense of the word, the findings are transferable to similar institutions. The black women VCs experiences are representative of experiences that are unique, historical, and deviate from the "masculine leadership cultures" globally prevalent in higher education (Burton, 1977; Burkinshaw, 2015). As a result, by telling their stories, these women help to make the invisible, visible (Wolverton, Bower &Hyle, 2009).

1.7 STRUCTURE OF THE THESIS

Chapter One: General introduction
This chapter has provided an overall introduction to the study by providing the statement of the problem, and the purpose, significance, background, and motivation of the study. The background includes the history of the South African higher education system, as well as the projected contribution of the study. The following chapters are organised as follows:

Chapter Two: Literature review
This chapter provides a review of the literature that informed the study. The chapter engages in theoretical discussions and explores key concepts, which include gender in higher education, patriarchy, different feminisms, and higher education as a workplace for women. The chapter ends by presenting leadership theories in higher education, with specific reference to women.

Chapter Three: Research methodology
This chapter discusses the research methodology used for the study. It offers a detailed discussion of the qualitative methodology used in the study, and introduces the selection of research participants. The range of methods used in the study, including pilot studies undertaken, interviews, the research fieldwork,

data collection and management, as well as the data analysis and interpretation will be discussed. The chapter ends with a detailed statement on ethical considerations and the researcher's position in the study.

Chapter Four: **Participants' personal, social, and cultural formative experiences**

The participants' personal, social, and cultural formative experiences will be discussed. The participants' personal profiles, which include their residential places is discussed. The aim of this chapter is to understand those factors that influenced their diverse careers and resulted in them becoming VCs. These factors will include linguistic socialisation, familial background, early schooling, religion, and spirituality as part of the socio-cultural factors that influenced the participants.

Chapter Five: **The participants' career paths**

The participants' career paths, which include early and advanced experiences in higher education will be covered. Their early experiences as undergraduate students and their postgraduate journeys will be covered. The participants' continuing educational and professional experiences will also be discussed. Motivations for applying for the VC positions will be revealed in the data. The participants' recruitment narratives will also be considered.

Chapter Six: Readiness to lead: Female black academics at the helm of universities

This chapter focuses on the female black academics venturing into leadership positions in the highest offices within an institution of higher learning. The participants' extraordinary experiences as senior administrative and transformative change agents will be covered. The VCs experiences will include their learning experiences as well as support received from statutory and non-statutory campus entities within the governance parameters. The executive women who formed part

of the pilot study are featured as a possible pipeline for future VCs and part of the national hope for the next generation of higher educational leadership.

Chapter Seven: Reflective insights and recommendations

The final chapter of the thesis covers reflective insights as presented in the qualitative findings covered in Chapters 4, 5, and 6 .The findings emanate from the research questions that framed this study. The distinct journeys and academic successes which can be traced back to the VCs' South African villages contributed to their ascendance to vice chancellorship. Insights gathered in the study include HR' perceived practices, the VCs reflections, surprise findings, and recommendations for the future.

CHAPTER 2
LITERATURE REVIEW

2   INTRODUCTION

"We still think of a powerful man as a born leader and a powerful woman as an anomaly" (Margaret Atwood cited in Chawez, 2011).

This chapter reviews literature as it pertains to South African black women in leadership positions in academic institutions. It is an attempt to understand factors in the personal, professional, and cultural lived experiences that influence pertinent aspects that contribute to leadership development, given that the key question focuses on understanding factors that inhibit and/or facilitate the advancement and progression of women in senior academic and leadership appointments. The chapter is divided into three sections. The initial section outlines approaches to gender in order to understand gender-specific discourses that create meaning in HEIs. The second section considers the relationship between gender and HEIs in order to understand how women navigate their way in institutions as workplaces. It further maps some of the debates on universities' roles and functions. It discusses patriarchy, gender as a verb, and debates different approaches concerning feminism in higher education. This chapter includes a discussion on patriarchy, the different types of feminism, universities in Africa as workplaces for women, barriers experienced by women, and leadership theories in relation to women in HEIs. The third section focuses specifically on women in leadership positions in universities, leading to the development of the framework that informed the study.

Figure 2.1: Overview of the literature review.

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LITERATURE REVIEW

APPROACHES TO GENDER

General theoretical

FRAMES OF GENDER

Frame I: Fix woman

Frame II: Celebrate differences

Frame III: Create an equal opportunity

Frame IV: Revisework culture

GENDER AND HIGHER EDUCATION

Patriarchy

Gender as a verb

DIFFERENT TYPES OF FEMINISIM

Black Feminist

Standpoint Theory

Post-Colonial Feminism

Womanism: Reactionary Tendencies

Post-Colonial Feminist theory

Inter-sectionality

FORMS OF CAPITAL

Theory of Bourdieu

Habitus and doxa

Field

Capitals

UNIVERSITIES IN AFRICA

LEADERSHIP THEORIES

Woman Leadership

Successful woman

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2.1 APPROACHES TO GENDER

2.1.1 General theoretical approaches

There are various ways in which one can understand the roles and functions that women play in the family and the broader society. Scholars have approached the study of women from different angles. For example, the functionalist approach argues that the arrangements and relations between men and women are considered a "functional" nature (Parsons & Gane, 2013), meaning that women are viewed in terms of their domestic and reproductive functions, and are viewed as the providers and protectors in the family (Firestone & Shelton, 1994, Sayer, 2005; Meng&Uysal, 2008). The roles that women perform arise from early socialisation, both in the family as well as in educational sites (early schooling). In contrast, the conflict approach considers education to reproduce inequality, and here, gender relations are such that men and women are in conflict with each other. The liberal approach focuses more attention on the individual in society. In this model, women are viewed in equal terms, but there is the scope for advancement (Neal, 2006). The glass-ceiling concept is based on these principles.

2.1.2 Four frames of gender

Scholars of gender in organisations have confirmed that inequities do exist between women and men in the workplace. Using economic terms, this study discusses four frames in order to explain gender inequalities (Fletcher & Ely, 2003). These four broad theories draw on economic terms in their approach to the production and reproduction of unequal gender relations in society, and include the world systems' theory and human capital approaches. However, each of the four frames explains a gender equity vision as well as a proposed approach to achieve that vision. The main purpose of the frames is to illustrate why most approaches to gender equity are partial solutions and hence do not seem capable of achieving sustainable results. The first three approaches have a commonality and address traditional approaches. The first approach is concerned with fixing the woman; the

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second involves celebrating differences, the third deals with creating equal opportunities, and the fourth focuses on revising the work culture. The four frames are summarised in Table 2 (Fletcher & Elly, 2003).

Frame 1: Fix the Woman

This frame asserts that individuals fall and rise by their own merits. The view proposes that both men and women have equal access to available opportunities. The underlying premise of this frame is the organisation's liberal and individualistic vision. The assumption is that women need to play catch-up to operate on a man's level and to ascend to leadership positions. Women can be fixed by letting them access the rules of the game. These fixing attempts could entail a number of leadership courses that include assertiveness training, as well as a number of executive training programmes by a number of higher education linked entities. The drawbacks of this frame is that it does not succeed in addressing the systemic imbalances within an organisation, and the playing field remains unintentionally uneven.

Frame 2: Celebrate differences

The second frame does not purport to fix any of the role players in an organisation, instead it accepts and values difference. This frame purports that there are two ways of being socialised, i.e. the masculine and the feminine ways of 'being'. The route to equity is to celebrate the two parallel lines. Unfortunately, this kind of observance favours men. The woman's style only succeeds in raising awareness and adds to an organisation's skill set. The feminine talents could include listening, peace-making, and collaboration. In many organisations, the celebration of gender differences has only succeeded in reinforcing gender stereotypes. The differential and hierarchical valuing of the substantive differences between men and women is not challenged. The drawback of this frame is that it does not achieve gender equity.

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Frame 3: Create an equal opportunity

This frame focuses on organisational structural barriers that render the workplace inequitable. There are known structural barriers to women, especially during recruitment. Interventions to this frame are geared towards making the playing field fair for all. Transparencies, fairness, and policies that drive equality are the main drivers of this frame. However, this frame is also weak. While policy interventions are necessary in any gender equity initiative, they do not have lasting gains. There has to be fundamental cultural change. For example, there could be a backlash when using approved policies if they have not been accepted or well understood by key decision-makers.

Frame 4: Revising the work culture

This frame accepts that all workplaces are inherently gendered. The biological aspect is not the focal point, the organisational social construct is. This frame recognizes that the systematic factors that underpin every organisation promotes the perspective that suggests that the 'normal' in a work place is male centric. This includes the values and work experience in an organisation, and it is important to be cognisant that on the surface, all these assumptions appear neutral and inconsequential; however, their impact is felt differently by women and men. Meyerson and Fletcher (2000) call this situation a "problem with no name". The organisational practices mirror societal norms. According to Kolb et al, that there is an underlying assumption that the amount of time spent at work is a measure of commitment, regardless of productivity, and Kolb et al. cautions that the flipside is the unproductivity of the whole organisation; a self-perpetuating crisis mode of operation might be a typical example. In this scenario, holding after-hours meetings becomes the norm instead of an exception. Bowen (2013) concurs and warns that "sacrificing the human spirit in the interests of narrow vision of efficiency that ended up being inefficient". He also states that many corporate

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rituals not only deaden the spirit but they are also inefficient ways of reinforcing the status quo, and have nothing at all to do with how work gets to be done.

Finally, what has to be noted in this frame is that it engages with basic processes and the underlying norms. The ongoing processes address the inequities one at a time, as Kolb puts it, it is like "peeling an onion". It is considered to be a process where one learns without being fixed on formulae. This frame builds on the first three frames, with a broader focus that incorporates the three important entities, namely the man, the woman, and finally the organisation's work culture. Table 2 hereunder summarises the Four Frames of Gender.

Figure 2.2: Understanding the four frames of gender (Fletcher & Ely, 2003).

FOUR FRAMES OF GENDER

Frame 1: Fix the Woman

DEFINITION
Socialisedgender differences

PROBLEM
Women lack skills, don't know-how to "play the game"

VISION OF GENDER EQUITY
No differences between men and women; just like men

APPROACH TO CHANGE
Develop women's skills through training, mentoring, etc.

BENEFITS
Helps individual women succeed; creates role models when they succeed

LIMITATIONS
Leaves system and male standards intact; blames women as source of problem

Frame 2: Celebrate Differences

DEFINITION
Socialisedgender difference; separate spheres of activity

PROBLEM DEFINITION
Women's skills neither valued nor recognised

VISION OF GENDER EQUITY
Differences recognised, valued, and preserved

APPROACH TO CHANGE
Diversity training: reward and celebrate differences, women's ways

BENEFITS
Legitimates differences; "feminine" approach valued; tied to broader diversity initiatives

LIMITATIONS
Reinforces stereotypes; leaves processes in place that produce differences

Frame 3: Create Equal Opportunities

DEFINITION
Gender differences in treatment, access, and opportunity

PROBLEM DEFINITION
Different structures of power and opportunity yield less access, fewer resources for women

VISION OF GENDER EQUITY
Create level playing field by reducing structural barriers, biases

APPROACH TO CHANGE
Policies to compensate for structural barriers, e.g., affirmative action, work-family benefits

BENEFITS
Helps with recruiting, retaining, advancing women; causes work-family stress

LIMITATIONS
Has minimal impact on organisational culture; backlash; work-family remains "woman's problem"

Frame 4: Revise Work Culture

DEFINITION
A central organising feature of social life embedded within belief systems, knowledge systems, and social practices

PROBLEM DEFINITION
Social practices designed by and for white, heterosexual, class-privileged men appear neutral but uphold differences

VISION OF GENDER EQUITY
Process of identifying and revising oppressive social practices; gender no longer an axis of power

APPROACH TO CHANGE
Emergent, localised process of incremental change involving critique, new narratives, and experimentation

BENEFITS
Exposes apparent neutrality of practices as oppressive; more likely to change organisation culture; continuous process of learning

LIMITATIONS
Resistance to deep change; difficult to sustain

2.1.3 Gender and higher education

2.1.3.1 Patriarchy

Organisational research world-wide is signalling that the ongoing under-representation of women has shifted from the so-called second generation forms of gender bias. According to Eagly and Carli (2009), there are now powerful yet invisible barriers arising out of cultural gender beliefs as well as work place structures, practices, and patterns of interaction that inadvertently favour men. Higher education culture shapes women's experiences as a universal or global phenomenon. Mabokela (2002) explains that on the surface the hegemonic discourse appears to be all-inclusive and progressive, however, the published narratives seem to suggest the opposite experience. Ramphele's (2008) report reflecting on leadership roles states "I feel I belong in any part of my country, I treat any public institution as part of my heritage … a national asset … sustaining it makes a worthwhile asset." These two researchers in not so many words are signalling the embedded 'male-as-norm' within higher education and the transparent agenda of turning the same around and aiming for the eradication of patriarchy.

The question that begs to be asked is: What is patriarchy? According to Boonzaaier and Sharp (1998), patriarchy is a system of domination over women, which transcends different sites of social networks and systems, eras, regions, and class. It is a system ruled or controlled only by men (Mngxitama, 2010). Patriarchy is part of sexism (Christ, 2016). It puts the interests of men before those of women, and uses culture, religion, tradition, and even love, to justify the enslavement of women. It reduces women to being the property of men. One discourse on patriarchy was covered in the Mail and Guardian (2015) where religion is in sync with Mngxitama's assertion, and is considered to be just one of the institutions in which patriarchy is sustained, but "the ongoing, all-day patriarchy party is much bigger than religion". The reportedly newly-formed group in the same publication

are called the "New Atheists", an exclusively male group of aggressively secular writers and thinkers. According to Jones (2006), men are considered a prized commodity, yet there appears to be no clear consensus as to the type of skills and qualities they exhibit, besides being physically different from women. Patriarchy is referred to as an ideology that elevates males to positions of leadership and to a status of importance and superiority over women, which ignores their ability, qualifications, and the potential of others (Jones, 2006).

On the other hand, Miroiu (2003) argues that patriarchy is part and parcel of the institutions' organisation and daily practice. Furthermore, Miroiu (2003) highlights that in patriarchal organisations; men at any level of society are "bosses" of women. This assumes that men are perpetually entrenched and strengthened in their power, and they have intentionally institutionalized their supremacy in the workplace. The same researcher cautions that one has to observe and read beyond the facade, as men in higher education have perfected the art of masking patriarchy, and pretend to treat women as equals (Miroiu & Dragomi, 2002).

Taylor, Peplau, and Sears (2000) believe that, linked to patriarchy, male and female gender roles are considered to be binary opposites in some societies. However, masculinity has become associated with ambition, dominance, independence, power control, aggression, and logic, while, feminine roles on the other hand are associated with attributes such as tactfulness, dependence, emotionalism, gentleness, and talkativeness (Taylor, Peplau & Sears, 2000;Dlamini& Adams, 2014).

Patriarchy has emerged as a banner to women's upward mobility, as evidenced by the fact that men exercise control by excluding them from participating in activities that would result in promotion. Patriarchy does not tolerate opposition and as a result, females who oppose are subjected to different forms of punishment, or are labelled "dominant or defiant". According to Dlamini and Adams (2014), the

reigning patriarchy has also seemingly deprived women of the opportunity to benefit from executive promotion as men tamper with promotions to enhance their superiority. Dlamini and Adams (2014) indicate that patriarchy is responsible for the disempowerment and disrespect of womenfolk and could affect the valuable output and self-esteem of women and their psychological well-being.

Given the above, the following seems relevant. Within a global context of higher education if anyone should ask an American black woman what her greatest achievement has been, her honest answer would be, "I survived" (Paul Murray as quoted in Jewell, 1993), despite the affirmative action and diversity rhetoric, black women's presence in academia remains scarce. This scarcity could be labelled a patriarchal phenomenon. Black women have a precarious relationship to the rest of society and have been labelled as the "second sex" and the "last race" (Blue, 2001; Mabokela & Green, 2001;Mophosho, 2013). Du Gille (1996) proposes that these negative portrayals serve the purpose of either silencing or erasing women altogether, or to assist women in regaining their voices by changing the conceptions of black female identity and black feminist consciousness emanating from the struggle, and out of an obligation to both explain and defend their existence both in the world and in the academy.

Many scholars concur with the above sentiments, indicating that HEIs are hierarchically designed, which results in women experiencing marginalisation (Andela, Escandon, Garlo & Kamungi, 2008; Kele & Pietersen, 2015;White & O'Connor, 2017). Chesterman (2004) calls this experience "privileging hegemonic masculinities". Similarly, Hearn (1999), drawing from his personal experience, describes universities as sites for the production of certain masculinities and men's culture.

While the patriarchy discourse is important in the higher education context. Chesterman and Ross Smith (2004) state that an equally pressing matter has to

be the admission that the mere presence of a woman VC or senior executive within an institution will not change the patriarchy status quo. There is a succinct condition that must be met: there has to be a critical mass of women for a difference to be made in any organisational culture. No less than 30% of senior executives must be women; a single woman or a few women will not have the desired impact at an HEI.

In the same vein, Montiel (2001) argues that if an institution wishes to experience positive changes, leadership has to be defused through the collective rather than being vested in a single (male) person. Ndebele (2003) further weighs in on the patriarchy discourse in higher education by asking questions that do not exclusively address patriarchy, but refer to those aspects in service of patriarchy but which are equally relevant and pertinent to social boundaries or intersections, such as race, class, and or ethnicity in higher education. Post-apartheid, the South African public education system promotes the appreciation of leadership relationships, which are simultaneously packaged as "intersectionality". Ndebele's (2003) questions problematise leadership beyond patriarchal boundaries. The first question is: What kind of leadership is required in societies undergoing transformation? The second question is: What is the role of leaders in such context? The researchers propose that progressive leaders have to be aware that change is inevitable, that leaders must embrace an alternative leadership that is not based on dominance or material superiority, but on new values of sustainability and human rights.

2.1.3.2 Gender as a verb

The above debates on patriarchy could be concluded by considering the usage of the concept 'masculinity' in order to understand gender as a verb (Eveline, 2006). Eveline (2006) carried out a study on women as VCs in what she calls the ivory towers of an organisation, and she asserts that women who lead academic institutions are breaking new ground in a male-defined occupation. She further

states that female VCs are a minority in most developed countries. Female pioneers are said to battle equally with their male counterparts in understanding what Eveline (2006) terms the '"dramatic and political and economic change" in higher education. According to Brewis and Linstead (2004), the women are not only pioneers, but they also battle to "distract their colleagues from their female bodies". There is an assumption that they understand gender as an attribute that their colleagues can dispense of at will. Eveline (2006) suggests that instead of viewing gender as a process, it is relevant to view it as a verb. Hoagland (1988) also supports this view. As understood in its original form as a noun, the word 'gender' describes institutionalized asymmetries and inherent inequalities. The deviation from positioning 'gender' as a verb, rather than a noun, has led to the usage of the terminology of 'feminised' and 'masculinised' identities. The most crucial contribution of using 'gender' as a verb entails what Linstead and Thomas (2002) describe as gendering a woman VC as a change agent. Gender is not as innocent as it is purported to be; it is not neutral. Organisations, which include HEIs and universities, are sites of gender construction (Alvesson, 2002) and perpetuate inequalities (Van den Brink & Benschop, 2012; Burkinshaw, 2015).
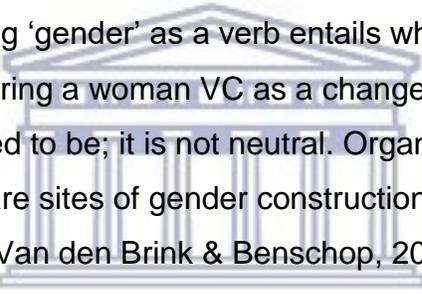
2.2   DIFFERENT FEMINISMS

Feminism is an organised intellectual politics that refers to an ongoing struggle aimed at liberating women from centuries of oppression, exploitation, and marginalisation in known human societies (Mama, 2011). However, feminism calls for gender equity within institutions, especially knowledge institutions (Pittman, 2014; David, 2015). In the same vain, Boserup (1980) placed on record that even the supposedly liberal universities uphold old boys' networks that makes these universities difficult places for women to navigate. Therefore, Mkandawire (1995) (in Mama, 2011) rejected the "full belly" thesis of freedom, which suggests that we should postpone addressing matters on gender, ethnicity, and religiosity until the 'basic' needs have been fulfilled. From Barnes's (2007) perspective, African

universities should not be seen as static, gender-neutral spaces to which women have been benignly and invisibly added. The submergence of women in an all-encompassing male or genderless category distorts their unique or particular experiences, and higher education's failure to look at women separately imposes severe limitations on the understanding of leadership, especially if scholars assume that gender plays a critical role in issues of power and decision-making. The phenomenon of leadership is referred to as "gender-encompassing" (Barlett, Wise, Woods & Harvey, 2003). For example, the woman question assumes that how what we know "may not only be non-neutral in a general sense but also 'male' in a specific sense". The features of how women leaders operate must be corrected. Many researchers assert that women experience leadership in the same way their male counterparts experience it (AHRC, 2011; Patel & Buiting, 2013). Feminists maintain that all-encompassing male or genderless categories distort women's unique experiences (Nakama, 2005).

The basic premise of feminist theory is that women experience the social world differently to men, and that this translates into a particular epistemology and a particular ethic (Donnovan, 1990;Tanesini, 2014). Harding (1986:57) believes that gender is a fundamental category within which meaning and value are assigned to everything in the world, a way of organising human relations.

Leadership is a socially constructed phenomenon, and thus gender must feature in leadership (Harding, 1986). Roininen (2008) and Lepistö-Johansson (2009) maintain that gender is a fundamental category used for assigning social relations.

Harman (1999) focuses on women leaders in HEIs and found that there is no single, well-defined path to leadership. Similarly, Vinnicombe and Singh (2003) agree that women's career paths are non-linear, and they must not plan it as carefully as men do.

The different feminisms theories discussed in this study include black feminist theory, standpoint theory, post-colonial theory, womanism, and intersectionality.

2.2.1   The black feminist theory

There are a number of interesting views concerning feminist or gender activism in higher education. South African voices are beginning to surface and enter the debate within the continent and beyond. Black feminists argue that race and class are important components (Brewer, 2003), and they argue that women in South Africa have had to face "triple oppression" (Hassim, 1991; Meer, 2011), which comprises race, class, and gender. De la Rey (1995) explains that we cannot extract gender from the rest of whom and what we are, since we are simultaneously classed, raced, and gendered.

Holvino (2003) refers to a black feminist statement that was crafted at the Combahee River Collective in 1974 by a group of black feminists, who outlined their statement and position as follows:

"We are actively committed to struggling against racial, sexual, heterosexual, and class oppression and see as our particular task the development of integrated analysis and practice based upon the fact that the major systems of oppressions are interlocking. The synthesis of these oppressions creates the conditions of our lives" (Hull, Scott & Smith, 1982:13).

The debates concerned with back feminist theory are anchored on the question: Can white women adequately represent black women? This question purportedly leads to the assertion that racism is complex and should be understood as non-static or changing. Aing (1995) summarises the debate by indicating that there should be no false hope of unity but rather gracefully accepting that "there will be times when no common ground will exist, but there will also be times when common ground will exist too". A number of African scholars concur (Magubane in Mama, 1995), and one point of convergence or agreement is that all women,

within the feminist theory, have no debate in terms of their common experience; Patriarchy, Period. This shared view has also resulted in the anti-racist feminism debate. South African women have been challenged to debate on this matter. Simmonds (1992) asks pertinent questions that have also been articulated by feminists in other national contexts. How will communication occur? Whose language will be used? What discourse? What register? Who will speak and for whom? Moss (2014) states that black women as a group are unique in terms of individual journeys and personal and professional stories, but there are points of intersection.

Howard-Hamilton (2003) concurs, stating that the diversity in class, religion, and age has multiple contexts from which realities and experiences can be revealed. There are points of departure between the black and white sisters. The contribution of black feminists also includes the Chicano group of feminists (Collins, 2000; King; 1988; Sandoval, 2000). The four differences or themes can be summarised in "women of colour have always worked", "men are not the enemy and family is not necessarily the problem", "white women are privileged too", and finally, "a different consciousness and a different way of knowing" (Sandoval, 2000). These differences are eloquently referred to "the signs of a lived experience of difference".

Difference/Theme I: "Women of colour have always worked"
According to Holvino (2003), the uneasiness of using the term 'woman of colour' arises out of the problem that the term obscures or unintentionally hides the contained diversity of the racial-ethnic groups contained within this category. The focus is on the commonality of these women. These are from Africa, African American, Latina and Asia as being workers which include what Matthaei (1991) describes as Chinese slaves sold into the US prostitution market …and Puerto Rican feminist union organisers in the early 1990's are just but a few examples. The luxury of being able to stay at home and be supported by a husband's income

is considered to be the luxury of affluent white women (Glen, 1988; Romero, 1992; Williams, 2000). Black women have always focused on improving their material or economic conditions. These women have generally featured at the lowest levels of employment or in their work environment.

Difference/Theme II: "Men are not the enemy and family is not necessarily the problem"

Black women understand that racism treats all blacks alike. The black women's experience of racism makes them prioritise race as a starting point of their position and self-definition. In the developing world, there is a unity between black men and women against racism. This includes Latin Americans, Africans, and Puerto Ricans, especially when liberation movements struggle ethnically or nationally. These developing world women associate themselves with men against a common oppressor. The men and family are therefore not experienced as the enemy or as the most oppressive entities. Instead, the institution known as the family, which includes the child-headed families and women-led families as a result of migrant practices, divorce, and a number of calamities, is considered to be a safe haven from the harsh or often hostile environment of work and society. Mendez-Negrete (1999) summarises this second difference or theme as follows: "We are fighting for our people; they [white women] are fighting for their individual rights".

Difference/Theme III: "White women are privileged too"

A number of authors have articulated the history of privilege that white women have enjoyed through a variety of observations. These authors include Glen1(986), Reynolds (1997), and Rollins (1985), who believe that white women benefitted from their freedom to pursue professional opportunities while their black counterparts took care of white women's homes and their children. The same researchers label this process as being openly exploitative. The other observation relates to black woman's feminism, which according to Carby (1985) and Lu (1997) is both demonised and degraded by white men who, in the public sphere, seem to prefer white woman. White women are said to have benefitted from their

privileged relationships with their "fathers, husbands, lovers and organisational male mentors" according to Williams (2000), who labels these powerful social positions. However, white lesbian women do not seem to subscribe to the heterosexist earned supremacy of their white counterparts (Hurtado, 2000).

Difference/Theme IV: "Different consciousness and a different way of knowing"

The final theme presents women as "not white and not male" to use Collins' (1989) phrase, and a different perspective or position is created, which is largely due to both political and economic circumstances. The oppression experienced has a simultaneous impact on both racial and gender frontiers. This very unique perspective by black women is informed by knowledge that expresses and validates oppression while simultaneously encouraging resistance to oppression (Collins, 2000; Hurtado, 1996). A number of labels or names have been ascribed to this consciousness of black woman, and include the following: bridge; third gender category; crossroads; oppositional consciousness; and interstitial feminisms (Pérez, 1999). A succinct summary by Mohanty, Russo, and Torres (1991) describes the almost parallel journey of women as differentiated by their colour. The mostly developing world women include focus on their daily lives, their survival struggles, the significance of memory, and writing in the creation of oppositional agency. Mohanty et al. (1991) state that the developing world's feminists wish to rewrite history based on highlighting the women's struggles in their specific histories as well as in their locations.

2.2.2 The standpoint theory

The standpoint theory is a type of feminism, which could be seen as a response to the racist or anti-racist feminist debates. The standpoint theory argues for knowledge production situated in the social positioning as well as location (Collins, 2002). There are some researchers that consider the standpoint theory to be a major shift towards de-politicisation, with the possibility of new spaces opening up

for women to acknowledge multiple truths, subjectivities, voices that were not previously heard. There are five major points worth noting in the standpoint theory or framework. Previous theories that attempted to encompass the totality of social experience were reconsidered, some were rejected, while emotion and politics were acknowledged as a basis of knowledge, multiple truths were favoured, humanity was no longer seen as fixed, and spheres of experience are considered continuous, changing, and mutually constitutive.

Standpoint feminists reject the "master's view" because it tends to normalise the experience of the master as the generic experience. The position is clarified in Audre Lorde's (2012) 1984 warning: "The master's tools will never dismantle the master's house." Instead, pertinent advice as per standpoint feminists is to take the position of the "outsider within" (Hill Collins, 1986).

2.2.3 Post-colonial feminism

The following quote from Racine (2003:18) seems appropriate at this stage:

"A postcolonial feminist epistemology not only focuses on patriarchy as a source of oppression but also examines how social inequalities are inscribed within a historical political social, cultural and economic context that influences access to benefits".

The history of post-colonialism can be traced back to the 1960's when national struggles within European colonies were fought by the oppressed (Rahman, 2005). According to Young (2001), post-colonialism should be perceived as a framework to assist an individual, who although while part and parcel of a culture, simultaneously feels side-lined. The feeling of being side-lined could be a result of feeling overwhelmed by a dominant voice: a contradictory state that is explained as being 'inside yet outside'. Postcolonial feminism stands for a just world in which there is equity and 'isms' such as racism, genderism, classism and other

marginalised categories according to Young (2001) would be a known phenomenon of the past.

Quayson (2000) weighs in on the post-colonial debate. His explanation is that post-colonialism should be understood as an ongoing process of coming to terms with and struggling against post-colonialism and its after effects. These aftereffects could be typical developing world or South African experiences, such as xenophobia or gender-related oppressions. Raxine (2003) concurs, and adds economic-related dynamics and opportunities to these oppressions. For the purpose of this study, gender, class, and culture are included in the discussion, especially in terms of how it impacts on gender.

2.2.4 Womanism: A reactionary tendency?

The term 'womanism' was created by black South African academics who acknowledge that although there are striking parallels between South African and American feminism, they believe their path is more succinctly articulated by a fellow African (Wolpe, 1997; Onguyemi, 1985;Collins, 2006). Onguyemi (1985) acknowledges that womanism acknowledges the combined impact of racism, neo-colonialism, nationalism, economic instability, and psychic disorientation of black lives. It corresponds to a positivist integrative approach, highlighting a dynamism of wholeness and self-healing, presented in the ideal of a black unity, where every person has a modicum of power to be a 'sister', 'brother', 'mother 'or 'father'. In line with this thinking, de Beauvoir states that "one is not born, but rather becomes a woman". She further demythologised femininity, and considered it to be nothing more than an artificial construct which in fact reinforces patriarchy. She further proposed that dehumanisation caused by racism and poverty did not exclusively affecting females but included men, and thus the main point of departure therefore seems to be the inclusive nature of womanism as compared to feminism, which is exclusive to women. Womanism applies to women from the post-colonial world, women who did not only suffer from racial, class, and gender oppression, but,

unlike black Americans, were also denied their national identity. Customary institutions such as polygamy and lobola are incorporated into African womanism.Onguyemi (1985:72) states that "Black womanism is a philosophy that celebrates Black roots, the ideals of Black life, while giving a balanced presentation of Black 'womandom'. It concerns itself as much with the sexual power tussle as with the world power structures that subjugate Blacks".

A criticism that has been levelled against womanism is that it has not elaborated on definite concepts of gender policies. Kolawole (1985) defends the situation, stating that womanism is a woman's totality of feminine self-expression, self-retrieval, and self-assertion in positive cultural ways.

2.2.5 The post-colonial feminist theory

The theory that seems to adequately frame this thesis is the post-colonial feminist theory (PCFT) with a Bourdieu twist, influence, or foundation. The participants' backgrounds provided in their own powerful voices arguably paint a picture of being born in different villages that were described as humble and idyllic by the participants. However, almost all the participants were blessed with the gift of parents who gave them a relatively strong springboard of "cultural capital" (Bourdieu, 1993), namely, they had professional parents and came from middle class backgrounds. Higher education is known for perpetuating equality as its fundamental philosophy. A culture of justice, fairness, and equality that is underpinned by religion is what Burkinshaw (2015) terms 'enlightenment'. The enlightenment that emanated from and guided the participants' households was carried over into their academic spaces, initially as students, and later as VCs. The observed nuances of fundamental privilege can be discerned. The participants' observation of their parents in roles of relative power possibly planted the desire in participants to success. The first theme - the important family values and societal factors are summarised as the reproduction of history in the present (7.2.1). The unique participants' households in their different villages provided them with a

common and significant identity. They achieved far better than their contemporaries within their villages, and as opposed to their schoolmates and later, their colleagues. There is no doubt that the social capital gained at home gave them an advantage that could be summed up as having intelligence, which is indispensable, as well as high performance strategies and resilience (Padilla, 2005).

The PCFT is relevant to the inhabitants of Africa, Asia, and Latin America (Sandoval, 2003). All participants were situated within South African realities that have a developing world's indigenous identity as a country. The history of colonisation is inherent in these countries that render women colonised by virtue of their geographical location and history of subjugation. However, South African history is globally renowned for its apartheid regime, which jointly exploited and colonised black men and women by virtue of, or on the basis of the natural colour of their skin. The PCFT questions the exclusion of race in the analysis women's struggles. South African history is rich with racially-based examples of exclusion and exploitation; hence the notion of saying 'No' to universalised sisterhood. The developed world has its realities, and areas of overlap are not denied. Women's struggle history and geographic relevance can never be overlooked. This reality led them to a nationalised colonial context in which women have generally had to contend with ambiguities and nuances of a culture that first dominated their parents and subsequently themselves. A typical example is the entrenched male control over land, as well as the culturally-based forms of patriarchy, based on customary law.

A further struggle which is a reality in the South African higher education landscape was well articulated by participants, and has to do with race- and ethnicity-based colonisation. Women in the developing world are likely to be relegated to traditional roles of mothering and caring (Hassim, 2014). All the participants in this study had propitious opportunities that helped them to

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circumvent those predictably woman-based roles as the only reality in their lives. The number of years the participants' spent in formal education and the opportunities they had to travel internationally further opened their horizons to the developed world or global standards. The participants in the study are indeed a sterling example of what the African American feminist Bell Hooks refers to as "marginality is a site of resistance". Their individual and joint success stories. The academic travels where university life coincided with the challenges, the areas were cultural, 1xx, racial, gender as well as ethnically based.

2.2.6 Intersectionality

South Africa's unique political, racial, and cultural history beyond the apartheid regime informed the choice of this framework. There are a number of areas of commonality between post-colonial feminism and intersectionality. Intersectionality, along with racial and ethnic studies, is considered to be the most important theoretical contribution to women's studies. Intersectionality is being associated with being a metaphor within a structural feminist research to being an all-encompassing theory (Carbon &Edenheim, 2013). Dlamini (2013) cites a number of views on how Intersectionality should be categorised. One view postulates that intersectionality should be categorised as a theory (de los Reyes &Mullinun, 2005; Winher& Degele, 2011; Yuval Davis, 2000). While proponents such as Hannoch, (2007) consider intersectionality to be a framework and describes three possible approaches to the study of race, gender and class, namely the unitary, multiple, and the intersectional approaches. Two black women researchers from Africa (Nkomo&Ngambi, 2001) propose the use of African feminism and post-colonial theory as theoretical frameworks in order to achieve an intersectional meso-level analysis, which should be expanded to include the unique socio historical, political, economic, and cultural contexts of Africa.

Figure 2.3: A Meso-level Approach to Women Leadership.

Source: (Nkomo&Ngambi, 2009)

Overwhelming support is given to this multi-level analysis of intersectionality in both qualitative and quantitative research (Smith &Smelds, 2011). The understanding of nuances and differences within marginalised groups is said to be an important factor for policy-makers. The collection of data using an intersectionality lens allowed the researcher to appreciate the dynamics of race and gender using phenomenological methods to uncover the women VCs' experiences.

This study is based on the journey that individual VCs took within a South African geographical setting. South Africans are located within specific and in many ways unique political, racial, and cultural histories that extend beyond the apartheid regime.

Intersectionality is by far the most important contribution to the study of women-related issues or feminism. The term was coined by Crenshaw upon his observation that ignoring differences within groups contributes to tensions. The recognition that there is diversity of members between women in terms of race and class is important. Crenshaw's final pointer on this matter relates to understanding the nuances and differences within marginalised groups at different levels. South African policy-makers had to scrutinise the Black Economic Empowerment (BEE) policy, which due to an unintended consequence seems to have benefitted mainly educated black, middle-class men, as opposed to *all* previously disadvantaged individuals (Booysen&Nkomo, 2007;Duffett, 2011).

Intersectionality and post-colonial feminism are the two important theories that must be briefly unpacked in a study that involves the leadership journeys of black women as an artificial minority in higher education. According to Bowen (2013), intersectionality and post-colonialism are two opposing theories: while intersectionality seems to bring things together, post-colonialism refers to the struggle of the colonised to create a new perspective in relation to the oppressive pre-existing perspective of the old world. An equally important view on the matter is a discussion posited by Kerner (2012) who feels that intersectionality compares differences between social groups and tends to be local in comparison to post-colonial feminism that tends to be global. A final thought on feminist discourse is Hurtado's (1997) term or phrase "excellence through diversity", which materialises when positive cultural adaptations occur. A further explanation of the term occurs when she addresses issues that seem to impede equitable gender representation at leadership level, especially of black women, which reduces the notion that these women are outsiders. Consequences of these negative feelings, continues Hurtado (1997), is that these black women leaders "try to fit in and do not bring their best to the job".

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This study hopes to understand the possible intersecting identities of the participants as part of women's feminism and the related struggle.

2.3 UNIVERSITIES IN AFRICA AND HIGHER EDUCATION AS A WORKPLACE FOR WOMEN

Literature has placed on record a number of known barriers in higher education that women have to face in pursuit of leadership careers (Berry & Franks, 2010; Broughton & Miller, 2009; Demaiter & Adams, 2009; Eagly & Carli, 2007). Inequality in pay is still reported to be prevalent (Berry & Franks, 2010; Dingell & Maloney, 2002), women have to juggle between family, work, and career advancement (Bornstein, 2007; Broughton & Miller, 2009; Hucles & Davis, 2010). The glass ceiling phenomena has been covered by a number of authors, which include Berry and Franks, (2010), Demaiter and Adams (2009), Dingell and Maloney (2002). The African modern public university was regarded as a key beacon of hope meant to address underdevelopment. Assie-Lumumba (2008) indicates that education was declared "the priority of all priorities", especially in promoting socio-economic development. This declaration is well-aligned with the notion that education is a human right that reversed the preference of males over females or gender disparities (UNESCO, 2012).

In Africa, formal education was never instituted with a view that both men and women would pursue knowledge equally. According to Nywanywa (2004), universities were designed to prepare African men as future leaders of their countries, while women's education was geared towards their roles as wives and mothers in the emerging elite circles. The role of patriarchy in African society is mirrored inside social institutions.

The role of patriarchy is strong in African societies, and hence HEIs and universities also seem to reflect this gendered division of labour. According to Mabokela (2002), HEIs are still steeped in the male way of doing things, and

women who do not embrace these divisions are ostracised. The term 'inhospitable' has been used to describe how women view higher education within the patriarchal themes.

The second hierarchy seems to better reflect a modern higher education setting in so far as men could be incorrectly assumed to be disadvantaged. In this hierarchy, attributes that are usually associated with women, are often used (with the intention of appearing to be more progressive). These include showing more warmth and support. Globally, HEIs would like to be associated with principles of caring and unconditional support.

The third hierarchy includes the university or HEI's top echelons. The leadership levels are designed to assume that there is neutral meritocracy. Le Fleur believes that if women are to succeed they have to perform in tune with the constructed culture, which is critically masculine. The male-female binary is maintained. Gqola as published in Mabokela (2004), challenges entrenched views emanating from this gender binary. Why don't the sexual orientations of women seem to feature as 'expected' discussion points? There is no change apparent in the gender order and inequality prevails.

The fourth and final hierarchy could be equated to Maslow's "self-actualizing arena" (Gilligan, 1982). Le Fleur (1999) views this class as the most radical and ideal, in which both men and women would equally challenge the traditional gender constructions for purposes of transforming gender inequalities. This study attempts to move the dialogue towards accessing the critical commentary or voices of women who have experienced first-hand the prevailing culture in HEIs.

Le Fleur (1999) understands the under-representation of women from what he terms the four perspectives of occupational hierarchy. The first hierarchy is dominated by almost no difference in gender perspective or inequality. There is a 'dumbing down' of salient forms of inequality, which on the surface could be

mistaken for equality. The pattern in higher education has apparently not changed. The fact that the majority of women are in the lower ranks is due to the fault of the women themselves. Women's progress is slow. This seems to be the acceptable norm within the first perspective.

Miroiu (2003) holds a similar view and observes that higher education tends to feminise at the base and masculinise at the top. The segregation is vertical-a pyramid model of women's inclusion into hierarchically distributed positions. The number of women decreases as the importance of positions increases. In HEIs, decision-makers are men (Miroiu, 2003). The women's decision-making is restricted to domestic and is not strategic. The fact that there are few women professors is not simply an academic matter; it's a financial matter because financial sources, grants, and programmes have to be initiated by full professors. Women have less to say about university budgets. However, despite this initial disadvantage in a cultural environment dominated by men, there is a positive aspect for the women; they are privileged in terms of cultural capital (Bourdieu, 1988), they have somehow broken through from grassroots and the gender particularities of their society. The above observations were meant to address equity in Central and Eastern European higher education, but the issues are just as pertinent and relevant for the South African landscape.

2.4   LEADERSHIP THEORIES AND HIGHER EDUCATION: THE ROLE OF WOMEN

A number of leadership theories in higher education have been researched. Burns (1978) and Avolio and Bass, (1987; 1999) are well known proponents of the transformatory leadership theory, which has been successfully applied in practice. According to this theory, women, in comparison to men, are experienced as being more transformationary leaders, and is confirmed by Trinidad and Normone (2005). For a number of reasons, women are experienced as being able to display

their feelings and emotions easily, they lead democratically, and they are able to include the four domains of transformatory leadership into their practice. These four domains are idealised influence, inspirational motivation, intellectual stimulation, and inspirational motivation (Bass, Kouzez & Posner, 2003).

A further review of the literature provides an almost contradictory view, given the diversity issues that arise out of changing social contexts. Chin (2010) warns that theories of leadership need to be relevant for the 21st century, and should not be silent on issues of equity, diversity, and social justice. Leadership textbooks yielded 2,207 citations, and only 200 of these included one or two chapters on women or culture. This reality confirms that the ethnocentric view that leadership is for the elite and that women are grouped with minorities, and this view needs to be changed (Zweigenhaft& Dom Hoff, 2006). Heilman (2001), Kellerman (2004), and Moore (1986) also subscribe to the above view, and Eagly and Carli (2007) describe the challenges faced by women in their paths to leadership as a labyrinth. These scholars also point researchers to models of gender and leadership theory that include the androgyny theory (Bem, 1974), social role theory (Eagly, 1987), expectation states theory (Berger, Wagner &Zelditch, 1985), and status characteristics theory (Ridgeway, 1992).

Chin (2010) lists number of valid reasons as to why leadership theories must incorporate diversity. The powerful global changes have been listed and include the fact that the number of Fortune 500 companies that have at least one woman holding a corporate directorship grew from 0,16% in 1978 to 89% in 2003. In 1997, the students at Gallaudet University successfully lobbied to have university presidents appointed who were representative of the student body, who are predominantly deaf and hard of hearing. Until Barack Obama became president, all American presidents and vice presidents had been white men. Currently in the 192 member countries of the United Nations, there are eight female presidents, nine female prime ministers, and three reigning queens (Worldwide Guide to

Women in Leadership, no date). Eagly and Chin (2010) propose that in terms of leadership theories, diversity issues should be included in addressing leadership in a changing world.

Black women were seemingly never part of the initial plan in the academic sector, and the following research illustrates this point. Magubane (2004) proposes that that the philosophies of the founding fathers of the liberal English-speaking institutions sought to strengthen British imperialist culture and the politics of knowledge of the time, and this notion has been termed 'sophisticated' apartheid by Vokwana (2004), who in her review states that black men were never referred to as gentlemen by any powerful educational benefactors, such as Cecil John Rhodes. They were educated in order to supply cheap labour to the mines. The term 'Oomabhalane' roughly translated as the 'writers' or 'administrative clerks', commanded respect from the mining community due to their literacy skills. What is crucial for this study is that Magubane insists that cheap labour was intended to enrich the imperial scions in the African continent, and "Black women did not even rate a mention".

The 'black absence' in academia can be traced to the history, which should be understood in the context of what Mabokela and Magubane (2004) argue should not be viewed as uncontaminated and safe educational spaces. There is a wealth of published information that points to personal testimonies of shared journeys experienced within the South Africa academe.

However, it is interesting to note that contrary to the above, some scholars perceive power in higher educational leadership as being the major problem in academia rather than gender per se. They believe that what is needed is to actualise the democratisation of the institutions for equal access (Ronnig 2000, cited in Lumumba, 2002).

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Higher education can be described as being unwelcoming, or a 'chilly climate' for women. This description seems to be applicable globally. Within South Africa, 1948 is historical as it was the year in which racial separation was made law. This segregation was rolled-out in specific cultures and communities and subsequently in the educational systems. The classifications were duly packaged with privileges. South African history is a story of racism and sexism. The women's lived experiences within higher education spaces still reverberate, and are testimony to the powerful forces of apartheid.

Madsen (2006) believes that the experiences of women in leadership are tracked applying three dimensions that seem to encapsulate the lifelong developed journey; the dimensions are knowing why, knowing how, and knowing whom. Baruch and Hall (2004), describe the dimensions as follows:
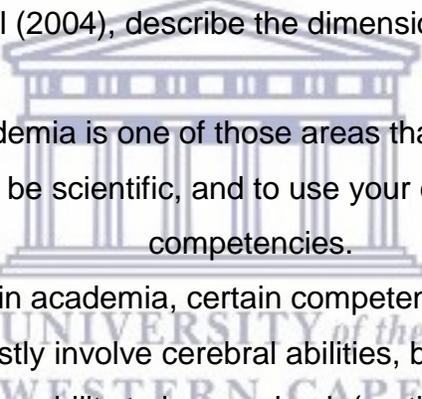
- *Knowing why* - academia is one of those areas that usually encourages the urge to explore, to be scientific, and to use your cognitive and innovative competencies.
- *Knowing how* - in academia, certain competencies are essential for success. These mostly involve cerebral abilities, but emotional intelligence, resilience, and the ability to bounce back (particularly in areas where rejection rates for publications are high) are also crucial for long-term endurance.
- *Knowing whom* - there are studies that associate career success (at least in terms of publications) with the right connections and networks. Even at the dyad level, finding the right mentor seems to be of specific importance in academia, and the mentoring concept flourished in academia long before it was introduced to organisational studies.

According to Glazer-Ramo (2001), as "more women earn professional defiles for entry into traditionally male professions, women experience isolation, exclusion

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from informal networks and systematic discrimination". Women in higher education have been marginalised mostly because they are black and also because they are women. Women find themselves in an academic 'Catch 22' situation, where barriers or discrimination are experienced. Black women face double discrimination, namely in terms of their gender and their race. Globally, for a woman to be promoted, a doctoral degree plus extensive research is needed before women can progress into a professorial role. Time, a rare commodity with women who have to take care of the family and heavy academic and committee responsibilities are barriers to progress. These barriers are not only experienced in South Africa but also in countries such as the United Kingdom, the United States of America, and Australia, where women academics also experience this under-representation (Zulu, 2003).

The reality is that no matter how advanced a country has achieved gender equality as measured by comparable decision-making power, equal opportunity for education and advancement, and equal participation and status in all spheres of human endeavour. Gender disparities exist even in countries without glaring male domination, and measuring these disparities is a necessary step towards implementing these policies (Lopez-Claros & Zahidi in World Economic Forum, 2005).

A question that begs to be asked is: what about white women as a group of academics who have been marginalised in South Africa. Magubane (2004) concedes that they too have had to fight due to discrimination. They too seem to be underrepresented in higher education. This factor confirms that other groups have also experienced inhospitality. Although not the focus of this study, men, scholars in leadership positions have had their share of discrimination, and Professor Mamdani from UCT and Professor Makgoba from Witwatersrand University are well known examples.

The struggles of women ground the focus of this study. Globally, the women who managed to successfully negotiate the hurdles to reach leadership positions have experienced some of these hurdles due to lack of assistance or mentoring, or excessive teaching loads. Finally, for the workplace to be successful in higher education, Baruch and Hall, (2004) propose a framework that has always been part of work in higher education.

For the purposes of this study the intersection of race, gender, and more importantly, leadership, has to be perceived from the prevailing personal experiences of the women themselves. As a final note on this review, Mabokela (2011) notes that historically white South African universities have now appointed black VCs, and this study seeks to understand the experiences of the black women VCs, the executives, and the senior women in academia. The WEF (2014) seems to confirm that women's success is highlighted by indicators that are valued in the more developed world. The Millennium Development Goal #3 target uses a rise in the share of women holding seats in parliament as an indication of empowerment. The following is an extract of what has been defined as an empowered woman:

"Women who have a strong sense of their own worth, who can imagine alternative futures for themselves and make their own choices a success … being able to make these choices are a delicate equation which combines many critical pieces. A girl needs to choose her own path, and the confidence to act to act on it ,and finally understand how to take advantage of her surrounding opportunities and manage those decisions with learned skills like communication and goal setting, women who broke stereotypes in her patriarchal community".

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2.4.1 Women leadership traits

A number of researchers have tried to examine the link between leadership and traits possessed by women VCs. Traits are said to lend definition to the action of female presidents (Northouse, 2010; Bass, 2008). It seems simplistic to label the breadth of tenacity needed to succeed in a college presidency as one leadership trait, and thus the traits leadership theory allows an examination of the attributes that support women presidents in solving complex, predictably unpredictable situations at HEIs. Eagly and Carly (2007) indicate that research focused on leadership traits exhibited by 'great white men' quoting Carly 1869.This is likely because people in leadership positions are more often than not Caucasian males. Leadership depends on the leader's personal qualities (Judge, Bono, Illies & Gerhard, 2002). The majority of female presidents are approximately 61 years of age (American Council of Education (ACE), 2012). University presidents must connect with a generation of students up to four decades younger than themselves. Therefore, the VCs create social capital through technology, as the job is not getting easier. On the other hand, the traits theory has been criticised for being difficult to replicate in leadership development. Northouse (2010) states that the connection between traits, action, and navigation offers knowledge for future leaders who might pursue a top leadership position.

2.4.2 Successful women - What it takes

Linked to the leadership traits above, there are successful women who have navigated all domains of a campus life. As a preamble to this section, thoughts from Maher and Tetreault (2007) will be shared, followed by a number excerpts from research on emergent black women scholars, and portraits of extraordinary female university VCs in America and South Africa. In the first instance (1998) book entitled: Why so slow? The Advancement of Women, introduces the term 'gender schemas' to explain difficulties successful women have to deal with in Maher and Tetreault (2007:19):

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"The schema for women is incompatible with the schema for a successful professional, resulting in lower expectations of a woman's potential achievement... The more she typifies the schema for a woman, the less she matches for a successful professional…The more she typifies the schema for the successful professional, the less she matches the schema for a woman".

A number of constraints are said to be in place that hamper women's academic careers, and these include but are not limited to the following: low pipeline related matters, which include low number of PhDs; persistent institutional racism; and black professionals having to spend more time teaching and advising than their white counterparts (Villalpando & Brenal, 2002). Gurin (2004) and Lovett (2005) propose additional barriers, stating that black women face a multiple of marginalities in which the interlinked effects of gender and race compound the pressures of the workplace environment, and black women's authority is likely to be challenged by students as opposed to the authority of men or white women.

Fifteen black emergent scholars in higher education shared important issues that illuminated their divergent struggles, sacrifices, and triumphs (Mabokela & Green, 2001). While the authors are upfront about the fact that their experiences might not be universal, huge chunks of their leadership experiences will resonate across geographical and cultural divides. The common thread in the narratives shared includes the observation that women's lives have been defined by other people's perceptions of what has been personally experienced by black academics. However, the women confirmed that women remain critically underrepresented in the higher echelons of higher education, notwithstanding the higher numbers of enrolled female students. Successful black women are said to be associated with the entertainment industry. Conversely, a number of strategies have been shared by Mary Alfred that were identified as central to women's successful navigation of higher education, namely the power of self-definition, knowledge, voice, visibility,

and fluid life structure. These women exhibited truly heightened leadership attributes.

Finally, Mabokela and Green (2001) share what many successful women view as "almost too taboo to discuss", namely that the struggles of African American men and women are inextricably intertwined, however, there are continuing disparities that compromise the accomplishments of African American women, and the culture of higher education must still address equity, equality, and true academic freedom. This statement, given the literature reviewed, could be true across the globe.

A recent publication on South African leaders from 1981 to 2014 by CHE (2016), invited VCs who had completed their terms of office to reflect on their leadership journeys as testimonies of having successfully negotiated the turbulent and eventful higher educational landscape (Muller, 2016). There are a number of attributes that are listed in the same publication that Gourley (2016) made history as one of the first woman, one may wish to add the race, white VC to be appointed at the University of Natal in 1994, in South Africa. Gourley (2016 (labels these traits as non-negotiable. CHE (2016: 45-46) lists them as "integrity, courage, resilience, self-reflectiveness, capacity to listen, decisiveness, discipline, compassion, capacity to compromise, a sense of humor and lastly one's ability to keep composed".

The above forms part of a leadership exoskeleton of skills necessary, with the special addition of passion and unwavering honesty and clarity. It must be admitted that higher education leadership for women is one of the paths less travelled – it remains a male-dominated route (Wolverton et al., 2009).

They display heightened sense of self within masculine environment .Women leaders demonstrate great stamina, sacrifice, flexibility and an enormous will to

survive in the face of gruelling demands and hostile environments. Hard work and sacrifice alone will not guarantee women leaders given the deep sense of cultural resistance to the female presence even in the face of authentic female contribution. Women need more than a seat at the executive table; they need to command respect and loyalty from their colleagues to achieve sustainable leadership outcomes, (Sinclair, 2004; Meyers, 2000).

2.5 FORMS OF CAPITAL

The journeys of the women VCs could be considered peculiar to their individual social world view. Pierre Bourdieu is one of the founder members of the Social Capital concept, which is part of his understanding of human beings' situations or their worldview. A number of concepts will be unpacked, which could provide possible lenses through which the participants; journeys can be analysed. A brief overview of the concepts will include social capital, especially as it relates to educational institutions.

2.5.1 A review of Bourdieu's theory of practice - forms of capital

Bourdieu's insights into sociological thoughts explain social practices that include practices that also prevail in higher education in an innovative manner (Ritzer, 2004). Bourdieu explains social practices in terms of culturally inscribed human agency (habitus), where socially differentiated social domains interact (field) and various types of goals that the agents pursue (economic, social, cultural, economic, and symbolic capitals). This analysis is said to uniquely blend structuralist and post-structuralist epistemologies within the social science discipline. A number of key terms are explained below, with particular reference to this study-leadership paths of black women in higher education. These concepts will include habitus and doxa, field, and finally that of the capitals.

2.5.1.1 Habitus and doxa

The concept of 'habitus' has been coined by Bourdieu to assist in structuring daily life. Habitus is said to assist in the patterning of perception, thought, appreciation, and actions which are durable and transportable (Lau, 2014). Three levels of habitus are identified and include fundamental beliefs, unthought-of premises, and perception and appreciation of understanding. A different view on the term 'habitus' originates from Rosenlund (2000) who postulates that the term should be viewed as a 'gyroscope', which helps human agents to track what is up and what is down in the social world, to decide what is wrong, beautiful or ugly, worthy or unworthy. Critiques claim that habitus lacks adequate agency, and fails to explain changes in which the conscious will of human agents has been decisive in bringing about change (Bohman, 2000; Lau, 2003).

The concept 'doxa', was borrowed from Husserl to refer to pre-reflective, predicative orientations of human agents in specific fields (Lau, 2003). Bourdieu views a doxa as a particular point of view of the dominant, which presents and imposes itself as a universal point of view (Bourdieu, 1995). The notion of human agency means that what the social agent expresses in thought or action is developed out of struggles over diverse resources.

2.5.1.2 The field

Bourdieu (1984) experiences fields as being the major areas of practice with distinctive features sufficiently differentiated from each other. These fields include sport, music, politics, and languages. These are special social settings where habitus operate (Swart, 1997). The notion of field seeks to isolate the subtler psychosocial effects analogous to gravitational or magnetic fields, which different social arenas have on social agents. Debates persist over the usefulness of the concept (Ferguson, 2000; Lellatchitch, 2003; Martin 2003; Naidoo, 2004). These scholars find the concept too vague for analytical application, especially in relation to practice.

2.5.1.3 The capitals

Bourdieu (1986) uses four types of capital, namely the economic, social, cultural, and symbolic capital for which transactions take place between agents in social fields. As Bourdieu (1986) argues, the social world is accumulated history as well as accumulated labour in its materialised form or its 'incorporated' embodied form, which when appropriated on a private, exclusive basis by agents or groups of agents, enables them to appropriate social energy in the form of reified or living labour (Bourdieu, 1986).

Although acknowledging the original capitalist form as per Karl Marx, this form of capital is due to socially constructed and not materially or financially emanated gains. Capital presents itself under three fundamental types, namely economic capital, cultural capital, and social capital (Bourdieu & Wacquant, 1992). Many authors consider social capital to be a heart-warming network of social connections, however, the cold realities of social inequality are explained by Bourdieu as the worst form of "who you know". This points to the "elite jobs that go to posh men". The social profits are accrued from useful relationships and symbolic associations with a certain group. The group could be networks formed within institutions of higher learning, the workplace, or even kinship within family situations. The idea of sociality is introduced within social capital. Sociality is based on the idea that actors internalise norms, and adhere to obligations and social structures for cooperation, and structures are not only constraints but also resources for self-interested actions. Coleman (1988) highlights the role of capital as a useful everyday source that facilitates certain actions that offer a secure sense of identity. Coleman (1988) also introduces the term 'human capital', which is meant to enable young people to become better learners, and to be more successful in school and society. Social capital has been mostly studied in relation to education (Munn, 2000), which includes its link to educational attainment.

Findings confirm that schools are aware of the advantage that social capital confers on middle and upper class children.

Human capital emerges out of social capital. Social capital underlines the importance of social capital as the accumulation of past relations, which contribute to determining the future. The World Bank defines social capital as the glue that holds societies together, being a composite of social networks and institutions, social norms, values, attributes, and especially trust (Mignone, 2009).

The higher education entity is a collaboration, and it embodies academic victuals that are based on communities of practice that have been labelled as masculinities. Men are in charge. Therefore, the social capital enables the structural understanding of the ascendance of black women into positions of being in charge. The accumulated personal histories in their communities and social world, which were formally and informally imbued to the daughters who later become VCs, can partly be understood from the background to Bourdieu's social capital. The fundamentals learned made the women VCs successfully develop skills to ride different uncomplimentary waves of charge or cold realities of social inequality (Wacquant, 1997).
The relevance of relations in which family and community unknowingly pass on is what the World Bank also refers to as the essential attributes and networks to propel women leaders to heights of leadership.

2.6   CONCLUSION

The chapter commenced with a quotation that signals that leadership is still associated with a specific gender–men, and a woman in leadership is still regarded as an anomaly. One could link the discourse on gender-related debates to the background section. This chapter built on the ethnic, cultural, socio-political, and specific schooling systems that existed when the participants had to face challenges and subsequent progression into leadership positions.

The approaches to gender have assisted in understanding current debates as framed by the diagram on the literature covered. Higher education has to understand women in terms of their social functions, which includes being providers and protectors, and the available scope of advancement, which highlights the glass ceiling principle. The four frames fundamentally explain gender inequalities, and the chapter ends with a suggestion to revise the work culture, given the presented benefits and limitations.

The women's experiences are shaped by higher education culture as a phenomenon that seems to be present globally. It is recommended that the status quo of leadership be examined with the intention of changing the male as the expected leadership. A number of debates were presented and included understanding gender as a verb, which portrays inbuilt inequalities as constructed within higher education. Feminists are in agreement about the prevailing social dimension of leadership and career path. The South African view that has been captured by a number of researchers point to the PCFT. The contradictory view of being inside yet at the same time being an outsider, reverberates throughout the post-colonialism feminism. A major relevance of this debate is also linked to the geopolitical setting from which the current research emanated. The space can be branched as within the prevalent post-colonial debates. The economic debates are equally relevant for understanding the implications of women not featuring in leadership with concomitant remuneration packages.

CHAPTER 3
RESEARCH METHODOLOGY

3 INTRODUCTION

The aim of this study is to uncover aspects of the institutional journeys of a selected cohort of black women VCs in the South African public HEIs. This chapter therefore sets up the processes and procedures used to collect data from the selected participants. It maps the approach to the study, the methods and techniques used to collect data, and all the processes pertinent to data collection for the study.

The research is based on a qualitative research methodology, which entails the following process. Firstly, meaning is attributed to the participants' own experiences, as opposed to the researcher's perceptions. Secondly, the primary instrument used to collect and analyse data is the researcher. Thirdly, qualitative research is regarded as an inductive process, which also assists in gathering evidence, which could address possible research gaps. Finally, qualitative research provides highly descriptive data in the form of pictures and words, as opposed to numbers produced by other types of research (Merriam (2009) in Dlamini, 2013). This 'other' type of research is said to be quantitative, and it is located within an opposing epistemological position (Generett & Jefferies, 2003). The meaning of epistemological positions in research is outlined hereunder.

3.1 SCHOOLS OF THOUGHT ON METHODOLOGY

Research methodology comprises many schools of thought that underpin different epistemological positions. These positions can be classified broadly into positivism and interpretative social science. Positivism promotes understanding human behaviour through the lens of "scientific" laws, synonymous to experiments of

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atoms and cells. The results are usually generalised across settings. Positivists therefore draw on quantitative scientific methods to explain the existence of phenomena within a society. However, this study is located within the interpretative social sciences epistemological position. Qualitative research methods emanate from the interpretive approach aimed at understanding social life and meanings people attach to it (Burden & Root 2007). Similarly, Burkinshaw (2015) describes an interpretive paradigm as an understanding of lived experiences from the participants' perspectives, including the importance social, cultural, historical ,and personal contexts for making sense. Most crucially, interpretivism argues that research is never value-free, and that the backgrounds of researchers themselves also influence the creation of research data (Rugg & Petra, 2007).

There are four distinctive characteristics in which the researcher seeks the voices and narratives of participants on their journeys as black female South African VCs. The study unpacks the black women VCs' experiences and how they interpret the world. Therefore, this chapter provides a detailed description of the research process, how the researcher met the participants, the interaction between them and the researcher, and the ways in which the researcher interpreted the data.

3.2 RESEARCH DESIGN

3.2.1 Biographical method

This study utilised a type of biographical approach. Biographers "write lives'" (Edel (1984) in Smith, 1982). A biography is the written history of a person's life, in this case, black women VCs. The Oxford English Dictionary defines biography as "The history of the lives of individual men, as a branch of literature"; this definition excludes women. Smith (1982) believes that from a sociological point of view, the concept of biography and what it signifies becomes contentious, others might argue argue "political". The method chosen is a variant of the biographical method.

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A type of biography that is also known as "life writing" can be manifested in multiple forms, focuses, lengths, and perspectives. There are two undisputed areas of significance when it comes to any variant of a biography, namely insight and creativity, both of which are essential for the biographer when studying, constructing, and writing about lives, or parts thereof. The decisions that biographers make are constituted by ambiguity, and that is the part of the excitement and the agony of writing biography. The current research carries what Smith (1982) labels recent life writing in education, which carries the same flavour of the feminist and minority perspectives, which is finding the voices among the disenfranchised, the powerless, or those with alternative visions. This sentiment is further corroborated by Ojermark (2007), who feels that this method uncovers the diversity of women's experiences that were previously ignored. The sentiments presented resonate well with this research.

3.3   RESEARCH TECHNIQUES

The researcher used two techniques to collect data from participants, namely interviews and documents.

3.3.1   Interviews

The interview method has been appropriate for this research study because it utilises open-ended, non-leading questions. This method focuses on personal experiences rather than general beliefs and opinions. Bourdieu (1993) in Burkinshaw (2015) argues that interviews must be studied within their "social praxeology", that is the researcher has to position the interviews within the prevailing social, political, and economic times; this research attempted to follow that advice. The women VCs' micro worlds were studied within broader macro social and cultural contexts, while simultaneously acknowledging their successes and reaching the pinnacle of their careers.

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There are different types of interviewing methods, which range from group interviews to structured and unstructured interviews (Fontana & Frey 1994;Liamputtong, 2013). The questions are pre-set in advance with little room for variation as the interviewer controls the pace of the interview using a standardised set of questions. This researcher followed the latter method for the seven participants. The eighth participant referred the researcher to her published books with a special emphasis on a specific book, which in the participant's opinion, covered her experiences as a VC. The following section will briefly present an assessment of relevant documents.

3.3.2   Documents

According to Hodder (1991), documents are labelled "mute evidence", and these include written texts and artefacts. The written word is historically seen to be the carrier of "true meaning" of the intended message to be transmitted (Hodder, 1994). One must not lose sight of the fact that different people perceive the meanings of written words differently (Derrida, 1979). This fact can be seen as a major weakness of written or documented material. By contrast, there is also well-documented reasons for using documentary evidence. Babbie and Mouton (2001) state that the usage of documentary evidence is that it is an "unobtrusive" approach. The interaction of a participant and a researcher during an interview session can be experienced as being obtrusive. Babbie and Mouton (2001) further emphasise that the usage of document analysis is a useful tool to balance between specific and generalised findings. One of the participants' published book was used as a form of documentary evidence and the researcher used it to respond to the research questions and understand the participants' journey.

3.4   SELECTION OF RESEARCH PARTICIPANTS

It is important to note that the number of black women in senior leadership positions in SA universities is significantly low, a trend that finds resonance in the

international literature (David, 2014; Morley, 2011).With this in mind, this study outlines the shape and size of the profile of women in senior leadership positions in order to clarify and identify the criteria for their selection of the participants.

Table 3.1: MATRIX OF WOMEN IN EXECUTIVE MANAGEMMENT OF SOUTH AFRICAN PUBLIC UNIVERSITIES (2014) ACADEMIC YEAR

UNIVERSITY OF PRETORIA			
Title	**Portfolio**	**Gender**	**Race**
Prof C.	Vice-Chancellor and Principal	F	B
Prof S.	Vice-Principal: Academic	M	C
Ms. M.	Director: Human Resource	F	B
Prof K	Vice Principal: Finance and Student Administration	F	W
Prof N.	Vice-Principal: Research and Postgraduate Studies	M	W
Prof N.	Vice-Principal: Institutional Planning	M	B
Dr N	Registrar	M	W
VAAL UNIVERSITY OF TECHNOLOGY			
Prof I.	Vice-Chancellor and Principal	F	B
Prof G.	DVC: Operations and Resources	M	B
Prof P.	DVC: Technology, Innovation, and Advancement	M	W
Mr W	Chief Financial Officer	M	W
Vacant	(Acting) DVC Academic and Research		
Dr M	Registrar	M	B
TSWANE UNIVERSITY OF TECHNOLOGY			
Prof L.	(Acting)Vice-Chancellor and Principal	M	W

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Prof L.	Deputy VC (DVC) (Post-Graduate StudiesResearch & Innovation)	F	B

Dr. S.	(Acting) DVC Teaching, Learning, and Technology	M	B
Dr. E.	DVC Student Affairs and Extra Curricular Development	M	B
Mr I.	DVC Institutional Support	M	B
Dr S	Registrar	M	B
UNIVERSITY OF ZULULAND			
Prof X.	(Acting)Vice-Chancellor and Principal	F	B
Prof R.	DVC: Research and Innovation	M	W
Mr P	Executive Director Financial	M	C
Prof X.	DVC: Teaching and Learning	F	B
Mr P	DVC: Institutional Support	M	B
Mr	Registrar	M	B

Given the above profile of women in senior executive positions, this study used purposive sampling as the criteria for the selection of participants.

This study acknowledges the roles that academic women in general have played in the higher education sector in South Africa; however, the researcher's interest is to understand the role and function of women in senior leadership positions, using the apartheid-based nomenclature of 'black'. The researcher's reasons for focusing on this category, given the framework and the subsequent legacy (see Chapter 1), is to establish how these women navigated their journey into a professional domain that is predominantly white and male?

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Related to this, is the general under-representation of women, both nationally and internationally, not only in senior positions, but also in the professoriate (David, 2014; Morley, 2011). Therefore, what are the peculiarities, specificities, and uniqueness about the cohort of black women who were able to rise up and take over the helm of leadership, in the face of the apartheid and its social, political, and economic adversity?

Additionally, the selection criteria was achieved via the process known as snowball sampling, whereby some of the participants were accessed through the participants themselves. The research participants who formed the focus of this study reside in various provinces of South Africa. Two of the participants are from KwaZulu Natal (KZN), two from Gauteng, two from the Western Cape, and one each of from Mpumalanga, Limpopo. One of the participants from the Western Cape could not be interviewed directly, but referred the researcher to her published book.

3.5   PILOT STUDIES UNDERTAKEN

Two pilot studies were undertaken. The initial pilot study included Californian participants, and the second study was undertaken with a South African group. The Californian pilot study took place during a study tour in 2014 with a South African cohort of doctoral students. A draft questionnaire was tested with both the current woman President of the California University in Fullerton, as well as a retired President. The South African pilot study was intended to include a retired woman VC, following an initially scheduled interview, which did not materialise due to the participants' ill health. The said VC succumbed to ill health. A subsequent South African pilot study was composed of the executive women and senior directors of one South African University. The pilot studies assisted the researcher in drawing up a list of questions that adequately responded to the research questions.

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3.6   PROCESS OF NEGOTIATING ACCESS

The researcher's fieldwork journey commenced following an initial standardised letter sent to each participant requesting them to participate in the research study. The letter was followed by a brief information pamphlet, which outlined pertinent information about the study, the registration details, the supervisors' names and the two institutions they represented. The aims of the study, the institutional ethical clearance, and the study's registration number were also given to the participants. The interview questions were emailed to the participants to facilitate preparation. The pivotal role played by administrative secretaries in the process is noted.

This sturdy identified 12 potential South African participants who were either previous or current positions as VCs were duly approached for this study. Each of the women VCs received an e-mail with information about the research study, the researcher's biography, as well as the institutional ethical clearance granted by the institution. Ultimately, eight participants consented to participate in the study. It is important to note that one of the participants had directed the researcher to access the relevant information from her extensive publications.

3.6.1 Accessing the participants: selection criteria, logistics of gaining access

The following section outlines the processes involved in seeking to negotiate access to the participants.

3.6.1.1 Selection of the participants

There is a body of literature that relates the difficulties of interviewing elite groups in society (Sheldon, 1998). Given that elite groups constitute the top end of society, there is always difficulty in either gaining access, given their senior positions, or being aware of the ways in which the data is gathered in the process,

for example, through the probing of questions that could yield sensitive data. As a researcher of this elite social group, it is important to outline the nature and extent of the processes involved in gaining access. The point is that my own professional position in institutions, with the title and position of Executive Director in Student Affairs, provided the professional gravitas that granted me access to the women at the helm of their institutions.

3.7 STUDY FIELD

At the time of this study, there were 23 South African Public HEIs. Some of these are English- and Afrikaans-medium institutions, while some are described as historically white and black universities (See Appendix E). As outlined above, a total of 12 current and former South African women VCs of public institutions were approached, with seven being interviewed and granting permission to access her publications. It is important to note that the 12 in overall terms, includes all the women who have ever held the title of principal and VC. In other words, it was over a century before a black woman VC was ever appointed (www.unisa.ac.za, "Celebrating 140 years in 2013").

3.8 DATA COLLECTION AND MANAGEMENT

Data collection consisted of a double-sided information sheet summarising information about the research study and the researcher, and also provided the ethical clearance, registration number, and 10 questions grouped into three categories. These questions referred to the participants' prior experiences as VC, the recruitment processes, and the experiences as a VC. Questions included soliciting information to understand institutional practices as a VC, leadership approaches and strategies, leadership attributes, and any resistance experienced. Finally, general reflections were solicited, aimed at the next cohort or pipeline of women leaders. A copy of the instrument is attached in Table 7.1.

3.9   PROCEDURES

All the interviews were both audio-recorded and recorded in shorthand. Close observation of the participants was also duly recorded. Cross-checking and transcription of the interviews were independently processed by professional services. Notes compiled during observations were incorporated, as they provide a good source for text data in qualitative studies. Confidentiality was maintained for the protection of participants. To ensure anonymity, pseudonyms were used throughout the study.

3.10 DATA ANALYSIS AND INTERPRETATION

The analysis of qualitative data by its very nature involves an extensive review and analysis of data into meaningful, user-friendly information. The analysis of data for this study included several steps as discussed below, and the analysis was made through the lens of a black female researcher. The collected data was therefore meticulously organised for analysis purposes. The qualitative data process involves submitting data within 24 hours of the interviews to a professional transcription service, for a verbatim transcription of all the recorded data. Esterberg (2002) recommends this as the most effective way, as delayed transcription yields fewer opportunities for using data to develop additional relevant probing or questions.

Repetitive reading of the data ensued so as to gain a deeper sense of information and to determine its meaning. A biographical summary of data was established so as to identify immediate trends and patterns, especially in relation to the demographic presentation of data that emanated from the participants' responses. The process of coding followed in which text was organised into sections. Coding is a critical component in analysing data, and also serves as an essential step in selecting themes embedded within the data (Esterberg, 2002; Glesne, 1999). Scholars such as Rubin and Rubin (2005) suggest that the next step should entail

reading each transcribed document for purposes of identifying themes. Faraday and Muir-Cochrane (2006) argue that the "thematisation of meanings" and asking the question: "What were the lessons learned?".These are useful tools in identifying the underlying essence of a theme.

3.11 ETHICAL CONSIDERATION

The researcher was cognisant of the fact that any kind of research feeds on the lives and activities of people who are not themselves always in a position to benefit from it and, even if they are, may not feel that the ends justify the means (Dowling & Brown, 2010). Ethical issues are present in all types of research. The research process creates a tension between the aims of the research to make generalisations for the good of others and the rights of the participants to maintain privacy. Ethics pertains to doing good and avoiding harm (Eisenhower & Wynadie, (2009), meaning that all the participants were assured of their rights, dignity, and confidentiality. The target population of this study is an emerging South African population of women VCs who, by virtue of their unique positions and the thick descriptions, which will be inclusive of statements, might be identifiable, which is an unintended consequence. Prior to the commencement of the interview sessions, the participants were required to sign the consent document to ensure that they understood the interview dynamics. All the participants are researchers in their own right. Pseudonyms were intentionally used to ensure confidentiality. This assurance is in line with the ethical guidelines of the British Educational Research Association (2004).

3.12 SUBJECTIVITY AND REFLEXIVITY

The deep emotional experiences spanning over two decades of experience forced the researcher to acknowledge and examine her own personal circumstances; she felt compelled to zero-in and reflect on them. Listening to the participants brought home to the researcher some distant and recent career experiences of her career.

The women VC participants have all experienced media attention for one reason or another, especially in the higher education media sources and ministerial publications. Some of the women were line managers and postgraduate teachers, it was therefore imperative that the researcher suspend and bracket her own beliefs and prejudices for the purpose of ensuring that they did not interfere with the participants' experiences (Streuber&Capenter, 1999). Reflexivity therefore, is embedded in and after the research interview moment Riach (2009). How we think shapes research and how we formulate our research questions reflects the researcher's values (Cunlife, 2003; Finlay, 2002). Researchers can therefore acknowledge that reflexivity is a methodological resource (Higate& Cameroon, 2006).

3.13 LOCATING THE RESEARCHER

"There is no better point of entry into a critique or reflection than one's own experience" (Bannerji in Holvino, 2008:2).

Biography and institutional knowledge are two resources that influence research practice. For Bourdieu (1996), this is social and cultural capital, therefore subjectivity refers to the "past and present knowledge" that we possess when doing research. Such knowledge either motivates or demotivates us when doing our work.

The researcher is an African, Xhosa-speaking woman from South Africa, born to a primary school teacher mother, Notizi Shweni, of the Madiba clan. The father an insurance underwriter Nkululeko Wilfred Njoli. She was born in Payneville, Springs, a town 50km east of the Johannesburg central business district (CBD). It was a diverse town with a kaleidoscope of different ethnic groups who, according to the laws of the country then, were not intended to interact on any level. As a result of this diversity, she socialised and interacted with Coloured, Indian, white

and Chinese people who considered the area their home. This experience was rare for a young black female growing up during apartheid in South Africa.

The researcher's first career choice was motivated by parental advice that as a woman, she would be 'secure' as a teacher; teaching was considered a 'lifestyle-protector' profession. She qualified as a teacher, but subsequently registered to study social work at her alma mater. During her final year of study, she was placed at the headquarters of South African Breweries in Braamfontein under the supervision of a social worker in the Corporate Social Responsibility (CSI) unit, and this placement was a significant milestone in my life. It was there that she learned and experienced working with people across the racial and economic divide – helping the the poorest by allocating what appeared to be a bottom-less budget from the wealthy breweries. She travelled to many South Africa places as part of the CSI team and she felt that she had a strong purpose in life.

The researcher's teaching career included working at two high schools, one in Kwa-Thema, Springs, and the other in Katlehong, Germiston, (her paternal grandparents' home), a teacher training institution, and in a previous homeland university. She left teaching and joined Wits full-time where she completed two post-graduate qualifications, and she then just before completing the research aspect of her masters degree, she returned to lecture at the homeland university on a part-time basis. Her primary role changed to that of guidance teacher and advisor.

One of the researcher's career highlights in the early 1990's was her inclusion in a Tri Nation trip to India as part of a South African higher education delegation to experience and witness diversity in a democratic country. The USA were the third of the tri-nations and the researcher met the current President of Fullerton, Dr. Mildred Garcia, during this tour. The researcher's second career highlight was participating in a women only study group in the Western Province's higher educational institutions. The women who ultimately participated were nominated

by their VCs to participate in learning about the Seven Sister Women Colleges around Boston. The researcher was placed at the Wellesley Women's' College and shadowed a black female Dean of Students. The researcher then decided to complete a second post-graduate qualification, and enrolled for an honours degree in psychology, with the aim of registering as an educational psychologist. Her career plan was diverted into a more administrative role when she succeeded in being appointed as the Deputy Registrar in Student Affairs.

The researcher was then placed at the coalface of the students' resistance-related struggles and was a mediator between senior management and the Student Representative Councils (SRCs). Over two decades the researcher worked with SRC cohorts from four different universities. Her personal, social, and professional lifestyle revolved around her work and her work defined her. On most days, she would be one of the last people to leave campus; she was focused and the fear of disappointing her employers and her family helped her to maintain her strong resolve to achieve expectations.

The researcher's experience as a black student at the historically white university of Wits in contrast to the experiences of her white counterparts was like the proverbial chalk and cheese. The police manhandled black employees and/or students for any form of protest, whilst simultaneously ignoring the white female students who did not hide their ill feelings towards the authorities. Besides the sometimes over-enthusiastic nature of their protests, whites were never touched. The researcher learned the benefit of using the legal resources available to her for protection against unfounded allegations and threats.

The law successfully protected her. Letters of pardon were received, including confessions solicited from two staff members - one black, one white, who, the researcher in her wisdom realised, had to be also men, as the perpetrator was a black man too. The researcher's own life-story resembles a fraction of what women at the apex of the higher education experience. The researcher was

academically curious to understand their different journeys and to use Bourdieu's verbiage; she wondered what sort of critical cultural capital and resistance they faced, not just to take care of their institutions but to also take charge of them without prior mentorship or role models. The researcher labels these women as 'trail-blazers' with immense measures of resilience and spirituality. In the main, their backgrounds reflect some form of experience of student affairs, a position which has a unique contribution in any campus. One of the acting VCs called the student affairs practitioners the "lightning rods".

The researcher was subsequently placed in the American Council Fellowship programme for the Class of 2009-2010, which was a 'game-changer' in her career trajectory. She shadowed a black woman president of a Community University in West Virginia for about three months. She is also an ACE Fellow. This placement followed about three more trips to the United States for placement and group tuition during the fellowship. Upon completion of the fellowship, the ACE supervisors, which who recommended to the researcher's VC, that the researcher register for a doctoral degree. The researcher subsequently accepted the invitation to participate in a joint UWC and California State University in Fullerton Student Affairs and Leadership in the Faculty of Education programme. The researcher's personal upbringing and experiences resonate very well with those of the study participants, which enabled the researcher to engage with them more readily than might otherwise have been the case.

3.14 LIMITATIONS OF THE STUDY

The study has been rich experience in exploring the lived experiences of black South African women in higher education. Three limitations are worth indicating.

1. When researching women leaders there are dimensions of power and identity that need to be considered. Although the ethical compliance might be in place, the voices in the narrative might be linked to the participant.

2. As outlined earlier, there were 12 potential participants. The researcher notes the historical nature of black women vice-chancellors in South African universities. While the researcher extended invitations to all, circumstances beyond her control meant that the remaining 4 could not be included. At the time of this study, two of the four participants passed away.

3. This study used a qualitative approach to understand the experiences of VCs. Although the results were authentic, caution has to be signalled in that the results cannot entirely be generalised for the full population of VCs in South African higher education.

3.15 CONCLUSION

This chapter presented the theoretical descriptions of qualitative research using the biographical method to respond to the research questions guiding this study. The pilot study was explained. The way in which the eight research participants were chosen was described. Research techniques and procedures, which include sampling, data collection, and analyses, as well as ethical consideration, were described. Finally, the researcher's role in terms of her unique personal, social, and professional characteristics as a black woman within the phenomena of leadership and fellowship within the South African higher education milieu was discussed. In Chapter 4, an in-depth presentation of the participants will be provided, which will cover demographic details and socio-cultural aspects. A consolidated graphic presentation of the participants will also be provided. Findings will be discussed after due presentation of the participants' narratives.

CHAPTER 4

THE EARLY PERSONAL, SOCIAL, AND CULTURAL FORMATIVE YEARS

4 INTRODUCTION

This chapter focuses on the participants' perceived experiences prior to becoming VCs. In this regard, it seeks to map their personal, professional and social lives. It traces their personal and social profile, beginning with their geographical and residential sites. Thus, the chapter includes the geo-political factors, such as the ancestral village birthplaces, socio-cultural aspects that informed their formative years. The aim here is to illustrate how this formative period influenced their journeys to become VCs.

4.1 PERSONAL AND SOCIO-CULTURAL BACKGROUND

4.1.1 Politico-geographical information

One of the participants was born in what she describes as "a small village in the present day Polokwane, in the south-eastern area called Hamaja", in the Limpopo Province, previously known as the Northern Transvaal. This province shares international borders with countries such as Botswana and Mozambique. An interesting point is that some of the village names are linked to what in colonial terms is termed as the "Founding Fathers" (Reisman, 1987). The names of these places were predominantly colonial, referenced in racial terms as white. For example, one participant's birthplace Edendale (presumable from Eden), and the history of the village is linked to the Wesley Missionary called James Allison. The area of Edendale as captured in the history of Edendale between 1851 and 1930 is known for moving away from traditional beliefs, which included polygamy, and for introducing black men to cultivation (Reisman, 1987). The second example is

Bochum, the birthplace of the eighth participant. It is a town in the Capricorn district municipality in the Limpopo Province.

Further elaboration on the participants' birthplaces is necessary in an attempt to explain the geo-political terms that shaped their personal and professional identities.

Three participants were born in villages located in the rural Eastern Cape Province, namely Ngqamakwe, Lusikisiki, and Matatiele. Two of the participants were born in what is today known as the province of Kwa-Zulu Natal in the villages of Danhausser and Edendale. A further two participants are from the rural villages of Hamaja and Bochum, both located in Limpopo. The eighth participant was born in Atteridgeville, in what was formerly Pretoria, now Tshwane. Visual examples of the villages of origin are appended hereto.

Raper (2008) describes a village as a small group of dwellings, much like a locality. Geographically, the definition of the latter is a "settlement of houses is between the country (i.e. rural area) and the town". In the case of both geographical boundaries of village and semi-rural area in the Eastern Cape Province, the populations' social profiles mirror the apartheid regime's residential framework, they are designated in the black social category as defined within the Population Registration Act of 1951. This was outlined in Chapter 1.

In addition to being small areas, a further important factor about these areas is that most of the participants' places of origin have the defining feature of being homogeneous in terms of their racial makeup. In using the apartheid framework's social categories as outlined in Chapter 1, the majority of population groupings in these villages comprised members of the black category, standing at approximately 98%, with the remaining 2% classified as 'other' races. What is important is that the founding fathers of the villages are without exception white,

and of foreign origin. This reflects the colonial history that shaped the early years of the participants' social and communal lives.

In the following section, the participants' perceptions in terms of the shape and influence of their birthplace are presented.

4.1.2 Participant 1 (P 1): Ngqamakwe, Eastern Cape Province

P 1's place of birth is Nomaheya, a village located in Ngqamakwe, a town close to Butterworth in the Amathole district municipality in the Eastern Cape Province. The population is 1.558 million, with the racial makeup being 97% black (SA Census, 2011).

> "*… coming from a village, where I had seen poverty and what it did to the communities that I grew up in, I knew that education is one platform that levels the ground for you*". (P 1)

From the above, the participant raises important aspects of growing up in a village. The first aspect concerns the poverty and the perceived impact it had on the villagers. This participant appears to link education to "levelling the playing fields". By this, she means that without education, the cycle of poverty experienced within the village might not be broken, and that education assists in the journey out of the poverty cycle.

Figure 4.1: Ngqamakwe, Eastern Cape Province.
Source: http://www.dispatchlive.co.za/wp-content/uploads/2014/04/LesothoBorder.jpg

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4.1.2.1 Participant 2 (P 2): Hamaja, Limpopo Province

The second participant was born in what she describes as "a small village in the present day Polokwane, in the south-east area named Hamaja" in the Limpopo Province, previously the Northern Transvaal.

Limpopo is the northernmost province of South Africa. It shares international borders with Zimbabwe, Botswana, and Mozambique. Limpopo is also close to Mpumalanga, Gauteng (the most industrialised metropolis on the African continent), and the North West. The province is named after the Limpopo River, which flows through the province. Limpopo is said to have its etymological origin from the Sepedi expression *diphororotsametse*, which, when translated into English, means 'strong gushing waterfalls'. The area is also known for gold (Raper, 2008).

Figure 4.2: Hamaja, Limpopo Province.

4.1.2.2 Participant 3 (P 3): Lusikisiki, Eastern Cape Province

Participant 3 was born in Lusikisiki, a village in the Ngquza Hill local municipality, 45km north of Port St. Johns in East Pondoland. Lusikisiki is said to be onomatopoeically derived from the rustling sound of reeds in the wind. The history of the place can be traced back to a military camp, which was established in 1894

and has been administered by a village board since 1932. The racial makeup is 94% black, while the Coloured, Indian, and white population groups comprise approximately 2% respectively (Raper, 1987).

Figure 4.3: Lusikisiki, Eastern Cape Province.
Source: http://www.dispatchlive.co.za/wp-content/uploads/2014/04/LesothoBorder.jpg

4.1.2.3 Participant 4 (P 4): Fairview, Matatiele, Eastern Cape Province

Participant 4 was born in Fairview near Matatiele a "mid-sized town serving farming and trading communities of the East Griqualand in the Eastern Cape Province" (Raper, 1987). Matatiele is a Sotho word, based on the Sesotho phrase *matataaile* ('the ducks have gone"). The residents of Matatiele are bilingual, speaking Xhosa and Sesotho. The racial makeup is predominantly black at 84%, Coloured (10%), and Indians and whites representing 2% and 4% respectively (Raper, 1987).

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Figure 4.4: Snapshot of villagers at work in the Matatiele village.
Source: http://www.dispatchlive.co.za/wp-content/uploads/2014/04/LesothoBorder.jpg

4.1.2.4 Participant 5 (P 5): Edendale, Pietermaritzburg, Kwa-Zulu-Natal Province

Participant 5 was born in Edendale, a town in UMgungundlovu district municipality in Kwa-Zulu Natal Province. It shares international borders with Mozambique, Swaziland, and Lesotho, while domestically it shares borders with Mpumalanga, the Free State, and the Eastern Cape. The origins of the town can be traced to 1851, when 100 black families settled on the farm called *Welverdien*d, about 10km away from Durban and renamed the area Pietermaritzburg. The history of Edendale is strongly linked to the Wesleyan Missionary Society in 1851 when the village was under the guidance of James Allison, who was said to have left the Wesleyan Missionary Society. Edendale is known for moving away from traditional beliefs which included polygamy, and introducing men to cultivation, previously the realm of women. Edendale's racial makeup is 99% black, with Coloured, Indians and whites at 0.1% respectively (Epprecht, 2016).

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Figure 4.5: The built-up area of Edendale.

4.1.2.5 Participant 6 (P 6): Atteridgeville, Pretoria, Gauteng Province

Participant 6 was born in Atteridgeville, a predominantly black township in the City of Tshwane metropolitan municipality that consists of undulating hills. This township is home to leading historical personalities, with either "liberation struggle" credentials,or black enterprise that was throttled by the apartheid system and spatial location, which was far removed from CBDs(Anyumba, 2017). Atteridgeville is located 13km south west of central Pretoria, and has a population of about 59,455, with Setswana and Afrikaans being the main spoken languages. The City of Tshwane was established on the 5 December 2000 in the northern part of the Gauteng province. Pretoria was the original name and it is still sometimes used instead of Tshwane.

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Figure 4.6: The semi-rural area of Atteridgeville.

http://www.africanresponse.co.za/Gallery/May2011Atteridgeville/May2011Atteridgeville8.jpg

4.1.2.6 Participant 7 (P 7): Dannhauser, Kwa-Zulu Natal Province

Participant 7 was born in the Village of Dannhauser, in the Amajuba district municipality, Kwa-Zulu Natal Province. The history of the village indicates that in 1872, a German settler called RenierDannhauser purchased the Palmietfontein farm from the Natal government. The racial makeup is 98% black, with Coloureds and Indiansat 2% (Raper, 1987). This participant was born into a family of priests, nurses, and teachers, and this became the nurturing ground for whatever aspirations she might have had. Although she was born in Dannhausser, she remembers her early schooling days in Douglas, Kimberly. She stated that that the political theology of the time was such that it seemed as if one's role in life was be in service since there was a strong emphasis on service mentality.

> *"Even today, if you ask me who I am, I tell people I am a teacher. To me*
> *being a teacher was nobility; that was inherent in the concept of teaching.*
> *... From what I hear from my parents, I was born in Dannhausser, but I*

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grew up in Douglas, in Kimberly in the Northern Cape with my
grandparents". (P 7)

From the above, it is important to consider some aspects raised by the participant. She was born into a family of professionals. She acknowledged that all professions have a common denominator serving the community in a number of ways. This participant grew up with the notion that teaching is "a noble profession".

Figure 4.7: Dannhauser, Kwa-Zulu Natal Province.

4.1.2.7 Participant 8 (P 8): Bochum, Limpopo Province

Participant 8 was born in Bochum, a town in the Capricorn district municipality in Limpopo Province, then known as Senwabarwana. The racial makeup is 98% black, with Coloured and Indian at 2%. The predominant spoken language is Northern Sotho at 89%, while English, Venda, and Tsonga speakers account for 2% of the population.

It is important to note that participants were from small villages with a colonial and apartheid history. In accordance with the policies of the time, these places were cut off or separated from the more urban areas, and as was apparent from a study of the data, the VCs identities were strongly framed by their rural and/or small village parochial identity, given the places of birth. Figure 4.8 provides a visual

illustration of the politico-geographical spaces in which the participants were born and raised. Although this visual illustration is not representative of all the participants' birthplaces, it generally provides insight in terms of their primary and early neighbourhoods. It is in this context that the data presented could be better understood. The villages were fully-fledged residential places in which they lived, learned, and socialised, as it was also their communal space. It was here that the participants' early formative years began, in small rural areas in certain cases, as is evident in Figure 4.8.

Figure 4.8: The entrance to Bochum, Limpopo Province.

From the above descriptions, it is evident that all except one of the participants born were born in small villages. Their formative years were spent in largely colonial-founded environments.

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Figure 4.9: South African map depicting participants villages of birth.

	Provinces	Villages
1	Eastern Cape	Nqamakwe
2	Limpopo	Bochum
3	Eastern Cape	Lusikisiki
4	Eastern Cape	Matatiele
5	Kwazulu-Natal	Pietermaritzburg,
6	Gauteng	Atteridgeville, Pretoria,
7	Kwazulu-Natal	Dannhauser
8	Limpopo	Ga-Maja,
	Participants	

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4.1.2.8 African language mother-tongue (early language socialisation)

The analysis of the data for all the participants indicates intensive immersion in their mother tongues as well as the languages of English and Afrikaans. The data reveals that the participants' main indigenous languages (their mother-tongues), are closely matched to their places of birth or origin. In this regard, the early colonial and apartheid spatial residential planning was demarcated areas along ethno-linguistic lines. The effects of this racial planning are evident in the participants' mother tongue abilities. For example, those participants born in KZN speak isiZulu, the Eastern Cape participants speak IsiXhosa, participants from Gauteng speak Setswana, and those from Limpopo speak Sepedi. Thus, this linguistic phenomenon is reflective of the early South African socio-political landscape under apartheid. As outlined earlier, a key residential marker during this period was the Bantustan homeland policy.

The main economy of the former Bantustans (see Chapter One) was subsistence economy based on cattle-rearing and corn-growing. The racial makeup of the participants' provinces of birth indicates an over 90% representation of the population as black African. From the data, there are signals to suggest that in this rural environment the participants' exposure was to several indigenous languages, each with specific cultures. This is evident in P 4s statement:

> *"I was born in a rural place called Fairview near Matatiele. The good thing was that the environment was multi-cultural; therefore, one was able to interact with different groups. As a result, I'm proud to say I speak seven South African languages, with Sesotho and Setswana being some of those languages"* (P 4).

In addition to the above statement, another participant also revealed an exceptional talent for learning languages. The following statement illustrates this:

"Although her mother tongue is Zulu, she made an informal personal investment by learning various languages within her neighbourhoods" (P 4).

As part of this multicultural context, she further' notes:

"Through interaction and engagement with diverse groups, she was able to acquire the ability to speak several South African languages, hence her being multilingual" (P 4).

This multilingualism has served her well in her academic encounters and relationships.

From the above, it is evident that language was an important factor in the early years, all the participants are polyglots. Their abilities range from the ability to speak in their mother tongues, as well as other black languages and English and Afrikaans, placing them in a strong position to communicate with many people.

4.1.3   Family background

All the participants had parental presence with either both parents and/or extended kin relations. However, what is important for the study is the role played by different parents or their close kin.

4.1.3.1 Mothers and guardians

When asked to describe their female guardians, the data revealed that mothers, aunts, or grandmothers were responsible for raising all participants. Each of them noted that they enjoyed the presence of a strong matriarch in their families. The participants described the roles of their grandmothers as being godlike. During probing of this aspect, all participants reported that the presence of mother figures in their lives left an indelible mark. The representation of the grandmother as a "god" is a metaphor of constant care and unconditional love, which in a figurative sense reveals the ways in which these grandmothers interacted with the

participants in their daily engagement. The respect that was accorded to the grandmother by all grandchildren in the household was equated to a divine presence that was highly revered.

"I grew up in the most nurtured environment. I had to be number one in class. I had to be able to sing; those expectations were a norm within the family. In fact, if I got less than 100%, my granny would demand to see my slate". (P 7)

From the above, several aspects emerged. Firstly, one could discern that the grandmother placed very high expectations on the participant insofar as "she had to be number one in the class". Secondly, this participant was subjected to near-perfection norms, which were part of her upbringing. Furthermore, an unwritten expectation was to be an all-rounder, with a further expectation to be able to sing. A balance between books and extra-curricular standards was possibly introduced at this stage. From the responses, there are indications to suggest that the grandmothers' decisions regarding what constituted the home were not questioned.

The extract from P 1 indicates that she was blessed to have a close relationship with her paternal grandmother. The participant's grandmother was able to excel in cattle farming. The following statement explains this:

"I had a grandmother from my paternal side of the family who could challenge any man at any level in terms of her own productivity. Her husband owned a farm in Komnga. When he died all the livestock from his farm had to be transferred to the village because the farm was taken over by the White government, it was in a rezoned area. My grandmother pursued farming in the village, and challenged many men in terms of how much livestock she owned. I was young when she died, but she made such an impression in my life. My mom talksabout my grandmother and my relationship even now". (P 1)

Several aspects emerged from the participant's perception of her grandmother, who challenged the existing gender-based norms within the village. For example, P 1 noted that her grandmother perceived herself as exceeding the productivity exhibited by men-folk. In this narrative, the participant further provides details on how the grandmother assumed the agricultural/cattle-keeping/farming role. This participant mentioned that the grandmother's proactive stance was a result of her husband's death, which happened at the same time as apartheid's group areas system was introduced.

From the above, the data revealed the grandmother's powerful yet unconscious role-modelling. This narrative is significant as a real time act of leadership that cuts across beliefs in the village, during that historical period. The participant observed how her grandmother did not succumb to the gendered culture, which benefited men in terms of inheritance circumstances. This participant (P 1) unknowingly observed, learned, and believed firmly in the possibility of being a trailblazer almost half a century later. The grandmother in the participant's worldview was probably one of the first women to command respect in a "man's cattle farming territory".

4.1.3.2 Mothers' occupations

The mothers of the eight participants who formed the focus for this study, had diverse occupations. The data reveals that many mothers were professional teachers and nurses. One participant stated:

"My mother was initially a teacher and later switched professions and became a professional nursing sister. This professional switch possibly signalled to the daughter that one can achieve whatever goals that one sets her mind…". (P 5)

P 7, who was raised by a grandmother, and her mother was an assistant shopkeeper at a local fishmonger. Furthermore, the data reveals the participant's

mother was also a housewife, and she ran a small business as a vegetable and clothing vendor. The following reflected the extract from one participant:

"It was a very interesting relationship because I was selling vegetables when I was not in class lecturing. I went to fetch vegetables from surrounding farms. I bought myself a small bakkie (van) and had a vegetable stall next to the entrance, and within thirty minutes when people knock off, the veggies would be gone".(P 2)

From the above, the analysis of the participant's interview indicates the powerful entrepreneurial experiences that the she learnt from her mother. Data suggests that this participant acquired skills to generate extra cash flow, which equipped her for the role as a university manager. For example, she could implement this acquired skills when appointed to act as a Head of Department (HoD) during the Substantive Head's sabbatical leave.

The mothers' occupations inadvertently influenced their daughters' futures, since they modelled how their daughters could manage their household matters – domestic and financial, and other pertinent activities. The contribution of participants' mothers also prepared them for work outside of the home. In their immediate surroundings within their villages, they experienced the example of women who were successful professionals and entrepreneurs.

4.1.3.3 Fathers' occupations

All participants reported that their fathers were professionals; inter alia, a teacher, photographer, priest, social-worker, and hospital clerk. Some of those who were teaching professionals, were principals at the College of Education or school principals. The participants acknowledged following their fathers' careers. The extract of one participant's interview captures the important role that her father played in her professional life:

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"My parents were teachers, by the time my father retired, he was a rector of a Teachers' Training College, and my mother was always a High School teacher. Both had university degrees. So, growing up in that family background, education was always emphasised. There is a family X-1 in Village Y who shared the surname with our family who are also business people. People used to see the family X-1's who are in business and ours as the ones that are educated...".(P 3)

An analysis of the interviews indicates that the participants' fathers have exceptional intellectual capabilities that they transferred to their daughters. However, the participants acknowledged that their fathers gave them further psychological boosts to excel academically. Their fathers were clearly intent on developing their daughters' potential, subsequently strengthening their daughters, and being emotionally assured, their self-determination. One participant reveals that a higher value was placed on education.

"We value education. I think what also contributed to my success is that my father always said to me I [take] after him and I am a girl of determination. So, whenever I found myself in a difficult situation I would remind myself that I am a girl of determination, so I have to push on until I succeed…". (P 3)

The father therefore nurtured the participant's self-esteem. The father also unconsciously built the strong foundation of self-belief and thereby reversed cultural practices that render the girl child inferior to the boy child. This participant reveals that she was responsive and held the belief in her self-worth her throughout her career. The following can illustrate this:

"My father used to tell me that when he was doing his [Junior Certificate] and his Matric, he used to get first class. Even when he was training for teaching he used to get first class. That really motivated me: the fact that I had taken after him and not my elder brother, because when we were still

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at school my brother used to get better grades than myself. My father used to say, 'No, you are the one'. That motivated me to do well in school and at university". (P 3).

Additionally, an overwhelming majority of the participants achieved doctorates, achieving well beyond the first class passes achieved by their fathers and siblings. One participant did not only graduate to become the principal her parents wished for, she also completed her doctoral studies cum laude at a German university. She stated:

"When I was at the JZZ University, a campus principal's position came up and I applied. From childhood I had always wanted to be a principal of something".
"It was very interesting, because when I grew up I was told that whenever an adult asked me what I wanted to be, I [must say] I wanted to be a doctor or I wanted to be a principal. The principal thing came with the experience of my father being a principal, and the fact that I did not like how the community treated him. So for me it was like if I became the principal I would fight his battles". (P 2*)*

The above extract reinforces the impact of the father's personal and professional standing in their village as a school principal. This academic leadership role was considered an unfair burden, given the daughters remarks. This participant (P 2) achieved beyond a 'double header', and became a principal of a bigger school, teaching more advanced subjects, and handling more responsibilities. She was not only a principal, but an academic PhD holder.

As a result, these participants were raised in environments in which their fathers were involved at high-level decision-making echelons. These indicators suggest that a defining feature of these parents' occupations is that they were all professionals. Furthermore, this could contribute to the cultural milieu within which

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the participants grew up during their formative years. The emerging pattern from both the mothers' and fathers' listed occupations is a common feature in their early lives that were additionally characterised by an extraordinary presence of education and a culture of success.

An analysis of the participants' transcripts reveals patterns that point to the fact that fathers were not only present, but also successful role-players, providing a positive influence in their daughters' future careers.

From the above data, several facets emerge out of the father-daughter relationship and these include the expectation of above-average and high achievement, the important role of formal education, the family's social standing in the community. This means that the fathers built significant legacies for their families, which is evident in the premium that they placed on education.

4.1.4 Early schooling

All of the participants received preliminary formal schooling, a historic entity which is designed to instruct and teach children from approximately age five. The schools systematically prepare scholars through discipline and age-appropriate tuition up to pre-university entrance.

All of the participants received their education within close proximity of their villages and were fortunate to experience their parents' daily monitoring and supervision. Most of the schooling system was closely linked to the missionary values. The public schools augmented the religious foundations already developed in their different churches and with formal and informal religious advice received from parents or guardians. One of the participants declared that both of her parents already had achieved university degrees by the time she commenced formal education.

4.1.5 Cultural: Religion and spirituality

All the participants reflected positively on the role that religion plays in their daily lives, providing them with spiritual guidance. More specifically, they revealed the importance of Christianity in their lives.

The data analysis shows that all participants are practicing Christians, which has significantly shaped their spirituality. Most of the participants are Anglican Church members.Only one participant was a Presbyterian. One participant declared the following regarding her spirituality:

"I think what I have not mentioned here is how my Christian beliefs have helped to ground me and sustain me throughout the years, especially at times that were difficult in my life… the church is going to provide such protection. My friends at the university always said to me I'm a church fanatic, if I'm not doing research I am at church. I have this strong belief that I have been protected, and that I have been blessed in a very strange way". (P 1)

In the vein, another participant stated:

"When I'm battling with a problem, especially professionally, and I try this, and I try that, it gets to as point where I say to God, 'You know what Lord, I think this calls for your divine intervention now'. …'Lord give me a sign that you are aware of what is happening in my life, just a sign', and I promise you that week I did get a sign. I'm not a prophet and I'm not a person that is highly spiritual, but I have this conviction, this faith in believing in God that is very strong". (P 1)

Another participant mentioned her sustained and seemingly never-ending faith in God, which emanates from her family. She mentioned applying the same Christian principles to her own adult life. These fundamental Christian values helped her to raise her children following her divorce. She stated that her

strong beliefs and subsequent success led her to believe that she has been blessed in a "strange" way. In relation to spirituality, she highlighted that God would without fail intervene and provide answers when she needed those the most.

"I have this strong belief that if we ask God to help us, we will survive. The participant's spirituality is her all-round anchor". (P 1)

Another participant concurred:

"God gave me exactly what I asked for. I used to tell my children that I was so blessed, God has given me everything that I had ever wanted; from husband, to children, to friends, and I am aware that he can take it any time He feels like it. I pray. I always tell my children that praying is everything". (P 7)

All participants indicated that religion played an important role in their lives. They mentioned that it was a key factor that is rooted in their childhood and has shaped their careers and professional paths. One participant stated:

"Edendale has a very strong missionary influence, for instance our home, as I said earlier, was a Methodist manse. My mother comes from a strong Methodist tradition, but I am Anglican, although I did my Sunday school at the Methodist church. My father and his siblings studied at St Chad's Mission, and they all became teachers. That is why my father was against us training and becoming teachers. When they finished, none of them wanted to see the door of the church, because they had been servers and knew all the Anglican traditions". (P 5)

The above statement confirms the deeper-rooted influence of the missionaries in the participants' spiritual and religious lives. The data shows that there is evidently a strong Anglican and Methodist presence in the participants' neighbourhoods.

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The following statement highlights a participants' social and familial parameters:

"In terms of our socialisation, religiously, because we were Anglican, it was again a matter of thinking that the mainstream churches are better than others. The Anglican church had educated people, people who were well to do, and it was a whole family. My grandparents were very active in church, and we had this big mission house with a big veranda, so you find yourself there all the time. My grandmother was a Damara, and my grandfather was Xhosa, and I was Zulu, so I had all the worlds fused in me". (P 7)

In addition, this participant declared her spiritual home to be Anglican. In the neighbourhoods where she grew up, there was an understanding, which seemed to imply that educated people were from the Anglican Church as compared to other non-mainstream churches. The participant also alludes to the richness of the heritage as she experienced diverse cultural backgrounds, which informed her upbringing. She counts her cultural influences to include two South African cultures as well as the neighbouring South West African or Namibian culture.

4.1.6   Socio-cultural commentary

An analysis of the participants' interviews reports of childhoods that were lived in the presence of both parents, in some cases aunts and grandparents. These participants had opportunities to formulate healthy relationships with their parents and caregivers. The ancestral linkage cannot be questioned, the cultural context of the village is clearly different to the urban birthplace of one participant.

Patriarchal tendencies and practices were observed in the home, villages, as well as in the missionary schools. However, strong matriarchal values were equally embedded through the role-modelling practices that seemed to have positive career-related benefits. Educated parents did not only raise the participants, but one of the participant's parents were university graduates. The value of education was consequently modelled through the parents' own successful lives.

Although the participants' economic circumstances were not specifically addressed, one participant voluntarily indicated how education could turn one's life around, given the prevalent poverty levels that were duly observed in her village. The participant's life and academic journey commenced within a well-grounded family and social context that clearly defined and modelled strong spiritual values. As illustrated above, the participants' spirituality was within the framework of spiritualty from the Anglican, Methodist, or Presbyterian denominations. Of importance for this study, was that Christianity emerged from the missionary schooling culture. Participants mentioned that religion was a key factor that was rooted in their childhoods and shaped their careers and professional paths. The results suggest that these participants were deeply rooted by the influence of missionaries in their spiritual and religious lives. Participants also alluded to the rich heritage and diverse cultural backgrounds that informed their upbringing.
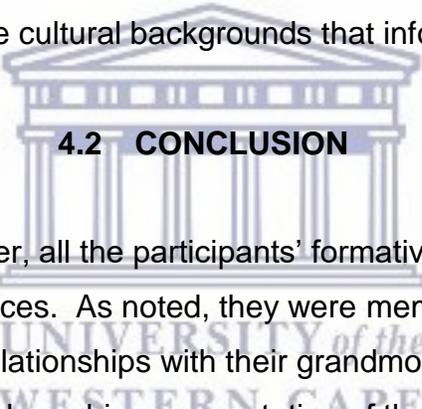
4.2   CONCLUSION

As described in this chapter, all the participants' formative years were made up of diverse and rich experiences. As noted, they were members of family networks that included family relationships with their grandmothers and aunts. The researcher also provided graphic representation of the participants' places of residence where they spent their formative years; these were of ancestral origin. It is important to note that while all participants grew up in small villages, each of their experiences were unique. Additionally, their rich language experiences of multilingualism positioned them for the world of work, which will be shown later (Chapter 6). A further important factor that also shaped their identity was that of the intensive role that religion played in their lives, namely Christianity. The latter being rooted in the missionary educational experience.

CHAPTER 5
CAREER PATHS OF PROFESSIONAL PRACTITIONERS

5 INTRODUCTION

The aim of this chapter is to outline the participants' perceptions of their early working lives, which includes their education and training experiences in higher education, as both students and educators. With reference to the latter, the chapter outlines their early career paths as educators, then as administrators at senior executive levels in universities. The chapter concludes by describing how, through a combination of experiences in their early working lives, the participants were inspired to apply for the highest-level position of VC at various universities. This chapter is divided into four sections. The participants' higher education experiences are described, followed by their career paths, and then their entry into senior-level administration practices in HEIs. With regard to the latter, the participants are exposed to the broader higher education system, which places them, as professional practitioners, in positions to become familiar with higher education on a broader institutional level, and in certain instances, a wider systems' level. A combination of the participants' student and working life experiences stimulates their personal and social ambition to apply for and enter the process of recruitment for the most senior position at the universities.

5.1 HIGHER EDUCATION EXPERIENCES AS STUDENTS

From the data, it is evident that the participants' student experiences in universities and colleges were very different. Each of them charted different educational paths, tied to their choices of professional careers. In this regard, they pursued formal university training, registering for various professional degree programmes. In addition to this, they complemented their formal training by taking professional courses and undergoing training both nationally and internationally. In the following

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section, the formal academic-educational, continuing education, and international training experiences will be described in an attempt to show the diversity of the participants' higher education experiences and their induction into scholarly activities. Their academic journeys will now be presented.

The data analysis reveals that with the exception of one of the participants whose parents were both university graduates, the participants were primarily first-generation university students. In other words, they were educational pioneers in their families, which meant that they had to chart their own career paths. It is important to note that they were pioneers, considering that their formative early life experiences were mainly rural, as outlined in Chapter 4.

Below are short statements by the participants regarding their undergraduate education and training experiences:

P1 stated:

"I suppose, as such, the school issue was always a very important part of our lives. It was not negotiable, it was almost taken as a rule that we shall all go to school and we shall all finish matric. I went to school in a small town called Elliot, because that's where my mom was working at the time as a professional nurse. I completed my matric at Healdton High School, after which I went to Lovedale to pursue a teaching diploma. After that I taught for about nine years in various schools in the Alice and King William's Town areas, before I joined Fort Hare University as a junior lecturer in 1997. The move to academi[a] was an interesting one because after teaching for nine years, I went back to study further. I wanted to do a Bachelor of Science degree fulltime, after which I was invited to study for an honours degree by my professor in geography. I was doing physical geography, specialising in meteorology and geomorphology. During the course of my honours program, my professor, Prof X, invited me to apply for a junior lecturer position".

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The parental influence to attend school and persist to a point of success was not negotiable. This participant's foundation propelled her to greater academic heights, which caught her university teachers' attention, hence, her invitation to join the teaching staff.

P 2 had a slightly different experience.

"I went to Setotoloane High School, which was an Afrikaans-medium school from 1972-1975. That was a very good period because one was away from home, you were making your own decisions, when you have a problem there's not time to call mom, there were not even telephones, and you would have to catch a taxi or bus to go home. What I liked about the school was that it was a combined high school and teacher education institution. It started to sort of brush [up] my Afrikaans, that's why I majored in Afrikaans and Dutch when I was at university". (P 2)

P 2 continues:

I did my undergraduate Bachelor of Arts (BA): University Education Diploma at the University of the North and I did my Bachelor of Education (B Ed) and afterwards I left to start working as a teacher in Lebuwakgomo. From Lebuwakgomo I started teaching in Daveyton. In 1994 I applied for a scholarship, that's when I went to the United States. I got admitted in two universities, so I started at Boston University, then in December after realising that I was also admitted at Columbia University in New York, I decided to leave Boston, and it was a small city. So I left and went to New York, the Big Apple, that's where I did two Master's degrees, an Master in Arts and a Masters in Education and my doctorate in education at Columbia College". (P 2)

P 2's data indicates that her grounding in Afrikaans and Dutch all the way to University. The irony was that the subjects that she majored with were not available in both universities. The apartheid-based education prepared her well for her post-graduate studies up to doctoral level.

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P 3 describes her experience as follows:

"We were always talking about education, and as a result when I passed matric, I knew that the next step was to go to university, there was no question of going to work or just doing something else…. I think what also contributed to my success is that my father always [said] to me I have taken after him, and that I am a girl of determination. So whenever I found myself in a difficult situation I would remind myself that I am a girl of determination, so I have to push on until I succeed. My father used to tell me that when he was doing his JC he used to get first class, even when he was training for teaching he used to get first class. I used to ask myself why he said I had taken after him and not my elder brother, because when we were still at school my bother used to get better grades than myself, but my mother used to say no, you are the one. That really motivated me to do well in school and at university.

From Shawbury he went to Clerkbury, so again we stayed in the kind of same environment. We would go home to Lusikisiki maybe for two weeks in December because he had to come back early for admissions. Because we did not attend school in our own village, we did not know the kids in the village, we had come home for a short period. So we only played with the kids in the close by neighbourhood. From there my father went to Sigcawu Training College as a Rector, so again, it was the same kind of environment". (P3)

P 3's extrinsic motivation is undoubted. The father considered her to be a "girl of determination". She subsequently did not disappoint her father and became the success of the family. The powerful parental influence also assisted her in grounding with all the siblings. Unlike the other participants they grew and attended school where the father worked as a Rector of a College.

P 4 described her experience*:*

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"I was lucky because I went to a very good school, the Polela Institution, which was founded by the Presbyterian Church, my church of orientation. They really gave us a holistic view of life, because the Christian doctrine was fundamental, hard work was a critical thing, and if you had talent, you were able to use it. When we came in we were grouped, those who were ready to go to the next level were taken to the next level, for instance, I never did Form 1, and we jumped.

There was this entry exam, which they used to divide us into three groups, A. B. C. A would do mathematics and science; I was fortunate in that I fell in that group. One of my issues of resilience was that we knew that if you we in the A group you had to pass. B was the mediocre group and C was doing geography and all those general things. What was interesting, my dad was working as a clerk, he said to me, "My child, I understand that you want to do nursing, but I would advise that you do a teacher's course first. I have seen a lot of people coming to King Edward and dropping out and I would hate to leave you without as profession". So out of that parental guidance, I ended up doing a teacher's course but because my heart was in nursing, in my last year I was applying for nursing, that's why I ended up at King Edward, where I trained as a nurse".

P 4 continues:

"Most people in my environment were teachers, I just wanted to explore an unknown field, I therefore chose to do Nursing. When we completed nursing, that time as black people, we did not have access to go and do a degree, so you would do all these diplomas, after the general nursing diploma you would do the midwifery, after midwifery, you would then decide to specialise. I was lucky in that I got a scholarship to go to the University of Natal, where we were given a full scholarship to do nursing education. The nursing education [course] opened doors for all of us, people were lucky to have gone to the University of Natal because we had inputs from different faculties, for instance psychology was taught by a psychologist, sociology was taught by Fatima Meer, so people were very progressive, Anatomy was

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taught by a medical doctor, Physiology was taught by a specialist in physiology". (P 4)

P 4's academic paths can be traced back to her parents' influence, especially that of her father. Her initial registration as a teacher was encouraged by her father who worked as a clerk in the same hospital.

P 5 describes her experience as follows:

: *"I attended pre-primary school in Nichols, and primary school in Edendale Primary School. I did my secondary schooling at Nxamalala Secondary and high school in Amanzimtoti. I then went to the University of Zululand, where I did my degree and honours degree. I did my masters at the University of Natal. I did my PhD in Westoff Eleanor in Chicago. I did other things in-between, I had a stint Birmingham in adult education, I had a stint at the University of Southampton in adult education and leadership development, I had a stint at the University of California, I had a stint at the University of Manchester, I had a stint at Western Michigan for a year doing a postgraduate diploma in management of social welfare agencies. I have a social work background, my first degree was in social work". (P 5)*

This participant's strong foundation was grounded in her village. Subsequently her experiences were steeped in the social discipline in a local as well as an international arena.

P 6 describes her experience as follows:

"In the early years of my career, I taught at home and in Botswana. I graduated with a BA from the University of the North in 1971. I then completed a university education diploma. In 1979 I completed a Masters in Education (M Ed) degree in counselling psychology at Tufts University in the USA, and in 1987 I was awarded a PhD in education (guidance and counselling) at Rhodes University". (P 6)

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The participant started her earlier education within her neighbourhood, and she started her teaching career the neighbouring country of Botswana. She chose the US to complete her qualifications up to a master's degree, and was then awarded her doctorate in South Africa.

P 7 describes her academic career as follows:

"In terms of my academic career, like all other black individuals, I was schooled at my grandfather's mission school, an Anglican school. There were only two ethnic groups in the Northern Cape that were usually accommodated in such schools, the Xhosas and the Tswanas, and I belonged to the Xhosa group. It is strange how ethnicity played a role in defining our identities. The second thing was that amount of learning that could be done wherever a space is provided and there is a motivated teacher in front of you, where you could see in some cases sub A up to standard 6 all in one big class, and the amount of noises, others doing mathematics, others doing geography, that cacophony of sounds. Whilst the child nowadays has all the necessary tools to make learning possible, they are always complaining about noise, with us it was that environment that made us focus and block out all the noise. In hindsight when I look back, even geniuses were detected amongst such an [dis]organised noise".

P 7 further stated:

"In higher education when I did my undergraduate course, again I always strived to be the best. I think I had a very sharp mind in the sense that even if we were given three hours to complete a paper, I would get out of the exam room before the two hours had lapsed, having answered all the questions. I did not have this thing of being confused at the last minute. What helped me was that I am insomniac by nature; I don't sleep much, three hours is enough for me. My mother took me to the doctors for this, she was told it is insomnia and I used it to my advantage. I loved reading and I loved the smell of books and I loved writing. I was also a very good debater. I never thought about clothing because we did not have them, like

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all the other people, but I knew that I had to pass. When I passed matric I was sent to Merrymouth. I had this rebelliousness in me, a sense of justice but I also said to myself, I have to succeed. I did my BA Ed, B Ed and M Ed; I did all of them in three years".

P 7 had the good fortune to commence her schooling within her grandfather's Anglican mission school. She used her insomnia to her advantage, and she achieved well in all her academic endeavours. She obtained her masters and doctoral qualifications in the USA.

P 8's experiences are drawn from her biography:

"P 8's political awakening came at a very young age. Her sister was expelled from high school after she demonstrated against the celebrations of South Africa's becoming a Republic in 1961. P 8 also remembers her parents discussing her uncle's detention under the 90-day detention clause.

She attended the G. H. Frantz Secondary School, but in January 1962, she left for Bethesda Normal School, a boarding school which was part of the Bethesda Teachers Training College. In 1964, she moved to Setotolwane High School for her matriculation, where she was one of only two girls in her class.

On completion of her schooling in 1966, in 1967, P 8 enrolled for pre-medical courses at the University of the North. In 1968, she was accepted into the University of Natal's Medical School, then the only institution that allowed black students to enrol without prior permission from the government. Her meagre financial resources meant that she was forced to borrow money to travel to the Natal Medical School (now the Nelson Rolihlahla Mandela Medical School).

P 8 won the 1968 South African Jewish Women's Association Scholarship and the Sir Ernest Oppenheimer Bursary, worth about R150 annually, for the balance of her years at medical school. This helped finance her studies at medical school."

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The participant was introduced to politics obliquely. The South African Police noted her attendance of the South African celebration and reportedly detained her sister. P 8 studied in her own village and subsequently completed her pre-medical courses at the University of the North. The Sir Ernest Oppenheimer Bursary funded the completion of her studies.

The study participants were registered at a range of HEIs for their undergraduate training, and these were situated in diverse geographical locations. Four of the participants initially enrolled for undergraduate bachelor's degrees in education, the arts, and health. Three participants registered and enrolled for education diplomas and another participant enrolled and completed a Postgraduate Diploma in Tropical Hygiene. Six of the participants undertook their degree and diploma programmes at historically black universities. For example, one participant undertook a teacher-training programme at Lovedale College, University of Fort Hare; a second participant completed a B Ed at the University of the North; while one pursued an education/psychology/nursing degree at the University of Zululand, and another participant read for a liberal arts degree at a historically white university (see Appendix). In the case of two of the participants, their undergraduate education was pursued at a historically white university, where the necessary permits were obtained. The permits to study at historically white institutions (HWIs) will be outlined later.

From the data it is evident that the participants had diverse higher education/university/college qualifications. What is interesting is that with the exception of one of the participants who trained as a medical doctor, several of the participants' training was gained through service-related professions, which include professions such as teaching, nursing, psychology, and social work. This indicates something about gender relations (as outlined in Chapter 2) insofar as women appear to be channelled into professions that comprise a service or nurturing aspect. What is of interest, is that the participants were classified as

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black, which limited their opportunities in terms of choosing careers outside of these professions.

In responding to the question regarding their training experiences under apartheid, one of the participants described her experience during her nursing training:

"When we completed nursing, that time as black people we did not access, or go to degrees, so you would do all these diplomas, after the general nursing diploma you would do the midwifery; you would then decide to specialise". (P 4)

A second participant said:

"My father and his siblings studied at St Chad's Mission, and they all became teachers. That is why my father was against us training and becoming teachers".
(P 5)

When we analyse the data in relation to their educational experiences at the historically black colleges/institutions, one of the significant factors that is apparent is that all the participants received their training and acquired their knowledge base during a period when apartheid policies and practices were at their most concentrated form in the South African college and university systems. Of interest for this study, is the environment under which the participants undertook their education. Several factors emerge from the data. P 6 stated:

"Black persons did not do degrees, but mainly diplomas". (P 6)

These diplomas were qualifications for the service professions such as teaching, nursing, and social work. Therefore, apartheid policies had determined the type of knowledge and training that black students could access compared to what educational opportunities white students could access in South Africa at the time.

From the above statements, it is apparent the study participants underwent their university/college training in an environment that was strongly regimented in terms of apartheid values and norms. Effectively, all the participants launched their careers by initially enrolling at universities that were strictly designated for the black social category.

It is important to note that given the political and social framework of the apartheid administration, there were constraints in terms of enrolment at historically white universities in South Africa. The participants stated that they were initially unable to access HWIs, given their racial classification. The racial and ethnic segregation also meant, for example, that isiXhosa speaking students could not study at a Zulu university. It is worth noting that the ethnic grouping was equally strong in the 1950s, a trend that persisted into the character and complexion of African townships.

In probing for the participants' experiences, all the participants mentioned the constraints that they experienced when they were students. As outlined above, several of the participants mentioned limits on their individual freedoms when they were at these institutions, more specifically, one participant accepted the challenges regarding registration and acceptance at a former white institution. In this participant's experience, an application had to be made for a special permit to access the historically white university on a daily basis. A special ministerial approval was non-negotiable for black students to attend historically white institutions. In light of this rule, all students who had been classified as black, Coloured, and Indian were required to get special ministerial permission from the government. The permission to register was granted on the basis of the course of study only being offered at the designated white university.

On completion of their undergraduate diplomas/degrees, the participants were encouraged and motivated to undertake post-graduate education. The following brief statements illustrate some of the participants' experiences:

"I got an A+ for my masters and my lectures; all my professors said, and 'Please you have to do your Doctorate'". (P 7)

"My friends at university always said to me … if I'm not doing research I'm in church". (P 1)

"I was initially trained as a medical practitioner and subsequently earned an economics and another doctoral degree in anthropology". (P 8)

While four of the participants completed their post-graduate degrees in the USA, two registered in the United Kingdom, one participant studied at a German university, and another participant studied at a South African institution. It is worthwhile to note that the context surrounding their choice of institutions beyond the confines of South Africa, was because they were awarded scholarships to complete their training. In the case of one of the participants, she had been awarded a Fulbright scholarship from the United States Aid Agency and thus completed her doctoral studies at Harvard University:

"During the 1980's I was one of the first black South African woman to be awarded a Fulbright scholarship to the United States of America, where I subsequently obtained a PhD from Harvard". (P 5)

A further two participants, received scholarships from an American philanthropic organisation; one of the participants stated:

"I did my PhD at X University in Chicago. I did other things in between". (P 5)

Two other participants completed their doctoral studies at the University of Columbia, in the USA, and at Michigan, in the USA respectively.

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Another participant received a scholarship from the German Aid Agency and completed a doctoral degree in philosophy at a German university; this participant pursued both her graduate and her under-graduate studies in Germany:

"My background in psychology does help with leadership, because you understand people. I did my degree, [my] honours, masters and PhD in Germany".
(P 3)

From the above, it is apparent that several of the participants were able to pursue their degrees with philanthropic assistance from external agencies. Similarly, another participant trained at master's level as a nurse at a college in Liverpool in the United Kingdom.

The participants successfully completed their post-graduate qualifications including their masters and doctoral degrees.

As revealed by the data, the participants seemed to prefer to pursue some of their post-graduate degrees in foreign countries such as the United Kingdom, Germany, Canada, and the United States of America. On the basis of the limitations that black people experienced under apartheid in terms of freedom of movement, and by analysing the data, it would appear that the participants felt more comfortable in the international settings.

5.2   CONTINUING EDUCATIONAL AND PROFESSIONAL EXPERIENCES

The participants' continued professional experiences included international travel and exposure. One of the participants stated:

"I had a stint in adult education. I had another stint at the X University for adult education and leadership development … a post-graduate diploma in management at social welfare agencies". (P 5)

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Another participant mentioned that she had attended Benmore College, Pennsylvania in the USA and completed three continuing education courses at Sydney University of Technology, as well as Women in Leadership courses as part of the Higher Education Research South Africa Programme.

A further participant stated that she kept abreast of developments in her field by doing a short course in health training; whist another participant cited adult education courses, and some in leadership development undertaken at the University of Southampton.

Another participant highlighted that her continuing education experiences had provided further international exposure to ideas related to management at an executive level in institutions.

From the above statements, we are privy to the participants' direct experiences of the international institutions that they attended. In all instances, the participants made mention of the fact that the professional exposure assisted them, and one participant stated that this exposure helped them "in materially understanding, appreciating, and comparing the international scholarly dynamics to their home institutions".

It was revealed that through their exposure to these continuing education courses that they had "learnt to appreciate different academic world views, which include different cultures and ethnic neighbourhoods". In this respect, the exposure meant that they that had encounters and exchanges with individuals from different backgrounds and experiences, which opened up their worldviews, creating fellowship. Their international interaction reflects their broad global educational exposure.

When analysing this aspect of the data, the researcher realised that the participants' worldviews were much wider than would have been had the participants only been exposed to institutions that apartheid gave them access to. Thus, the participants were able to create and form scholarly networks with individuals who shared similar interests, across disciplines. Essential academic as well as personal networks across disciplines and professions were also developed during the participants' career-related international travels.

An analysis of the participants' data reveals that all of them attended international academic exchanges, which consisted of short courses that were custom-made to enhance their leadership skills. Their travels exposed the participants to a variety of problem-solving skills as well as leadership development opportunities. They reported that this international exposure was important to them because it positively influenced their subsequent academic careers, and increased their appetite to climb the leadership ladder in higher education.

"I was then fortunate to get a Kellogg's Foundation scholarship to spend time in the Michigan State, looking at health personnel education, with a focus on community-based health education and learning". (P 3)

Another participant emphasised that the international exchanges were focused on working in American institutions such as the ACE, as a fellow within an exchange programme on leadership. Another participant's exposure included a woman in leadership programme, which was funded by the Carnegie Foundation:

"We had an exchange programme that brought Australian women who were senior executives to South Africa and vice versa. I led the South African team". (P 1)

The above statements reveal that the participants played pertinent leadership roles in groups of senior women at international academic institutions. It further indicates

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that they received scholarships to pursue a continuing education in their related studies. It elaborates on the significance of being exposed to international institutions, namely the socialisation and induction into a university culture. This signifies that these leaders received local sponsorship and support from those who believed in them as talented emerging leaders.

The data presented above points to black women who launched their academic experiences from their alma maters that were historically black and disadvantaged institutions in character. Their foundation of early schooling, which was racially discriminatory under the apartheid regime was similar. The participants subsequently equipped themselves by obtaining under-graduate and post-graduate qualifications, which included doctoral qualifications. They all had opportunities to travel internationally to enhance their discipline-specific studies or leadership skills.

The courses they attended were varied. The content of the courses covered topics that ranged from leadership skills for women in senior executive positions inside universities to the administration of higher education systems. Additionally, the participants were exposed to non-formal courses and adult education and training. What is important for this study, is that the participants completed intensive courses in higher education management that helped them to acquire the competencies necessary to lead a university. In this regard, several of the participants embarked on courses that skilled them in areas where they did not have comprehensive training, one such example being the financial management and accounting competency.

5.3 CAREER PATHS IN HIGHER EDUCATION INSTITUTIONS

From the data, it is evident that the participants' career paths were very different. Each of them charted different career courses. In this regard, their careers ranged

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from being inter alia, teachers, nurses, medical doctors, and social workers. Their career paths will now be presented.

The data gathered indicates that each participant followed a unique path. Each participant's specific career path, expanding on the nuances of their journeys, is presented hereunder.

5.3.1   Participant 1

P 1 reports that she taught for nine years in various high schools in the Eastern Cape. The participant subsequently joined the University of Fort Hare as a junior lecturer. She stated:

"I then continued to teach, but because of the unrest in schools, I then thought that a university might be a better place where I could be more productive. I then resuscitated the invitation from Professor X who was still keen to have me join the academic staff". (P 1)

The above statement indicates that the participant's initial point of entry into the university was through teaching. The participant revealed that after teaching for almost a decade in different high schools within her province, a positive link with a former professor resulted in her being invited to join the academic staff. She states:

"I volunteered to assist university students from disadvantaged backgrounds, assisting with orientation programmes as well as preparing them for their life at university". (P 1)

This participant also stated:

"I also had a personal academic improvement and progression plan which made me register for doctoral studies upon an invitation". (P 1)

The professor invited her to participate in his research team within the Water Research Council. She accepted the invitation and revealed how this had provided an interesting opportunity and in fact generated intellectual interest. Following this she commenced with her studies upon being granted sabbatical leave. The doctoral studies programme was pursued in a different province, which had more universities than the Eastern Cape. During this period, a DVC's position in student affairs was advertised at a neighbouring institution in the same province in which she was studying. She states:

"I went through all the steps of the application process and was successful". (P 1)

It seems as though this was a window of opportunity for the participant. On application and through due process, she became the successful candidate.

''That opened a path for me, because that exposed me to harsher realities that I probably knew from birth as a black South African woman during the apartheid years … I also became aware that there were not many black women in higher education in South Africa, even at that stage.''(P1).

This participant raised a number of important issues. The original purpose of settling in the province was to complete her doctoral studies, following her supervisor identifying the participant's talent. In a similar vein, she further mentions that "a different person also pointed to the talent and skills gathered while working with first year students". She states that when she was appointed, she was surprised by the "glaring absence of senior black women in higher education". Given the accumulation of experience and abilities gathered, this participant was identified by the Minister of Education who considered the participant's unique abilities capable of guiding further thinking regarding the reformation of higher education, given the apartheid legacy. The participant thus became a Special Advisor appointed by the Minister of Education.

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''This again taught me a number of things. First of all, to look at the system of higher education at a national level rather than from an institutional point of view, taught me the interconnectedness of the policy framework and how it impacted on the HEIs. So it was one of the experiences that made me to go further in my career and gave me courage to do more''. (P 1)

The above statement refers to the life-changing experiences and lessons that the participant was exposed to. During her period in the Minister of Education's office, she mentioned how she appreciated the higher education system and explained how the different provincial systems linked in to the national system. When probed, the participant stated that she was given the opportunity to learn about the complexities of the national system of higher education. As outlined earlier, the education system was undergoing reform that included national conversations that would lead to crafting strategies in ways that maintained social justice.

The participant stated that "after spending a year or two I subsequently returned to the institution where I had initially worked". The period coincided with the era of institutional mergers by the same Minister of Education under whom she had worked as one of his special advisors. The South African Higher Education mergers entailed rearranging the shape and size of HEIs. This participant further mentioned that the institution that she worked for had merged with its sister institution in the same province; these institutions were respectively a historically white and historically black institution. She stated that an interim leadership team was established to develop the new institutional arrangements for the merged institution. It was at this point that she was seconded to take up the DVC's position for Institutional Support of the merged entity. The vacancy for the VCs position was advertised in due course.

5.3.2 Participant 2

The second participant started her career as a teacher in Limpopo, her birthplace. The participant reported that she had applied and was successful in obtaining a

junior lecturer's position at an institution in another province. She later received two scholarships that subsidised her tuition and accommodation an institution in New York where she completed both her masters and doctoral studies in education and the arts.

The participant reports that upon her return from her postgraduate study experience, she was offered an Acting HoD position at her alma mater. The participant also reported that she was requested to co-ordinate gender studies at the university. The participant's line manager went on sabbatical leave to complete his PhD. The following paragraph explains the unique relationship expressed from the participants' point of view:

''When my boss went to do his PhD, and I was the Acting HoD, it was an interesting dimension of my career. He always made sure that he was in the office. As much as I was Acting HoD, he was always there in soul and in body. I sensed, felt, and experienced the bias and the lack of trust, whether it was a matter of 'you already have your PhD, or I don't trust you because you are a woman, or when I come back I might not find my position'… It was very difficult, and I don't think I learnt anything from him in terms of leaving me with the office to struggle, to make my own decisions, to ask questions. It was not necessary to ask questions, as he was always present''. (P 2)

The statement above signals the challenging relationship, which the participant seemed to have with her superior who did not take the sabbatical leave due to him, however, both opportunities and challenges emerged when the senior-level staff member finally went on leave. From the above, it is possible to observe possible patriarchal tendencies.

The participant indicated that she could not provide a single reason for the line manager's behaviour. The behavioural dynamics as they presented themselves

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could be attributed to gender-related aspects, which included a lack of trust, as was evident in him not physically leaving the office to take up his sabbatical leave.

The next phase of this participant's career included a short period in the South African banking sector as the human resources divisional manager, where she was tasked with funding higher education projects. She stated that she left this position following her acceptance of a similar position with an American-based organisation that had as their main mission and strategic goal the funding of historically disadvantaged universities and the former technikons. The major part of the job entailed visiting all the South African universities, which provided P 2 with an opportunity to understand the dynamics of higher education from a system's level. In addition, P 2 also mentioned that she was exposed to aspects of resource allocation and the types of funding opportunities that international donors could provide for institutions.

5.3.3   Participant 3

The third participant mentioned that her career path developed out of her parent's support. The participant was the middle child and the only daughter, however she followed her older brother's educational path, and she and her siblings studied at Fort Hare University. Both parents were university graduates, but they did not encourage the participant to work after completing her junior degrees, stating that they were "not in a rush for her salary". She continued her studies until she completed her doctorate in Germany, which she obtained cum laude. She then commenced her career in her home province as a senior lecturer and an Acting HoD. Her first line manager encouraged and guided her to publish in educational journals and books.

The second part of her academic path included being the Psychology HoD and then the Dean of the Faculty of Arts in the same institution. P 3 then accepted a position as HoD in the School of Human and Community Development at a

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historically white university. The final journey of her career before accepting the VC position was as DVC in the Research Department. This university was located in a province different to her birthplace, and was historically advantaged institution. The participant stated that she was subsequently approached by two headhunting companies for two different VC positions located in different provinces.

5.3.4   Participant 4

P 4 began her career as a nursing professional. Although she took her parents' advice and completed a teaching course, she subsequently registered for a nursing course:

"Most people in my environment were teachers; I just wanted to explore an unknown field". (P 4)

The move from teaching to nursing signalled the first deviation in her career. She then registered for a number of nursing specialisations, but still worked as a teacher.

She completed her first nursing degree at a university in her home province. Upon receiving a scholarship in 1994, she registered at a university in the United Kingdom for a multidisciplinary master's programme. The first lecturing post that she accepted was with her Alma Mater. She was later promoted to a senior lecturer and later applied for and became a nursing professorship and then accepted an opportunity to commence a multi-disciplinary health programme, sponsored by an international company headquartered in the United States of America. She obtained her doctorate in the United States of America.

The participant also served in the Policy Chief Directorate, dealing with economics and finance, and in the HR Directorate. Her areas of responsibility included a wide range of responsibilities such as medical aid schemes, health facilities planning, and the building of hospitals. When the VC's position was advertised she applied, given her previous knowledge as a council member during her lecturing days.

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5.3.5   Participant 5

Participant 5 is a Social Worker. Besides her love for the profession, she decided to do something other than teaching. Her father was a school principal and his seven siblings were also teachers, as was her mother. She registered at a university in her province and completed all her degrees up to Masters' level.

The vast experience that the participant accumulated within developed countries prepared her for her work in the social welfare agencies.

The participant worked as a senior social worker in a different province at a national entity that had its headquarters in Switzerland. This participant later served as an Associate Dean at her alma mater. She subsequently rose through the ranks as an executive dean and later as the DVC and Head of the College of Humanities.

5.3.6   Participant 6

Participant 6 launched into a teaching career. Her undergraduate courses were accomplished at the same university where she also registered for a post-graduate diploma in education. The university was not based in Gauteng, her province of birth. She completed her Master's degree in Counselling Psychology at a university in the United States of America. She completed her PhD degree in Education, specialising in Guidance and Education at a university in the Eastern Cape Province. This participant later registered and practiced as a Counselling Psychologist.

In the early years of her career, she lectured in South Africa and at the University of Botswana. Botswana is a landlocked country that borders three countries within the African continent, namely South Africa and Namibia.

Participant 6 later rose through the ranks in higher education as a Director of a Careers and Counselling Centre, a DVC in Student Affairs at a third province. She

was the first black woman to accept a Dean of Students' position at a historically white university in another province. She was appointed VC of an institution prior to an announcement of a merger with a significantly larger institution before she moved back to her province of birth as a pro VC.

5.3.7 Participant 7

Participant 7 received her earlier qualifications from a university in the province of her birth. She was accepted at a university in the United States of America for both her Master's and Doctoral qualification. Upon her return, she taught at a historically black university, reportedly the first black woman to teach there. She rose in the ranks when she became an Associate Professor in the Education Faculty. Participant 7 held the interim DVC's position in research, innovation, and technology before applying for the VC's position.

5.3.8 Participant 8

Participant 8 commenced her studies as a pre-medical student at a university in the province of her birth. Upon completion, she registered in an institution in another province where she completed her studies and then she started practicing in another province. She had to solicit special ministerial permission to register for a Diploma in Tropical Hygiene in Public Health because blacks were not allowed to register without the special permission. Prior to 1994, the condition of the approval was that she had to report her arrival as well as her departure at the local police station. She later practiced as a medical doctor in yet another province. P 8 had a distinguished history as being one of the first female student chairpersons at her alma mater. Her earlier career was a balance between her academic life and her political engagement. A typical example of the participant's situational reality was when she was charged for being in possession of banned literature in 1975. The following year she was detained under Section 10 of the Terrorism Act, (Ramphele, 2008).

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She registered and completed her Bachelor of Commerce (B Comm) degree by distance education, which was a shift from her medical profession. She subsequently completed a doctorate in anthropology and received a fellowship at a prestigious university in the United States of America. Her experiences in a black township were written into her doctoral thesis. This thesis was later published as one of her books. She subsequently accepted the position of DVC at a HWI. For South Africa, this was indeed a historical appointment. A black woman was appointed for the very first time at a HWI, after almost a century of its existence.

5.3.9 Summary of the participants' career trajectories

The participants' data draws a picture of career paths that were rich and diverse, with different forms of career progression and development. Their statements are an indication of how their careers were launched from institutions close to their villages. As outlined earlier, the data reveals that they established firm foundations in diverse professions, such as teaching, psychology, and nursing. It is worthwhile noting that in the case of one of the participants' career arcs, that there was a shift from natural science (insofar as she was trained as a medical doctor) to the social sciences, whereby she embarked on a degree in anthropology and economics. Of the eight participants, she is a pioneer, having been the first black woman DVC and subsequently the VC at a HWI. From the data, there are indications to suggest that all the participants acquired certain competencies at different points on their career paths.

A further factor that stands out is that through their exposure to very diverse and different disciplines, including that of the Natural Sciences, meant that they acquired intellectual ideas, which are key to negotiating academia. This placed them in unique positions for their subsequent careers. Some of their career paths were multi-linear and extraordinary. All participants' journeys began in the Apartheid era, and their educational institution and places of residence were situated in racially segregated surroundings. Their subsequent and successful

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movement through their initial professions imbued values upheld by each discipline and their subsequent leadership roles, at national level for some.

5.4   DEPUTY VICE-CHANCELLORS

Six of the eight participants were experienced in senior leadership positions as DVCs of, inter alia, student affairs, academics, institutional support, internal affairs, and research and innovation, whilst two of the participants were subsidiary campus rectors. When probing their experiences at the senior level in institutions, mention was made of the fact they "had an auspicious opportunity to be exposed to the top of the institution". Padilla (2005) explains these phenomena as opportunities to view the entire enterprise from above and understand the interrelations of the various institutional components. In other words, it provides an birds-eye view of the institution. Drawing on the metaphor of helicopter ride, Padilla (2005) relates how, through being in this position one can then develop an overview of the overall leadership challenges, namely the science of decision-making, the power of knowledge, human dynamics of both staff and students, and the fiscal discipline that is essential in keeping the university afloat. The local and international politics in higher education was evident.

Four of the participants acknowledged the importance of gaining experience, and one worked in the Ministry of Education as an advisor, as well as in higher education councils. These types of opportunities allowed some of the participants to have powerful leadership experiences.

"The vibrant debates culminated in the publicised national university mergers in the early 1990s. I was part of a project on the South African Public Higher Education team at the ministerial office". (P 1)

A DVC's rank is a strategic position from which they are able to understand the different aspects of the institution as an overall system, that is, consisting of different sectors, including: HR, such as academic, administrative, professional,

and other types of support staff; the social and demographic student profile, both as residential and distance-level students; and governance structures at the senior level, such as the council, senate and faculty levels. It was further mentioned that being at this elevated level "enables one comprehend the reciprocal relationship at internal and external levels". It was also noted that "one got insight into the various service providers and the ways in which financial aspects operate at the broad institutional level"; it gave a sense of the shape of the institution from a systemic angle, including the role of government in terms of providing subsidies. Fees include the collection of government subsidies flowing in from research ratings per annual fiscal year. Thus, their experiences as DVCs enabled them to become au-fait with universities' institutional operations

"The vibrant debates culminated in the internationally publicised national university mergers in the early 1990s. I was part of a project on the South African Public Higher Education team at the Minister's office". (P 1)

The above emphasises the impact of the complex decisions that ultimately changed the geographic "size and shape" of the entire South African higher education system.

5.4.1 Summary

The university experiences of all eight participants, which included senior administrative and ministerial positions, set them up as women with a leadership edge prior to their applications for the various VC positions. The interview highlights regarding the experiences which ultimately led them to becoming VCs, was covered. The section includes the participants' leadership traits that impressed their respective interviews panels. The following section covers the participants' motivation for applying for the vice-chancellorship as well as their experiences during the recruitment processes.

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5.5   REASONS FOR APPLYING FOR THE VC POSITIONS

The following section presents the reasons why participants applied for the vice-chancellorship position in the HEIs. These include scarcity of women in higher education positions, visionary leadership for the institution, the opportunity to be change and transformation agents, as well as their readiness to lead the HEIs.

5.5.1   Perceptions regarding the low representation of women in senior administrative positions

An analysis of the participant's data indicates that the scarcity of women in senior positions was one of the pertinent reasons that motivated participants to apply for the VC positions. They mentioned a number of other factors that motivated them to apply for their respective positions. One participant indicated that "the operational gender dynamics" was a key motivating factor. Another participant stated that her brothers served as constant "sounding boards" and as informal mentors. Other participants made the following statements:

"I think having grown up with brothers and no sister, most of the time I don't see myself as a woman".(P 3)

"I even forget that because I grew up spending a lot of time with my father and my brothers. So when I am in a meeting, and I am the only woman in the Executive but I do not think about that. Throughout my career, I have never made being a woman as an issue, even when I was at University CRA; it was never an issue for me. The woman thing for me comes secondary. Before this, I have never applied for a VC position even though I have had people just nudging me to apply". (P 3).

The data indicates that one participant applied to the institution that she is currently heading, following her brother's advice.

One participant stated that she had been approached by three South African institutions, which headhunted her over a period of three years. Two of the institutions approached her in the same month for the vice-chancellorship position. Another motivating factor was the geographical location of the provinces that differed in scope and complexity to what they were used to. The following extract from one participant states:

"The scarcity of women made me apply, it's a national conviction". (*P 2*)
The same participant articulated the sentiment made by Mabokela (2000, 2002), stating:
"'It is also a national imperative given the leadership crisis when it comes to women in South Africa'" (P 2, citing Mabokela, 2000; 2002)

As a result, this narrative relates the motivating factors to apply for vice-chancellorship positions, which includes the scarcity of women in positions of power in HEIs.

5.5.2 Perceptions of the need for visionary leadership in the institution

An analysis of the participant's data reveals that some of the participants were motivated to apply for the VC positions due to the institution's visionary leadership. The participants reported they had a 'grand plan' and promotion to vice-chancellorship was a situational phenomenon in their careers. One participant stated:

"I think it was just a matter of progression. If you look at my career, it started from way at the bottom … I have never doubted myself as a woman, and that goes for other women as well. I never doubted that any woman could do it. I have never seen a woman as a lesser person than a man. … I think I took off from a position that said 'You have what it takes, you have the qualifications and you have everything that can get you into a position, whether you are a woman or a man'. So my gender was not an issue for me… For a very long time, if you look at my progress, I have been working with males, even at institution XNM, I was the only woman. Maybe

it took away the sense that as a woman I will not be able to do it. It did not come consciously; it just came naturally". (P 6)

Further data highlights that the participant's intention or motivation to apply for the VC position was inextricably linked to her childhood dream of being a school principal. The challenges that the participant faced did not derail her from her path to realise her goal. She reported that being multi-lingual was an advantage that served her well. She stated:

"When I was 13 years of age, I always admired the principal of my school, and I said to my mother, when I grow up I want to be a principal, and she would laugh. That is why I never tried jobs in the corporate world, I would never see myself subservient to … I remember when I was appointed at institution XIM as the first black female DVC to get into higher education in the technikon sector, they said to me I am from a traditional university, I was at XMH. I was scared but at the same time, this was a challenge for me. I said to them, 'if it is learnable, it is doable', and that has been my mantra ever since… They were all white males. They were brilliant and they knew this technikon philosophy. They were fine on the surface. I am not sure whether it was because I never gave them the impression that I was scared of them. The second advantage I had was that I was multi-lingual that opens up people to you, the same with students. If I don't believe in something, I will tell you". (P 7)

Some participants reported that they wanted to rescue or save their institutions. This is evident in the following two statements:

"*I had an assessment that the institution in my observation was in pain and limping".* (P 5)

"*My sentiments were in fact; institutions elsewhere were crumbling to ashes despite efforts to resuscitate [them]*". (P 1)

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These statements are from an insider's perspective regarding the national status of universities. Administrators, rather than VCs, were often stationed at some universities with no input or non-negotiable terms from the ministerial offices, and they were expected to conduct the day-to-day business of the institution.

The participants expressed their reasons for crafting the applications clearly were greater than the candidates' personal gains. The participants declared that the VC's position was clearly offered on the arduous nature of the tasks they had to contend with. The participants 'personal ambitions could also not be down played.

5.5.3 Perceptions of the role of women as change and transformation agents

An analysis of the participants' interviews reveals that the opportunity to be a change and transformation agent was one participant's reason for applying for the VC position. The participants had a clear appreciation and understanding of the South African higher education landscape, and therefore realised the possibility of being change agents. One participant stated:

"I had many niggling questions at the back of my mind about this newly merged entity". (P 1)

'Niggling' means concerning, and this means that the participant had concerns about the newly formed institution.

Similarly, one participant's data clearly indicated both gender-specific and race-related reasons for her application, she stated:

"I had to stand for my nursing profession ... apartheid taught us a lot, we wanted to prove that we can do it as women".(P 4)

Other participants stated:

"….in a moment of madness, I submitted my application form". (P 1)

"I call that an unknown force something just propelled me to apply" (P 2).

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P 7 declared that she was motivated to apply because she had aspired to being a principal since childhood.

P 3, P 6, and P 7 unanimously agreed that they never doubted their own abilities and they were not merely "taking chances". Furthermore, the experiences of these participants were steeped inpersonal and institutional histories that were void of women VCs and they had very few colleagues who held similar executive positions. They indicated that they wished to be change agents in persistent institutional cultures in which males dominated in positions of power. These participants considered the placement of women into these positions could be described as "decentring" these institutions from their male counterparts. For example, the race and gender profile in the HEIs is still skewed in favour of white males in positions of power. The participants emphasised that male executive teams were dominant in their institutions. P 7, P 3, and P 8 indicated their determination to transform by being the first woman in an HWI, or by interrupting an all-male executive.

Another participant stated:
"*I grew up with boys and worked as an executive with all male white colleagues, so being a woman therefore is of secondary importance*". (P 3)

5.5.4 Readiness to lead

The data analysis indicates that readiness to lead was the reason why many participants felt entitled to apply for the VC positions in the HEIs. This reveals that their previous executive positions adequately equipped and empowered them to take charge of the institutions, hence their formal human capital applications were subsequently completed. One participant stated:

"Tired of having decisions being taken for her and she was ready to be part of the decision-making team". (P 3)

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Another participant noted that she felt empowered as a black woman - because women, unlike most men, are known for their ability to operate on both operational and strategic levels. This participant confidently stated:

"I can reach both the unions and the SRC". (P 4)

P 7 adopted the mantra "*if it's learnable then it's do-able*".

P 3 stated:

"For this one, I got a phone call to apply … I have always used my brother as a mentor, even when I want to bounce ideas I would talk to him. This time he said to me, 'It depends if you want to be a head of a mouse or a tail of a lion'. I did not mind lecturing, but I also wanted to be in decision-making. I did not want to have people taking decisions on my behalf … I think it is a challenge in a way because I think women bring something different to men into the picture.

I know here when we are in meetings, my male colleagues may be a little stereotyped but as a woman you are able to balance being strategic and operational. You find that in many cases with men who are VCs, they want to be on the strategic level whereas I think it is important to balance both strategy and operations. As women we are used to multi-tasking, so we are able to look at the strategic things and we are able to look at the operational things. … Some men don't seem to have that eye for detail and the majority of women would have that. So it is a question of that glass ceiling - is it there, is it not there?" (P 3)

Additionally, further data established that some women are aware of the minority of women in key decision-making offices, and they articulated that their insight and awareness arose out of their home campus experiences, which were repeated in the executive settings within their universities, as well as the broader South African higher education landscape. The comment "I received a call" is synonymous with

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being "tapped on the shoulder" (Burkinshaw, 2015); in other words, receiving due recognition and potential to lead. This is a rare phenomenon given the reportedly established general bias against women. Finally, the importance of having women VCs was also stated and one participant questioned whether or not the proverbial glass ceiling was even a reality.

5.5.5   Conclusion

All the participants experienced the apartheid regime, as "triple-othered"entities, given their race, gender, and the discriminatory and racist apartheid regime. Apartheid was an encapsulating and divisive system of power and control that deeply divided society according to race, Kennedy-Dubourdieu (1988). As discussed earlier in this chapter, most participants were born in rural areas. The thematic data analysis reveals that patriarchal tendencies were indeed prevalent in their socio-cultural milieu. As a result, it can suggest that all participants were motivated by the social and emotional support offered by their families. All participants reported a presence of a stable nuclear family. However, their parents were professionals and/or leaders in their specifics fields. Furthermore, their healthy sense of self-worth, self-esteem, and ambitions were firmly rooted in their early childhood experiences. A serendipitous post-observation note is that the third generations of the VC's families are also beginning to emerge as academic giants, professionals, and leaders in their own right. It is also relevant to consider that the participants' international travels and their early exposure to top leadership positions enabled them to serve on a number of influential national commissions and reputable international committees. Their racially ascribed status further impacted on their personal well-being.

5.6 RECRUITMENT PROCESSES

The recruitment processes are categorised into two components.

5.6.1 Participants' recruitment experiences

The administration involved in the recruitment and appointment of staff in universities is usually assigned to the human resource department, which is responsible for ensuring that due processes are followed. In this regard, when the participants were probed regarding their experiences of the practices surrounding the recruitment processes all of them referred to two broad aspects. The data reveals that the recruitment process entailed the participants' shared common experiences in applying for the higher post, namely their observed issues in the advertisement, and the shortlisting processes. Drawing on the data, the perceptions of the participants is addressed.

For one of the participants the actual interview was alien:

"The interview experience was very foreign… I had no contacts and I knew no one. I knew very little about the institution itself, the panel was a very strange panel, very huge, 99% of which were men, mostly white and Coloured… That sort of opened a path for me, because it again exposed me to much harsher realities than I probably knew from birth as a South African, and being a black woman. But being in a province like the Eastern Cape, the social levels were quite subdued because the environment we were in was probably quite homogeneous.

So coming now to this new environment as a worker in Province X soon exposed me to how the environment: i) was not ready for an African woman leader; ii) it was a foreign concept, not only not ready, but it was an unknown concept that an African woman could be successful as a leader in a higher education environment. There were people who were claiming the space as almost a given that they should have been in the space. So new hostilities then emerged, but I had a very strong influential leader and VC, who helped to orientate me into the environment

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by being brutally honest in terms of showing me what was happening but also
affirming the positive things that I was doing and introducing me to the institution. I
also became aware that there were not many women in higher education
leadership in South Africa, even at that stage". (P 1)

The participant expresses a number of odds that she had to face, namely the geographical location, the panel composition – almost all male. The positive experience, which encouraged her, concerned the support that she received from her predecessor.

One of the participants stated:

"The university community must decide, do they want somebody to roll up their
sleeves or trousers and get into the trench and start rebuilding, or do they want
somebody who is going to be officious and status-conscious as the leader of the
institution whilst it continues to crumble? I said to them, 'If you want somebody
who is going to roll up their sleeves and work, Prof X is your candidate'. They
appointed the candidate…..". (P 1)

The participant further, had prior experience of participating formally in a panel for the selection and appointment of a Vice-Chancellor even before becoming a candidate herself, and through that process she gained useful pointers regarding interview panels of that magnitude.

The data reveals a number of important points regarding her recruitment experiences: she links the experience to the realities that have been carried over from the apartheid era; the fact that higher education was still not ready to appoint a black woman; and that the panel was not balanced in terms of race and gender.

P 4 stated:
"I then applied for this post of the VC. We were short-listed; we then went
for the interview. …The other thing, which was a very big trap, they did not

ask questions, they wrote the questions down, so they could destabilise you. There were three sensitive questions, which I still remember clearly. One was, 'If you go overseas to raise funds, is it your money or is it the university's money?' The other question was, 'Being a woman, how are you going to lead men?' Isn't that sensitive? And then the third question was, 'If there is conflict among your personnel, how would you deal with that?' I'm just highlighting these because you could see these were people who wanted to throw me off balance.

That was followed by an interview. What made me mad was that I am a human resources person and I had done all these things of interviews, so when we moved into that senate hall, the whole audience was already seated there, you were then seated around the table,

…Now the interesting thing was that I received a letter which said, 'You were found appointable but the university council decided to widen the net, so we will follow up'…

What is the meaning of that? For me the part that said 'you were found appointable' was the greatest message. Now saying they would follow up, I think it was a strategy to say 'but because you are a woman we can't appoint you' that [is] what I deduced afterwards.

I said 'What competency test? Because what we did previously was part of competency test, the presentation, the questions session and the interview, so tell them if they don't understand human resources matters, they must phone me'.

Then after some time, I heard through the grapevine that they had their candidate, there was a man they wanted for the post, so the idea of that advert was to accommodate him. I was quite relaxed. Then I was called by some people, by this time I was fed up and I had decided I no longer wanted the post.

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It was about 7 months. So fortunately there was a child that I knew, I said 'I'm not going to come because you don't know what you want'. Another white man, a dean, called me. He knew me when I was in X City in the 80s, and he said 'Please come to the interview'. I sat down with my kids, my eldest was also reluctant like me; the youngest who is a go-getter said I must go and show them I can do it. We then went back, that was in March 2003.

At 11h 30, somebody called me in confidence and said to me, "Men are not sleeping, they are in a caucus, and they are saying they are not going to appoint a woman". In the morning they came to fetch us, *when we moved into the area where the interviews were going to be done, we walked in and we saw some of the people from the last time, I remember one of them said," Oh hello, I wish they could appoint all three of you"; you see that sarcasm of a typical man. So we went into this interview. They did not even have a chair for us, candidates for the VC's position. Again, I was the first candidate because of the alphabet. I had changed my presentation, I had a new vision for 2013, and we went through the same process, the presentation, the questions and then the interview. Listen to this question, 'You were here last year, and you are still here, how long are you prepared to come to City -X?' I said, 'Because I'm prepared to serve my people, so even if they call me for the third or fourth time I will come'.*

Anyway, God being good as He is; they still appointed me because of the advantage of secret ballot". (P 4)

Several factors emerge out of P 4's experience: she had an unwavering belief in herself and that she would ultimately be the successful candidate; several 'curve balls' were thrown her way to unsettle/intimidate her, i.e. finance questions; she was condescendingly asked why she had applied for the second time by members of the panel who had been part of the panel when the participant was initially interviewed; and the interviews were sequenced in a similar format. Two participants shared the challenges related to patriarchy.

The power of the grapevine and the physical settings that could have been favourably situated played a role. The resilience of going through such a rigorous exercise for almost a year can only be commended.

P 2 had a different experience:

"I never applied for the position. I saw the advert around April, they were looking for an interim VC, so I thought to myself, this is a new university with all the politics, maybe there is someone earmarked for the position of the VC. So I did not bother to apply. …I got a call from a head-hunting company, they gave me the profile and promised to call the following day. The very same day I got another call from another head-hunting company from a different university". (P 2)

The participant's reluctance to initially apply for the position emanated from a sense that there was a person earmarked for the position.

P 7 shared the following experience.

"When I saw the post advertised, it was just after the mergers. I said you've got the brains, you've got the degrees, and you've got experience. This is the pinnacle. I had applied to two universities and was shortlisted for both. The process was long. I got a call at night, it was pouring that night. On the journey to the airport, I was asking myself, where am I going? I prepared everything. My kids assisted me with the presentation.

The panel was all men; fortunately, I had experience with working with men already. When I was done, you will not believe me, I got applause". (P7)

From the above statement, it is evident that not every candidate was recruited following traditional routes. More companies approached the candidate after due submission of her interest to apply. Finally, P 7 also revealed that in addition to having the power of self-assurance and confidence, she also experienced a fair

amount of being naturally nervous. The support from her family prepared her for the presentation.

5.6.2 The participants' candidate narratives

The participants were requested to describe their leadership traits and attributes that they felt impressed the different interview panels.

The participants detailed a lengthy process that had to be 'broadened' by the HR department so as to attract the best candidate for the position. One participant stated that there was a period of more than half a year before the institution could invite her to the second round of appointments. She was the only black woman candidate in both interview instances. She duly acknowledged the role of a white man, an ex-colleague, that nudged her to apply, given his observation of the same institution. She received much pertinent information from her 'intelligence' network. She believes the secret ballot was the only instrument that led to her success as the recruitment panel could not be unduly biased. Council subsequently exercised its prerogative and finally appointed the participant as a VC.

P 6 was initially a caretaker VC following a nomination process by members of the institution to the council. She had already obtained her doctoral qualification and was a member of the executive management team. After a period of three years, an advertisement was crafted. The participant was informed that a student leadership caucus duly informed the request. The participant was openly told that it was feared that she was the only possible candidate that would stand between their candidate of choice and the VC's position. The candidate later accessed the failed plan that revealed that a high-powered black politician, who is still highly influential in the current post-1994 government, was their candidate of choice rather than the participant. However, the participant was successful and she was the first black woman VC of Institution X prior to its merger.

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The third incident materialised after institution X merged with institution Y following a ministerial directive. The institutional statutes did not allow for two VCs. A process of elimination had to be done between the senior members of the two executives. The participant further reports that there were no formal recruitment processes or the involvement of the newly merged and amalgamated HR department. The participant's female voice was reportedly not solicited in the historical decision of appointing a first VC following the merger of the two institutions. The problem of the two VCs was subsequently resolved at the next council meeting that was reportedly only attended by one male VC who was subsequently announced as the new VC. The problem (highlighted by the VC who was not at the council meeting) was reportedly solved by creating a brand new office in the organogram of the institution, and named it the Pro-VC's Office. The participant was subsequently nominated to the position heading academic support portfolios such as marketing and student affairs and related services.

P 3 stated that she never applied for the interim post. She was subsequently headhunted for the VC's position at two public institutions. The elimination process, which culminated in applying at a specific institution, was informed by her elder brother's advice. The participant's brother had been an informal mentor and a sounding board during all the major milestones and career choices, with a demonstrable degree of success. The participant described her recruitment experiences as follows:

"The interview environment was very foreign. I had no contacts and I knew no one. I knew very little about the institution itself, the panel was a very strange panel, very huge, 99% of which were men, mostly white and Coloured.

...That sort of opened a new path for me because it again it exposed me to much harsher realities than I probably knew from birth as a South African, and being a black woman. But being in a province like the Eastern Cape,

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the social levels were quite subdued because the environment we were in was probably quite homogeneous.

So coming now to this new environment as a worker in Province X soon exposed me to how the environment: i) was not ready for an African woman leader; ii) t was a foreign concept, not only not ready, but it was an unknown concept that an African woman could be successful as a leader in a higher education environment. There were people who were claiming the space as almost a given that they should have been in the space. So new hostilities then emerged but I had a very strong and influential leader and VC, who helped to orientate me into the environment by being brutally honest in terms of showing me what was happening but also affirming the positive things that I was doing and introducing in the institution.

…I also then became aware that there were not many women in higher education leadership in South Africa, even at that stage". (P 3)

The participant raises a number of pertinent points regarding her recruitment experiences. She links the experience to the realities that have been carried over from the apartheid era; the fact that higher education was still not ready to appoint a black woman could not be mistaken. The panel was consequently not balanced in terms of race or gender.

Section Two reports on the participants' leadership traits that impressed their institutional recruitment panels. The participants' responses to this question will be linked to the individual participants' summary, and will also be presented to bring to conclusion the institutional recruitment processes.

5.6.2.1 Participant 1

Responding to this question, P 1 indicated that leadership traits and attributes were more important and critical for the interviewing panel during her era. She led an institution that appreciated leadership traits, however, the advertisement did not specify a doctoral qualification as a minimum requirement. The first test of her

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integrity was experienced even before the announcement of the outcome of the interviews. She was approached by a senior black ex-colleague, who brokered a deal for a well-placed friend. The requested deal was

"….*promise you will appoint Dr. X as one of your DVCs as he is influential in making sure you get appointed as the VC".* (P 1)

The participant gracefully explained to the 'deal broker' that she "*would rather lose a job than loose [her] soul".* Integrity was the one thing that she was determined to retain when she left the institution; she was prepared to leave financially bankrupt but with her integrity intact. Integrity and conviction are key leadership attributes. As a candidate she demonstrated her unwavering conviction that she had clarity about the institution's key deliverables. She also had "staying power" and integrity, while the background manoeuvring was utterly ruthless.
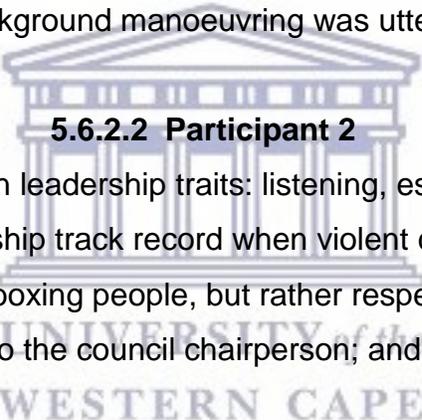
5.6.2.2 Participant 2

P 2 lists the following main leadership traits: listening, especially when one has a demonstrable leadership track record when violent campus strikes were successfully quelled; not boxing people, but rather respecting all members of the campus from a cleaner to the council chairperson; and being accessible to all.

Proper grounding in higher education is also a key trait. Situational leadership involves a situation where one can lead from the front but also be equally comfortable leading from the back. One has to be compassionate and empathise, while ensuring that balances are firmly in place. The fact that the participant had a strong background in psychology might explain her leadership traits. She also believes that respect is not to be compromised, even if one does not agree with a person right up to Council level.

P 3, P 4, and P 5 share a common understanding on their leadership traits. They believe resilience and staying power are very important leadership attributes. P 4 shared that her foundation in teaching, policy-making, and community

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development, as well as her extroverted nature were the traits that possibly impressed the interviewing panel. P 5 believes in not taking sides, especially when uninformed. She adds that one must not expect to receive help, and should not personalise problems that arise. In addition, students must not be able to read a VC too easily. The VC should insist on face-to-face problem-solving sessions instead of responding to missile-styled letters. According to P 4, resilience – faith that contradicts circumstances – is also a good leadership trait. The last leadership trait shared by participant 5 is "Killing your opposition with kindness",which requires constructive engagement whilst setting healthy boundaries.

5.6.2.3 Participants 6 and 7

P 6 stated that she values people and she is never intimidated by the positions they hold in an organisation. She is able to bring out the best out of her staff members. The participant listed her grounding in the different aspects of student affairs portfolio as a leadership attribute. She believes that her credentials or academic achievements could have been considered leadership attributes by the interviewing panel. Finally, P 7 regards her "upfront-ness" when dealing with challenges as a leadership trait. She is consistent, especially when in doubt. She concluded by mentioning that she is a good listener and that she perceives herself as having "presence", an "air of dignity", since childhood.

5.7 CONCLUSION

This chapter examined the participants' career arcs both as students and later on as staff members at various universities. The political framework present in both the historically black universities (which were mostly their alma m) and the HWIs (which were attended by a few of the participants). A ministerial permission had to be solicited and granted, and then they had to declare their arrival and departure at a South African Police station closest to the University in question on a daily basis. All the participants' initial academic credentials were earned in South African institutions, while further qualifications were obtained from foreign Ivy

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League universities. The participants' working years were also overwhelmingly riddled with challenges that included resistance from detractors who were predominantly black men. The data indicates that these black women's journeys to the helm of their respective universities have more similarities and points of overlap in their personal and career experiences than points of variance. Their career-long experiences span an average of over three decades, and include excellent appointments in ministerial offices, banking sectors, and international entities in social work, nursing, and teaching. The teaching profession launched many of their careers, and many participants have strong family histories of teaching. One participant chose social work given the fact that both parents were teachers, and seven of the fathers were involved in education and many siblings became teachers.

CHAPTER 6

READINESS TO LEAD: BLACK WOMEN ACADEMICS AT THE HELM OF UNIVERSITIES

6 INTRODUCTION

This chapter outlines participants' reasons why the participants decided not only to be part of a university, but to take charge of such a powerful academic entities. The participants' perspectives range from how they perceive low representation of women in senior administrative positions through to their perceptions about women as agents of change and transformation. The VCs' own voices will be heard following the data analysis of the participants' experiences inside the various offices they hold/held. The various women VCs will each share their vast leadership experiences. Internal stakeholders with differing levels of responsibility have to service the entire university community, which is anchored in its intent to be of service and relevant to its interdependent internal and global structures. All universities have to ensure continuity of their business by managing all the relevant institutional portfolios within the prescribed governance parameters. The chapter will conclude by sampling data from the pipeline of potential VCs.

6.1 MOTIVATIONS FOR APPLYING FOR THE VICE-CHANCELLORSHIP POSITIONS

The following section presents the motivations that lead the participants to apply for the VC positions in the HEIs. These include scarcity of women in higher education positions, the institution's visionary leadership, the possibility of being change and transformation agents, as well as their perceived readiness to lead the institutions.

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6.1.1 Perceptions of the low representation of women in senior administrative positions

The analysis of participant's data indicates that the scarcity of women in senior administrative positions in HEIs was one of the main reasons the participants applied for VC positions. They mentioned a number of factors that motivated them to apply for the position. One participant indicated that "the operational gender dynamics" was as a key factor. The participant lists her brothers who serves as constant "sounding boards" as well as informal mentors.

P 3 made the following statements:

"I think having grown up with brothers and no sister, most of the time I don't see myself as a woman. …I even forget that because I grew up spending a lot of time with my father and my brothers. So when I am in a meeting, and I'm the only woman in the executive … I don't think about that. Throughout my career, I have never made being a woman... an issue, even when I was at University CRA; it was never an issue for me. The woman thing for me comes secondary. Before this, I have never applied for a VC position, even though I have had people just nudging me to apply". (P 3)

The data indicates that the participant applied to the institution that she currently heads, following her brother's advice.

One participant reported the fact that she had been approached by three South African institutions that headhunted her over a period of three years. Two of the institutions approached her in the same month for the vice-chancellorship position. Another attraction was the geographical location of the province in which the HEI was situated, since it differed in scope and complexity.

Another participant stated:

"The scarcity of women made me apply, it's a national conviction". (*P 2*)

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The same participant articulated a similar sentiment and paraphrased Mabokela (2000, 2002) in stating:

"It is also a National imperative given the leadership crisis when it comes to women in South Africa". (Mabokela, 2000, 2002) (P 2)

As a result, this narrative confirmed some factors, which include the scarcity of women in positions of power in HEIs.

6.1.2 Perceptions regarding the need for visionary leadership in institutions

The analysis of participants' data reveals that the visionary leadership required by the institution motivated some of the participants to apply for the VC positions. The participants reported they had a 'grand plan', and that appointment as a VC was a situational phenomenon in their careers. One participant stated:

"I think it was just a matter of progression. If you look at my career, it started from way at the bottom … I have never doubted myself as a woman, and that goes for other women as well. I never doubted that any woman can do it. I have never seen a woman as a lesser person than a man. … I think I took off from a position that said 'You have what it takes, you have the qualifications and you have everything that can get you into a position, whether you are a woman or a man'. So my gender was not an issue for me …

For a very long time, if you look at my progress, I have been working with males, even at institution XNM, I was the only woman. Maybe it took away the sense that as a woman I won't be able to do it. It did not come consciously, it just came naturally. (P 6)

Further data highlights that intentions or motivations to apply for the VC positions were inextricably linked to a childhood dream of being a school principal. The reality of the challenges that the participants would not derail them from their dreams. One participant reported that her multilingual capabilities advantaged her and served her well. She stated:

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"When I was 13 years of age, I always admired the principal of my school, and I said to my mother, when I grow up I want to be a principal, and she would laugh. That is why I never tried jobs in the corporate world, I would never see myself subservient to …. I remember when I was appointed at institution XIM as the first black female DVC to get into higher education in the technikon sector, they said to me I am from a traditional university, I was at XMH. I was scared, but at the same time this was a challenge for me. I said to them, 'If it is learnable, it is doable', and that has been my mantra ever since… They were all white males. They were brilliant and they knew this technikon philosophy. They were fine on the surface. I'm not sure whether it was because I never gave them the impression that I was scared of them. The second advantage I had was that I was multi-lingual, that opens up people to you, the same with students. If I don't believe in something, I will tell you". (P 7)

Some participants reported that they wanted to rescue or save their institutions. Two participants made the following statements:

"*I had an assessment that the institution in my observation was in pain and limping*".(P 5)

"*My sentiments were in fact; institutions elsewhere were crumbling to ashes despite efforts to resuscitate [them]*". (P 1)

The above-mentioned sentiments presented by the participants seemingly emanate from an insider's perspective following inquiry into the national status of universities. Administrators were stationed at some universities with no input or non-negotiable terms from the ministerial offices, replacing the VC's administration of the institution's day-to-day business.

The participants' expressed reasons for applying for the vice-chancellorship positions were clearly greater than the candidates' personal gains. The participants declared that the VC positions were clearly offered because of the

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arduous nature of the tasks they had to contend with. However, the participants' personal ambitions should also not be down-played.

6.1.3 Participants' perceptions of the role of women as agents of change and transformation

An analysis of the participant's interviews revealed that the opportunity to introduce change and transformation to their institutions was a motivation to apply for a VC position. Participants had a strong impression of the South African higher education landscape, given the different senior and executive positions that the data yielded. It is therefore expectable that some of the reasons the participants articulated included being change agents. One participant advanced her reasoning as follows:

"I had many niggling questions at the back of my mind about this newly merged entity". (P 1)

Similarly, another participant indicated both gender-specific and race-related reasons that motivated her to apply.

"I had to stand for my nursing profession. ...apartheid taught us a lot, we wanted to prove that we can do it as women".(P 4)

This latter statement was shared by the participants who all seemed to want to prove their worth as women.

They also stated the spontaneity in applying. For example, two participants stated:

"….in a moment of madness, I submitted my application form". (P 1)

"I call that an unknown force something just propelled me to apply". (P 2)

On the other hand, P 7 declared that she was motivated to apply because she had wanted to become a principal since childhood.

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P 3, P 6, and P 7 unanimously agree that they never doubted themselves and that they were not merely 'taking chances' by applying. Furthermore, their experiences were steeped inpersonal and institutional histories that were void of women VCs and they had few colleagues who hold/held similar executive positions. They indicated that they wished to be change agents of the persistent institutional cultures, in which males as opposed to females dominate in positions of power. The employment of women into these positions could be described as decentring these institutions from male domination. For example, the race and gender profile in the HEI upper administrative echelons is still skewed in favour of white males. The participants emphasised that there were mostly male executive teams within their institutions. P 7, P 3, and P 8 indicated their determination either to transform executives that were almost exclusively male or to become the first women to breach the status quo.

In contrast, one participant had no such gender hang-ups and stated:

"*I grew up with boys and worked as an executive with all male white colleagues, so being a woman therefore is of secondary importance".(P 3)*

6.1.4 Readiness to lead

The data indicates that the participants' readiness to lead was a definite reason for them to apply for VC positions in the HEIs. There are a number of sentiments that were articulated in the data, which indicates that some of the participants felt ready and equipped to take control of the leadership positions. This reveals that their previous executive positions and experience adequately equipped and empowered them to take charge of their institutions; hence their formal human capital applications were subsequently completed. One participant stated that she was:

"Tired of having decisions being taken for her and she was ready to be part of the decision-making team" (P 3).

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Continuing in this vein, another participant noted that she felt empowered as a black woman - because women, as opposed to men, are more likely to operate on both operational and strategic levels. One participant stated:

"I can reach both unions and the SRC". (P 4)

P 7 adopted the mantra that "*if it's learnable then it's do-able*".

P 3 stated:

"For this one, I got a phone call to apply … I have always used my brother as a mentor, even when I want to bounce ideas, I would talk to him. This time he said to me, 'It depends if you want to be a head of a mouse or a tail of a lion…'. I did not mind lecturing but I also wanted to be in decision-making. I did not want to have people taking decisions on my behalf … I think it is a challenge in a way, because I think women bring something different to men into the picture.
I know here when we are in meetings, my male colleagues may be a little stereotyped, but as a woman you are able to balance being strategic and operational. You find that in many cases with men who are VCs, they want to be on the strategic level, whereas I think it is important to balance both strategy and operations. As women, we are used to multi-tasking, so we are able to look at the strategic things, and we are able to look at the operational things. …Some men don't seem to have that eye for detail, and the majority of women would have that. So it is a question of that glass ceiling - is it there, is it not there?" (P 3)

Additionally, the data analysis reveals that some women are aware of the minority of women in key decision-making offices, and this insight and awareness goes back to their the home campus experiences, which were repeated in the executive settings of their universities, as well as the broader South African higher education landscape. The comment "I received a call" is synonymous with being "tapped on

the shoulder" (Burkinshaw, 2015), in other words receiving due recognition and potential to lead. This is a rare phenomenon given the reportedly general bias against women. One participant questioned the existence of the proverbial glass ceiling in terms of women's rise in executive positions.

6.1.5   Conclusion

All the participants experienced the apartheid regime, as "triple-othered"entities, given their race, gender, and the discriminatory and racist apartheid regime. Apartheid was an encapsulating and divisive system of power and control that deeply divided society according to race, Kennedy-Dubourdieu (1988). As discussed earlier in this chapter, most participants were born in rural areas. The thematic data analysis reveals that patriarchal tendencies were indeed prevalent in their socio-cultural milieu. As a result, it can suggest that all participants were motivated by the social and emotional support offered by their families. All participants reported a presence of a stable nuclear family. However, their parents were professionals and/or leaders in their specifics fields. Furthermore, their healthy sense of self-worth, self-esteem, and ambitions were firmly rooted in their early childhood experiences. A serendipitous post-observation note is that the third generations of the VC's families are also beginning to emerge as academic giants, professionals, and leaders in their own right. It is also relevant to consider that the participants' international travels and their early exposure to top leadership positions enabled them to serve on a number of influential national commissions and reputable international committees. Their racially ascribed status further impacted on their personal well-being.

6.2   TAKING CHARGE AS VICE-CHANCELLORS

This section presents the lived experiences as VCs. The parameters of the position as defined in Chapter 1 are broad. Two excerpts are going to be

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presented, highlighting what the VC's shared. A discussion will follow, and a summary is provided at the end of the section.

One participant stated:

"The irony of this is that the period as the V C, I want to believe has been the most fulfilling experience of my life. One might say that's an irony considering all the other stuff, but I think … if you keep your eye on the ball … you've got to come to that conclusion, because the objective for building an institution that is going to be recognised for its outputs, that inspires young people to live their dreams, that provides support to staff such that they grow and flourish.

"When you summarise it into those points and look back then say, well at least, I have achieved that which I had promised would be the pillars of what I needed to do…Internally, I was fortunate in that I was in a position to influence the building of a team that I was to work with. I was part of a recruiting team". (P 1)

P 2 described her experience as follows:

"One of the important things is that you have to be decisive, and if your gut feeling says to you that what you are doing is correct, and if there is a problem, the decision you are making will alleviate the problem, you do it. That has helped me, and one example of that was an occasion when we had to interdict the people that were on strike, it was both students and staff. They [had] not been coming to classes, and we had been requesting them to come, to no avail. This particular day was the last day that we had given them to come back, before we interdicted them. They came back and I said to my colleagues 'I'm going to stop the lawyers from interdicting the people', they said 'No, they will do the same thing again'. I said 'We said they must come back, and they have come back. They may sit in their offices and do nothing but that is our mistake because we have not said come back and do your work, we just said they must come back'. That helped because then negotiations started to happen. Because if we had

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continued with the interdict when they were back, we would have lost the

case, and there could have been more violence". (P 2)

Participant 2, continued:

"The other thing is to understand [are the] policies that guide the institution
because that's usually where people get trapped. You relax this policy to
this kind of stakeholder and so on, and they catch you, because people are
watching, so you have to be consistent. The other important thing is the
relationship that you have with council; that relationship is very important.
Mine was very bumpy. Things have changed now because councils now
tend to understand their role[s]. During my time, councils were the know-all,
the do-all, and were like, 'You will listen to me under any circumstances' or
'do as I say'. So you need to understand governance and governance
issues, and that way you will be able to separate those governance
responsibilities and your management functions. Now that things have
changed in terms of governance, universities are now run like companies
and there are compliance issues". (P 2)

The participant has raised a number of issues. She highlights how she
managed to handle a volatile situation where the combined staff and students
were on a protracted strike. The executive had to support the decision to solicit
external assistance. An interdict was served against staff and students. The
participant explains the power of including her sixth sense, especially for
purposes of uniting and bringing the campus to normal stability and restoring
operations. She states that consistency and fairness are key in all decision-
making processes. Finally, she highlights the need to understand complex
issues, especially when dealing with council.

Participant 3 shared her experiences as follows:

"I think the external experience also plays a role in the strategy. In our case, we have engaged Dr. SS to facilitate our strategic plan, and as part of that, we identified critical external stakeholders that should be interviewed as part of the strategic plan of the university. I was able to go with Dr. SS to interview some of the external stakeholders. I think the other external stakeholders, like the global ones, also become part of your strategic plan and they would be able to see you as not a provincial university, but [as] a national university that is embedded in the context of the province, but that also wants to play a role in Africa and beyond. Our interaction with our external stakeholders in Africa should also be in line with our strategic plan.

My own leadership strategies, my approach really is to try to be as inclusive as possible, and engage both junior and senior people so that you get ideas from a diverse people. I also encourage people who set up committees, to include other people who would be seeing things from a different perspective, so I do believe and try to be empowering. This other day we had a visit from the Portfolio Committee and two of our colleagues did not handle questions quite well, but then after the meeting I had to talk to them as to how best they could have handled the questions, but also congratulated them for their team effort. They had been anxious because they had the visit from the Portfolio Committee for the first time". (P 3)

P 3 is convinced that a university cannot afford to be exclusively inward looking. The voices from the provincial, national, and even global entities are equally important in crafting strong strategies for institutions.

Participant 4 described her experience as follows:

"In April I came for the graduation, and because I wanted to check the residences. I was fortunate on that that day, the person who was acting as VC said, 'My dear I won't be here on the 1ˢᵗ of May when you come, I have

a programme; here is the senate agenda'. So I took those things to get
ready to start.
'I'm here is because I wanted you to introduce me to the senate, and then
once you have introduced me, I shall take the chair', [I said]. I'm sure he
was surprised because he did not know I had read the agenda and I had
done my homework. So at 08h20 I was moving into the council chamber".
(P 4)

She further stated:

"You know even when you know people don't like you, don't show it,
because it destroys your image as a leader. So I pretended as if I don't
know all the plots and the stories of their plans against me, I stood up and
said, 'I really appreciate for having asked me to come and please convey
my appreciation even to council'. I knew there were those who did not
sleep, plotting my downfall, I said 'I know we are going to work together as
a team and I'm counting on your support'. Privately there were people
whom I was looking at knowing they had said and done things that showed
they clearly did not want me there. I looked at the agenda, I said, i) 'the
notice was given on such and such a date, regarding the Senate meeting,
can we declare this meeting a duly constituted?' Some of the whites came
to me at teatime, and said to me 'We like your approach'. For me that was
an aeroplane to take me abroad. For me, when you are in the chair's
position, you don't move out of the room, you don't carry a cell phone. So
that's how I started".

P 4 continued:

"We fought about the package. Because I was a woman the package
changed. The previous VCs were given cars, I was never given a car, and
they said they were going to give me an inclusive package, that's how they
put it. I'm told the previous VCs were also given an allowance for food, I
was never given that, and my package was an equivalent [to that] of a dean

[at] a technikon. That time it was still a technikon, before they became the
universities of technology. This information I got from people I interviewed,
they said they are really exploiting you. I did not even get a traveling
allowance, but I managed to fight for it". (P 4)

P 4 shares two areas of practice, namely: chairing a senate meeting for the first time as a VC; and dealing with a cost-to-company remuneration offer. On the first matter, the new colleague, who was the recent acting VC, could not attend the senate meeting. The participant had familiarised herself with the contents of the agenda, and hence reported that she could manage unaccompanied. The positive feedback after the meeting included praise from white male professors. She also reported that she discovered the discrepancy in the total cost-to-company package when she compared herself with the previous VC. The inconsistencies and discrepancies that she had to deal with were perceived to be gender related. She wondered if that situation would have been the same if he were a man.

Participant 5 reflected on her experiences as a VC as follows:
"There were a few people who I think are from Rhodesia, the kind of
people that sit there and correct people's English. They look down
upon other people, and they are angry about something, they think
they are the relatives of the Queen. I remember one day, one
professor provoked an SRC who said he was talking rubbish in
senate. The boy came like a ton of bricks upon on him. When the
boy did that, she expected me to tell the student to apologise, I
didn't, I looked at them and when they were finished, I continued with
the senate meeting. It was up to her to apologise, because she had
been the first one to throw stones. Don't throw stones if you live in a
glass house and if you are fragile. Had she pursued the matter, I
would have said to her, 'You should have apologised to the student
and I would expect the student to apologise too because you have
wronged each other'.

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P 5 continued:

"It did not end there; I called the SRC reps because at the end of the day, they are my children. I said to them 'You must mind your tongues, if this happens in future, turn around to the Chair and ask the Chair to intervene. Raise your hand and address me as the Chair of the meeting. Don't swear back, because remember, you are leadership in the making, you must not lose your cool. Stand your ground, don't be distracted or retreat'."

P 5 made the following comment about gender:

"The environment was predominantly male. In meetings they would stand and talk; the few women that were there were just timid. I picked this up even at senate meetings, that women were timid. I remember at one senate meeting, they were asking for names for committees, and I would say 'Don't blame men when you leave everything up to them', and they were like, 'We are doing it for peace'. I could see anger and chauvinism playing itself out, and I had to be careful not to allow myself to be pulled down by that because part of the problem is that - like, is that chauvinism? But I can take it head on, and say, 'You can't talk to me like that', but I have to keep it in my black box because it's a problem that I'm going to encounter and I must take it with dignity, without frowning, with a thick skin'.

P 5 outlined the tricky relationships between the institution's leadership, the students, and the members of the senate. The seemingly lack of recognition and respect is noted. The wisdom of solving the relationship problem was also highlighted and P 5 advised that relationships should not be personalised too much in order to avoid stalling progress of the statutory meetings.

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P 6 shared her experiences as follows:

"The very first thing that you have to come to terms with is that you don't know everything. This is an HE; there are specialties and you are you are qualified in one (or two). There is ad HR department, there is a finance department, there is IT - there are systems that you've got to use. Then there are academics with their different areas of expertise. So you have got to be very astute when you have people around you, because there are people that are qualified, experienced, and specialised in all of the functions ... that are in an institution.

I remember there was this white English man in my executive. He liked to grill people, and it was not a personable process. He was very arrogant. I made it my business to break him, I would talk to him and say very strange things to him in jest ... he could now laugh with us. The other thing is, you've got to look at people, study their personalities - the purpose is to get them to be part of the group".

According to P 6, it is crucial to acknowledge the talents that are held by the different members of the executive, to recognize that the executive's positioning around the VC's office is not a mistake. P 6 also stated that some objectionable people are also a major area of concern.

P 7 shared her experiences as follows:

"I came to an institution with a history of its own, there were no policies, and I was given a mandate by the Department of Higher Education to craft the vision and mission of the university. There were inner fights between unions and staff, there was a lot of nepotism taking place, people were placed in positions with no qualifications that fitted the job, redeployment of people without the

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necessary competencies; everything was a mess and I had to level the playfields. I called in one of the top HR specialists. I realised that I was ruffling the feathers. I crafted the vision and mission, which was eventually adopted; you see it all over as we speak. That was the vision and mission which put me in so much trouble, they said I did it without consulting them, little did they know, I had invoices that were verified by top management and council, and yes there was an over-expenditure, but it was rectified. Little did they know that when you engage consultants, it is not because you have money. I knew what I wanted to do, but I did not have the necessary skills, I wanted a turn-around strategist because it is a University of Technology with strong business ethics, and it happened. I started talking to the women; you know one's humility goes a long way".

P 7 also highlights the personalities in the statutory meetings. The important goal was to unite the institution's energies and to ensure that the business continuity directives from the Department of Higher Education and key financial turnaround strategies were implemented and that ethics-related matters were successfully addressed.
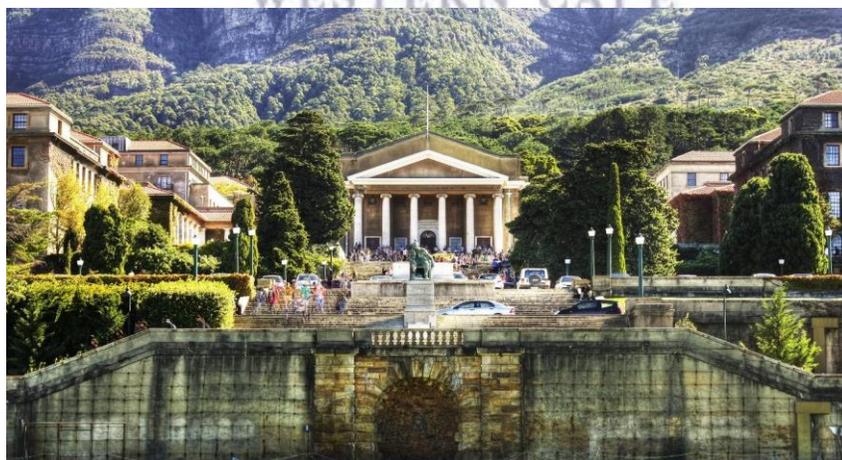
Figure 6.1: One of the first South African universities - the University of Cape Town.
Source: http//.www.uct.ac.za

6.2.1 SUMMARY

The discussions above signal that the stakes are higher when dealing with practices in the VC's office. The stakeholders include students and staff who are also leaders in their own right as members of senate or council. The reputation of the institution would rise or fall based on the "tightrope time-sensitive" decisions, which have to be implemented for the benefit of the institution and all its stakeholders. The outward performance of the VC's is informed by unseen critical decisions that they have to weigh at all given times of their practice. These include following instinctual guidance and dealing with salaries that are lower and differently structured to those of their predecessors.

6.3   LEADERSHIP APPROACHES AND STRATEGIES

The next session deals with key leadership practices. Comments by two of the participants will be presented. Herewith is P 3's statement detailing key leadership approaches and strategies:

"The main thing for me is provide strategic leadership. The other things are secondary to me. You must be able to develop the vision that you want the institution to [reach], and come up with activities to make sure that you achieve that vision. That is really the most important thing, because other people can do other things, but the direction must be set by you as the VC. You must be clear where you want to take the institution, and you must take every opportunity you get to set the direction. Of course, you should not make it your thing because other people will feel that it is not their vision, it must be done in a way that the people that work with you own it. Whenever I give a speech, I emphasise excellence, and now I have seen that my colleagues in theirs have started emphasising excellence.

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I think the external experience also plays a role in the strategy. In our case, we have engaged Dr. X to facilitate our strategic plan, and as part of that we identified critical external stakeholders that should be interviewed as part of the strategic plan of the university. I was able to go with Dr. X to interview some of the external stakeholders. I think the other external stakeholders, like the global ones, also become part of your strategic plan and they would be able to see you not as a provincial university, but a national university that is embedded in the context of the province, but that also wants to play a role in Africa and beyond. Our interaction with our external stakeholders in Africa should also be in line with our strategic plan.

My own leadership strategies, my approach really is to try to be as inclusive as possible, and engage both junior and senior people so that you get ideas from a diverse people. I also encourage people who set up committees to include other people who would be seeing things from a different perspective, so I do believe and try to be empowering. This other day we had a visit from the portfolio committee and two of our colleagues did not handle questions quite well, but then after the meeting I had to talk to them as to how best they could have handled the questions, but also congratulated them for their team effort. They had been anxious because they had the visit from the portfolio committee for the first time".

According to P 3, her leadership practice consists of clarifying the strategic direction for the institution without making the plan the VC's alone. She reported that inclusive leadership is the key to achieving this goal. The university has to adopt a regional, continental, as well as a global reach to maintain its relevance. Therefore, expert advice must be solicited for maintaining institutional excellence. P 7 described her strategies as follows:

"One of my strategies is to surround myself with good people, like I have already mentioned. The other thing is to make everybody to feel like an insider, that is the humanity in me. I'm not even afraid of students, I face them head on because I tell myself that I did not do anything wrong to

them. If you see students that are unhappy, go out and find out what they want, what level they need, give them homework, they will not come back, or I say to them, write it all down. At the same time, if there are great disturbances or unhappiness, you bring them back into the fold and I always seek their response as to how they would resolve the problem, let them walk in my shoes, because students have solutions, because at times as leaders we don't give them a voice, I call it gentle persuasion. Also when it comes to staff, some of them are very good at what they are doing, you must adopt power moves with them. Accepting an opinion even if it's wrong. If in the long run it will make a difference, not focusing so much on that inherent bad spot, but looking for some good things, you say to yourself, 'What do I stand to lose if so-and-so leaves, because he/ she plays an important role in what I am?' To me leadership is a gift, it is an ethic where you take your vision and hold it out to the people, and by doing that you are doing something of yourself".

P 3 and P 7 respectively share the same views on adopting a common vision for an institution. P 7 states that people should feel like insiders, that leadership should be considered a gift, and that students have to be reminded that they too are leaders, hence they need to be given an opportunity to voice their opinions.

Almost all of the participants acknowledged experiencing a lack of the existence of relevant and adequate policies in their new institution's administrative profile.

P 7 declared that she received a special mandate from the Department of Education to craft policies as well as the mission and vision (and allied statements) for the institution.

Another participant declared:

"My experience was not far off-the fiscal discipline, which also had to be synchronised for the growth and development of the institution". (P 1)

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Another participant confirmed:

"The financials were problematic in her institution". (P 7)

However, the participants acknowledged that the biggest problem in their respective institutions were financials. P 7 shared a further insight, which she describes as the terror that was left by her predecessor. She experienced him (predecessor) as a "black autocratic patriarch". Staff and students simply feared him. People were expelled on the spot without due process being followed. As a result, staff subsequently underestimated her feminist and humanistic values, they were misconstrued as a sign of weakness, given the horrible environment they had become accustomed to. Staff had to move on from operating like a technikon and improve drastically on their qualifications, which were significantly low.

P 2 experienced concerted challenges from the staff unions, which resulted in a number of staff protests. P 1's initial experience also included challenges from students who were literally testing her leadership. The students were spared from being expelled, and she recognised that the majority of affected students were possibly the first generation from their respective backgrounds to enter into a higher education environment. This meant that they would most certainly become 'game changers' back home, given the crippling levels of poverty that the participant had personally experienced in the village of her birth. She empathised with the students in view of her appreciation of the impact of education as a 'ground-levelling mechanism'.

All participants unanimously agreed that VCs as leadership positions are rooted in the political issues. P 6 experienced a "reality check" when she realised that the place was highly politicised; however her early experiences had indicated that it was a battlefield.

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6.3.1 Understanding practices in leadership: The role of a Vice-Chancellor

The analysis of the participants' interviews suggests that all participants, as VCs, understand the practices in leadership. They stated that institutional research and academic outputs are important because it supports their understanding of leadership practices. Additionally it helps them to comprehend their institutions' (strategic) pillars. The participants also noted that they sought support from the executive leadership while also being fully cognisant of the fact that ultimately it is themselves that assume the institutional responsibility. The talent of expertise beyond executive management is always solicited.

P 1 indicated that people reporting to her would be:

"Pushed hard, but the output would be marvellous".

There were many occasions when she made space for her team members to grow and deliver in key performance areas. She felt it important that the executive team trust the VC and feel protected at all times. She would also lead from behind if necessary, without abdicating her responsibility.

The above-mentioned participant independently corroborated another participant, who referred to the phenomenon of ''situational leadership", and emphasised the importance of teamwork, especially in the presence of outsiders.

"I believed that the articulation of an institutional strategic plan should not only be limited to regional, but should have national and continental relevance". (P 3)

Another participant declared that decisiveness was a necessary trait. For example, when negotiating with the violent staff pickets and student related boycotts, decisiveness was essential. A thorough understanding of policies is also of paramount importance. This VC's relationship with council was important although

it was sometimes "bumpy" and authoritative. Council was not united and this was manifested in predictable behavioural patterns during meetings, as one clique would often arrive very late for meetings. The same group would support students in all circumstances. The institution had a long history of being problematic, even before this VC's predecessor. P 2 stated that staff and students were not always stiff and unyielding, there were also joyful moments when the VC could join in and play netball with the students or participate in diverse religious meetings. This participant felt that some executive members came across as being too authoritative.

In light of this, one participant stated that an understanding of prior preparation was crucial in demonstrating effective leadership.
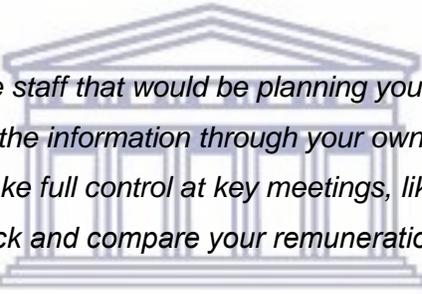
"*There will be staff that would be planning your downfall as a VC - should you access the information through your own sources, pretend you are blank, and take full control at key meetings, like senate. As a woman VC check and compare your remuneration package*". (*P 4*)

This participant was paid a salary package equivalent to that of a dean of one of the former technikons. The package excluded allowances such as car, travel, and groceries - allowances that her predecessor had received. However, the same participant marvelled at her executive secretary and described her in complimentary terms. P 6 also believes that a good secretary is someone who is sufficiently skilled in protecting the VC, who ensures that planned work is executed, and that the VC is not inundated with unscheduled visitors or interruptions. The participant also felt that it is necessary for VCs to preside over graduation ceremonies, to mediate where necessary, and to ensure that the university is protected.

According to data presented by P 5, the major challenge for contemporary VCs is to turn historically black or "bush" universities into South African universities,

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eliminating the pain and baggage of poverty, and welcoming outsiders. Unfortunately, previously the resulting divisions were unfortunately black against black, rejecting people from other ethnicities or different places. Black detractors and oppressors played the "indigenous card" and embraced a practice filled with chauvinism, spite, racism, and downright disrespect for women.

However, P 7 felt that her greatest problem was her predecessor who was reportedly an autocrat, and staff was used to satisfy his tendencies, and he often terminated staff on the spot. Consequently, they underestimated her resolve and misread her feminist approach. The same participant stated that she was censured for purportedly exceeding the council-approved budget, and for soliciting an external consultant for a project whose mandate was a direct directive from the minister's office.

6.3.2 The support that VCs received from Executive Management, Senate, Student Representative Council, Unions, and Council

The data analysis suggests that participants received varying degrees of support from different institutional entities, including the executive management team, the senate, the SRC, the unions, and the council.

6.3.2.1 Executive Management Support

All participants stated having received support from their institution's executive management teams.

"Firstly, there was no executive when I got here. I built a team of executives; it looked like it was together until around August/September, you could see that there's something going on. I must say, the registrar, the DVC of research, and the head of campus X were very supportive. Now when you say you support the VC, it is not the VC as a person, it is the portfolio of the VC as part of a team, and because you are sharing the same vision and you are on the same course. You are not supporting me

http://etd.uwc.ac.za/

as Dr. YY, but you are supporting the institution. That's another thing that people fail to understand". (P 5)

6.3.2.2 Senate support

Almost all of the participants acknowledged having received support from senate of their respective institutions.

"Senate was ok, when I came senate I was so timid, so fearful, and bruised; and we were initially a vibrant senate. The women colleagues, I had sent some of them to the HERS Academy. Just before I left, I had indicated to the women academics and the new professors that I need to talk to them about the project to support the up and coming researchers because some of them may be ready now for nomination. They were beginning to develop confidence.

Some of them are HoDs now, they participate at senate, and they didn't two or three ago. Because I have been in situations where you get support as a woman, but I won't get into a frozen zone if I find myself in a challenging situation. I look for people I feel comfortable and safe with. There are very few people who want to be brutally honest with people like us.
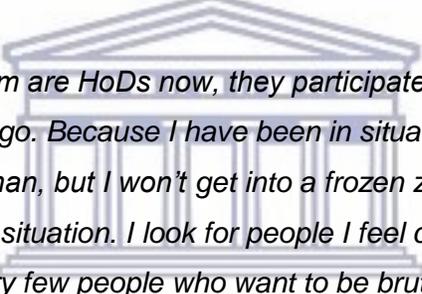
There were a few people who think I am from Rhodesia, the kind of people that sit there and correct people's English. They look down upon other people and they are angry about something, they think they are the relatives of the Queen. I remember one-day one professor provoked an SRC who said he was talking rubbish in senate. The boy came like a ton of bricks upon on him. When the boy did that, she expected me to tell the student to apologise. I didn't, I looked at them, and when they were finished, I continued with the senate meeting. It was up to her to apologise, because she had been the first one to throw stones. Don't throw stones if you live in a glass house and if you are fragile. Had she pursued the matter, I would have said to her, 'You should have apologised to the student and the researcher would expect the student to apologise too,

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because you have wronged each other'. It did not end there; I called the

SRC reps because at the end of the day, they are my children. I said to

them 'You must mind your tongue, if this happens in future, turn around to

the Chair and ask the Chair to intervene. Raise your hand and address me

as the Chair of the meeting. Don't swear back, because remember, you are

leadership in the making; you must not lose your cool. Stand your ground,

don't be distracted or retreat".(P 5)

6.3.2.3 Student Representative Council support

All participants indicated that they received their support from the SRC when they
were appointed as VCs at the different institutions.

"The SRC also supported me. For instance, they know that you do not just
come to me and get money, you follow the correct processes. When I say
no to them, I tell them why I' m saying no, they may be disgruntled but they
understand". (P 5)

"There was one union at University BBX, we used to be locked in long
discussions but engaging and communication makes a difference. A lot of
times the perception it is that you will be arrogant as the VC, but if you are
not arrogant, I remember one time they said they were bringing a
memorandum. I looked at it and I said 'This is not a memorandum; this is a
list of things. Go and write a memorandum and bring it tomorrow. Once I
have it, we will talk'. They went and did the memorandum and resubmitted
it. I told them, 'We sit down and you don't talk simultaneously. We discuss
each issue and then we reconnect with some of the resolutions and we set
up working groups'.
How do you manage to talk to the students? You then go back to your
value systems. For me as an African VC, there is no way I would not see
the students as African students. There is a line where I become a mother,
not because I want them to do something wrong. Students wear masks,
and you think they are militant; they need to hear affirmation and
acknowledgment. They had a function one evening, they were drunk and

they misbehaved. I called them in and said to them 'What do you take yourselves for?' When they do something right, they will send you pictures, because they want you to affirm them. They have problems - you and I know the socio-economic landscape of this country, almost 90% of these kids come from single-parent homes and dysfunctional families. The young men are very particular about their identities that will coincide with the timing at the university. They will be so militant and angry and perform badly in their studies, when you get closer to them and dig deeper, you find out that they have family problems". (P 6)

P 1 recounted her experience with the SRC as follows:

"I had standing meetings with the SRC. Once student leadership was in place, I ensured that the students acknowledged their leadership. I did not want to create chaos for myself where everybody comes and expects that I drop everything and address them. If it was a political matter, then I would refer them to the SRC…. I was giving them platform to be leaders in their own right. I then had to be respected in my own role as the VC. Even when there was a storm, they still had to come to the same process. I used to say to them when I was DVC of student affairs: 'The time you spend dancing, we could have sat down in a meeting and found a solution to your problem'. They understood that round-table discussions achieved more than toy-toying did". (P 1)

P 4 shared the following about her experiences:

"The institution had to run on an overdraft for over five years … they did not even have an asset register. There was a non-payment culture by students, and the environment did not promote interaction between different groups. So before I came, I had already convened three meetings. I wanted to see the SRC. The imbizos *were for students and everybody … the only problem we had were clashes between students because of political affiliations. We had to maintain the diversity. We ... requested the IEC to*

oversee the SRC election; that was the problem. I was nearly killed by students in 2005 because they thought I was hoarding the results. Political party VV won. They thought I was on their side … I was shot in the office. I had the first blow ... second, and third. I initially thought they were stones. Little did I know they were bullets". (P 4)

6.3.2.4 Union support

The unions as key stakeholders impacted on the VC of the institutions. The unions' relationships with the VCs is shared.

"The trickiest of relationships is how you steer those relationships into positive spheres, even when they want to be negative ...of all the differences I had as a VC, there was not a single time when I had a staff strike at institution RR…The students did, but never the staff, which I found very interesting, considering the robustness of unions at institution RR… One of the things I taught myself was never to run away from a problem and hope it will disappear… I decided to have a structured engagement with the Unions … there is nothing as dangerous as being misinformed … those meetings would dispel myths and reinstate the facts on the table because in a large organisation there are many myths and propaganda … but the unionists are politicians … they always find a reason to make sure they have a job". (P 1)

6.3.2.5 Council support

All the participants recognised the essential need to receive the internal support from Council during their leadership periods.

"Remember the first Council was dissolved. With this one, there was support, but it was chaotic. I do not think we have it right with council. I think councils still have to understand their roles. As long as there are still cabals, one group getting information from the other one that is disgruntled because they did not win elections, or getting information from a drinking

academic who is covering up, getting information from an academic who has got an honours and because you said they must get a master's degree, they have issues with you, I think it's a big challenge. Going back [to] University BBX, even during the merger, council understood their role. These institutions have two different traditions. Westville is known for its political militancy, but with all that, council understood their role, senate understood its role, and [the] SRC understood its role as well. They had four unions, nobody died. So until people understand their roles, chaos will always be there."

"I would be feared, not even supported, if I were a white man. If I were a black man I would have been supported, having people around me, drinking with me, I would have been part of the "boys." That kind of support is relative, but this subliminal thing that no woman would tell them anything is just too bad. It is acquired and in-built. You know when I made the decision to leave, there was talk that 'Argh, she is not serious, she will never go and leave benefits'. I was going to get a bonus in December. I actually did not care. All my life I have worked for my integrity through education. That's all I have. I'm not a tender person (tenderpreneur), I have never received brown envelopes (bribes). I am very proud. It will be an afterthought to say where I will get my next salary. You do not play with my inner soul and my integrity like that, especially if you are a man. I have never been marriedand my colleague, Mr. BB, used to laugh. He used to visit me at home, I cook, and I do everything that women do. So he would say, 'But you cook so well, why didn't you get married?' I would say to him, 'Marriage is not for me because immediately that I think I am doormat, that is when all hell breaks loose'. South African men want a doll that they can wind. When he needs you to be an intellectual, he winds you to be one, and when he wants you to be a doormat, and he winds you to be a doormat. I have this feeling that they have got a deep-seated hatred when you are a successful and educated woman. They will say these things in jest. They will make silly jokes about Beijing and Democracy, they mean it, they are not joking and they are vicious".

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The chairperson of HESA wrote a letter to the public and the community announcing the participants' resignation.

"I saw the letter. They were dragging themselves. The only people who were not dragging themselves were SASCO because they had nothing to lose. They have never picked up a phone, including management. I don't need any artificial sympathy. That is when the philosophy of "black consciousness" is very important, "black woman you are on your own". I do have that experience, I was SASO as a student and we engaged management. We were junior students with senior academics, they taught us politics. I read a lot by the way. When the going gets tough, it is human nature to be on your own. You must read the book on the life of Patrice Lumumba, [those] who turned against him [were] generally what you would call the executive. You must expect these painful experiences, but if you are not ready for them, you will be seeing all the shrinks of South Africa, giving you the anti-depressants and all kinds of drugs. I am very comfortable by myself because I know how human nature is".

6.3.2.6 Summary on support in higher education environments

"Look at Winnie (Mandela), she is very comfortable by herself, I think she understood it clearly in her head that when things are rough, the number [of] people in your life dwindle. There are two Zulu sayings, cleverly crafted, which are part of my life tapestry. The first one says Umbeki wenkosi akabusinayo *(roughly translated -The one who knights a king does not rule with the same king) and* umlungisi uzithela isisila *(roughly translated - As one tries to assist with the best of intentions, within his/her own view, the person unknowingly dirties his/her own blind spot). That is very true. If you know that you won't be hurt by certain behaviours, and if you get hurt too much, it erodes you, and you stop thinking. You must be ready for these things in life, and the same people, if they could hear that I am a minister, you would see a lot of cars parked outside my house, and you would see how many people want to take pictures with me. Right now everybody is playing the power game. If you don't fight for your own dignity, who on earth will? So loving ourselves is also doing justice to us. The so-called*

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patriarchal society playing itself out is not going to go away now,
chauvinism at its best, and I'm not the one to count stars with any man just
to go up the ladder, I must compete. People must not say about me, 'I
know her during the time of her weakness', my dignity must remain intact.
There are men who I relate to very well, and people will say 'He is lucky'.
He is not lucky; he just has respect". (P 6)

6.3.3 Summary

P 5 passionately explained her experience in higher education. The patriarchal undertones were explained in detail, and included the executive management that she put together upon her assumption of the vice-chancellorship. Her views on support are clearly articulated in terms of her experience with the different race groups. She feels she could have been respected, supported, and even feared as a white male VC. As a black male VC, she would also have been supported, especially with the other 'boys', and she would then have been part of the extracurricular activities after business hours.

She indicates that she had full support from the student leadership, given her own experience as a student. She lists powerful world-wide respected people which include the founder of the Black Consciousness Movement and leader of South African Students' Organisation (SASO), the late Steven Bantu Biko, as well as one of the first and only black women to lead one of the HWUs in South Africa. Her experiences taught her that as a black woman you are "on your own*". She was resolute in stating that not even the loss of income would compromise her dignity.

6.4   PARTICIPANTS' SHARED UNIQUE PERSONAL POWER

The analysis of the participants' responses suggests that they acknowledged their unique personal power and self-assurance that arises out of their spiritual connectedness.
Participants responded as follows:

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"Faith that contradicts circumstances". (P 6)

"Invisible hand that guides me". (P 5)

"God's gift". (P 2)

"Church fanatic". (P 1)

"Inborn resilience ... matriarchs from Harvard University". (P 7)

Success was a catalyst for further success, as some of the participants were expected to succeed their fathers by constantly re-inventing themselves after each life lesson.

6.5 RESISTANCE THE VICE-CHANCELLORS ENCOUNTERED

The analysis of the participants' data proves that they experienced resistance in the office. The following section presents examples of the resistance experienced by the VCs as well as strategies they used to overcome such resistance.

Participant 1 stated:

"I can write a book about resistance; it took different shapes and forms - the big R, the racial resistance, the big G, the gender resistance. The gender resistance even came from African men. Fortunately for me, they were not in too high up positions, but they could have been destructive enough if I had let down my guard. I remember a case for instance, not in the far distant time, when one particular African male wrote to the Public Protector and said to the Public Protector, that there was maladministration at Institution#3, [that] millions had been reportedly embezzled and that the Public Protector must investigate my office. The Public Protector then referred the letter to the Department of Higher Education and Training, and

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I was required to account and respond to those allegations, which I did. There was a time when the entire departmental crew came, I think they were coming either to affirm or verify this allegation and my executive team met with them …

Needless to say, for one reason or another, that [accusation] disappeared. I want to believe that that was not just a sporadic occurrence. I want to believe that it was not based on anything but malice, and I want to believe that this person was being vindictive because he felt there should not be a woman leader in this institution. The patriarchal notions are still very strong in the South African society, but sometimes they can even be tangible amongst African men. I'm not saying others are not, but [the notions] become very palpable amongst African males having to be subjected to women leaders... In some cases I think they were racial, and in some I think they were patriarchal.

So there were some resistance instances, I can think of several. There was a student protest in 2009 actually that led to a major incident at the Institution. For the first time we saw Instituion#3 students being very destructive, something that was very unfamiliar. Students used to hold strikes, but they would march, they would sing, they would boycott classes, but they would not destroy property. That particular student protest was accompanied by the destruction of property. I didn't know what was happening, but the incidents that unfolded afterwards shocked the institution, because after many undertones, the students came forward and confessed that they had been influenced by individuals in the staff to do what they did. Needless to say, this led to the Chair of Council being asked to step down and the registrar being asked to step down, because they were directly involved in instigating the conflict. That could have had serious repercussions, because the intention was to forcefully remove me from the position of the VC. In that case, all of the antagonists were Coloured males, unfortunately, so that's why I say this was racially driven more than gender driven. Those students confessed, and put their student

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numbers down to say we are prepared to testify about this, which then enabled me to take legal advice on the matter; hence council had to intervene and ask the two individuals to step down" (P 1).

6.5.1 Strategies employed

A number of strategies were employed within the office of the VCs. The first entails being aware that there is a presence of powerful forces that were meant to impede the VC's or the institution's progression.

6.5.1.1 Participant 1

P 1 states that her analysis yielded that the experienced resistance emanated from African men. The participants' further insights indicate that some of the involved staff could have had a bigger impact had they been higher in the administrative ranks. The participant was accused by the Public Protector's Office of purported maladministration. Institutional defences were reportedly promptly submitted, especially on audited financial statements to both the Minister of Education as well as the Public Protector's office. Needless to say, these accusations disappeared. Sporadic publications of untruths in the popular media included items on salaries paid to staff members who were allegedly appointed without going through the proper procedure. A commission of inquiry by a well-known legal firm was established - their terms of reference included responding to the students' demands to remove the VC. The students had already reportedly identified a Coloured male professor as the possible replacement.

The overall strategy seems to be the presentation of undisputable facts in different formats.

A list of recommendations was subsequently addressed to council for possible action and remediation of the situation. A written submission by the student leadership articulating the names of staff members who were behind the students' violence was also submitted to council. The participant stated that the three senior

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staff members were all Coloured men; whilst on the other hand, the three students were all black males.

6.5.1.2 Participant 2

A number of personal attacks were of a petty nature, such as complaints about the VC's dress code, and the style and length of her braids. They equated her to ("ethnic group X) in which witchdoctors are alleged to use strong medicine". An anonymous letter was circulated, recommending that she return to her hometown. Her own executive did not support her in dropping a court interdict against staff members. Her strategy worked because negotiations commenced as a matter of urgency, and this brought about a speedy resolution to the matters relating to the remuneration of teaching staff.

6.5.1.3 Participant 3

The resistance had to do with a senior staff member deciding that he was the DVC in finance, coupled with an internal auditor involving his office's oversight. The strategy adopted included changing the reporting lines in alignment with best practices in the sector - the auditor would henceforth report directly to the VC's office. Interestingly, there were no official minutes corroborating his version of the staff organogram; hence the matter was dispensed with. There was an agreement that when the staff unions wished to enquire about a matter, they would do so by approaching the HR division for the requisite answers.

6.5.1.4 Participant 4

During her leadership, P 4 experienced first-hand that women were just as capable as men were of plotting against a female VC. The major problem emanated from a number of close to dysfunctional finance officials who could not produce an assets register or audited statements. The culture of non-payment of fees by the students was also the order of the day. The financial turnaround strategy was effective and was achieved by requesting assistance in the deployment of a reputable finance

officer to improve collection of revenue from the students. An urgent extraordinary senate and council meeting was held following an incident where the VC's office was reportedly shot at three times. The VC's car was also damaged in the campus violence that was dubbed the 'SRC War'. Council's recommendation on this matter also included securing an armed personal bodyguard to be urgently appointed to the office of the VC. The discrepancy in the VC's remuneration package was also challenged in view of the fact that her predecessor was male.

The resistance that P 4 experienced even before her appointment as VC was a precursor to further episodes. The loud yelling that included 'not another woman' was meant to dissuade her from her planned presentation. She sums up her leadership as being full of "chauvinism wearing pants" - her detractors also included members of her executive team. The final months in her leadership role culminated in her making the career-changing decision to exit even before the academic appointment contract ended - these are the classical forms of resistance. The strategy that she put in place was meant, among other reasons, to maintain her integrity and dignity with no element of personal sacrifice. The remuneration at the decision-making level was not a primary consideration in her view.
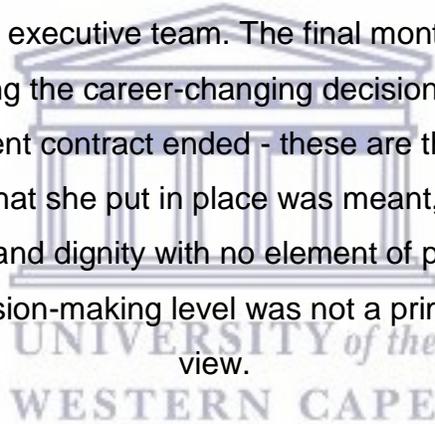
6.5.1.5 Participant 6

P 6 shared how her monthly remuneration "could not go through", and when she pointed this out, the 'mistake' was promptly rectified. The other remuneration-related shock was when, as a DVC, her salary was at the lower end of a Peronomes level below her executive level. The chairperson had to intervene before the "administrative error" could be rectified. Fortunately, the hand of justice intervened, and she was henceforth reinstated. The emotional scars to herself and her extended support system (especially the family) can never be adequately quantified.

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6.5.2 Summary

The resistance-related challenges experienced by the VCs varied. They included being investigated for financial-related matters, which were subsequently reported to offices such as that of the Public Protector. Senate-related matters were also experienced. Mutual respect was restored after her intervention. The 'SRC Wars' during the annual leadership elections, which had unfortunate consequences of the VC's office being shot at three times were also reported. Council promptly responded in a reportedly satisfactory manner. The types of personal challenges experienced by the V C, which were understood to be gender related, made her decide to end her career.

The final part of the interview questions included participants sharing words of wisdom to inspire the next generation or cohort of women academic leaders or VC's in South Africa, given the participants' unique trailblazer status. The participants' verbatim reflections and related themes will be then be summarised in Chapter 7.

6.6   HOPE FOR THE NEXT GENERATION OF HIGHER EDUCATION LEADERSHIP

The following summary is gathered from the pilot interviews labelled as "Hope for the next generation or a pool of possible candidates for VCs". All the interviewed women executives without exception reported their career arcs as being inclusive of an executive of one calibre or another. The all-women participants belong to University ZAR, led by a woman VC who opted not to participate in the current study.

The nine participants either report directly to the VC, or their line reports to the VC. Three of the women are black and six of the women are white. All the participants are Christians and have a maximum of two dependents. There are two with a master's degrees, while the others hold doctoral qualifications, and their credentials are similar, as they also reported having had international exposure.

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Across the board their recruitment processes were reported to be rigorous, with adverts placed in local, national, and international media. There was unanimous claim to being exposed to gender-related barriers. One DVC indicated that she was one of the two women in a pool of 30 executives. One of the male executives indicated that "as an institution, we cannot rush transformation". The women hold a variety of qualifications, and all disciplines seemed to be represented, which correlated to the VCs disciplines.

6.7   CONCLUSION

This chapter examined the academic paths of black academic women that motivated them to assume administrative leadership positions their respective universities. Their preparations for the office, their leadership strategies, and understanding practices in leadership were reported on. Their sources of support include family as well as formally and informally appointed mentors who made strong impressions on them. Resistance received by the VCs during their office varied and these were shared. The participants' experiences were described in both complimentary and uncomplimentary terms. The chapter closes by revealing the next generation or responses of the possible pipeline who could be future VC candidates. The overall extraordinary leadership experiences encapsulate the excellence of black South African women.

Chapter 7 will elaborate on the implications of the insights raised in the findings in relation to relevant literature reviewed in Chapter 2. The VCs' reflections categorised as their recollection and impact, as well as further pointers or guidance will be presented. On the basis of the discussions, subsequent recommendations for research and policy practice will be proffered.

CHAPTER 7
REFLECTIVE INSIGHTS AND RECOMMENDATIONS

7   INTRODUCTION

The purpose of the study was to generate an understanding about personal, social, and institutional experiences that confronted a selected group of women in senior leadership positions as VCs. In broad terms, it examines the practices of leadership as exercised by women in the complex institution known as 'the university'. The VCs voices or stories were heard, given the persistent historical and current patriarchal tendencies within the higher educational landscape. This chapter engages with the insights presented as findings in Chapters 4, 5, and 6. The chapter also relates these findings to broader debates raised in Chapter 2, to develop the overall argument that this study contributes to broader scholarship on the role of patriarchy in higher education. Thus, this chapter reflects and summarises the findings of Chapters 4, 5, and 6. This chapter concludes by offering recommendations for future practice.

The research questions were:
1. What are the early personal, social, and career histories of eight female VCs of South African universities?
2. What was the nature and extent of the women's career and recruitment practices as they progressed towards becoming VCs?
3. What were their leadership experiences as women VCs?

7.1   MAIN FINDINGS OF THE STUDY

The main findings are synthesised in the qualitative results (see Chapter 4, 5, and 6) to respond to the articulated research questions.

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7.2   STUDY INSIGHTS

7.2.1   Insight One: The reproduction of history in the present

As outlined in Chapter 1, the gates to higher education are said to be theoretically open to all, yet how is it that universities are unable to retain the best talent? As outlined in Chapter 2, universities are intrinsically gendered. As covered in Chapter 1, the history of higher education is linked to the history of the country in terms of almost a century of colonial, white, male leadership. It is a story of domination that transcends class and race. Tracing the career paths of the scarce resource – female VCs commences from their early life experiences. What common traits do these powerful academic women seem to display? There are a number of powerful 'information gaps' that were revealed in the findings of the participants' early backgrounds and their innate talents, which impacted their academic journeys and culminated in their ascendance to leadership offices.

The career paths of black women VCs and their academic successes, which commenced at birth in South African villages, were informed and framed by their unique parents, and will now be addressed.

The participants grew up in the post-colonial period between the 1940s and early 1950s, during the height of the apartheid regime. Their diverse villages collectively yield a rich, indigenous, black South African culture. The findings are in line with elements that are usually analysed – namely those elements traceable to childhood roots and formative experiences. According to Padilla (2005:8), these experiences vary. For example, she signals the importance of family, cultural, and societal factors that these future leaders experienced as children. Furthermore, she also raises the requirement for basic levels of intelligence for leadership positions, but argues that without the level of expression, this may be overlooked. She is keen to understand the origins of how it is that young leaders speak and write, and questions whether or not they have special opportunities to perfect

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these skills. Similarly, she seeks answers as to whether or not there are signs of great perseverance in the face of substantial odds or of unusual or otherwise extraordinary behaviour at an early age. Were there opportunities for travel and patterns of understanding diverse points of view and cultures? Was there an early exposure to the top of their organisations, a position from which they could 'see' the entire enterprise from above, and understand the inter-relations of the various pieces?

When measured against the Padilla's (2005) views, the data shows that all participants in this study were positively assessed against the criteria outlined above. However, having studied the data, there are strong indications to show that the participants have unique traits, are unique individual products of their family or domestic economy/society, and are integral parts of their collective homesteads. Without exception, the participants had parents who adequate understood the dominant culture and schooling, since they themselves had enjoyed measures of success in their own professions, with most parents reaching the pinnacle of success in their own chosen careers. Thus, the participants' subsequent academic success could be retrospectively and unambiguously linked or directly credited to the worldviews presented in their individual profiles, as outlined in Chapter 4 (4.2). These are historically encoded and learnt social and cultural successes, which the participants learnt in their homes of origin. Their subsequent academic success could be explained using the sociological and academic framework - cultural capital, a term constructed by Bourdieu (1994). Gaddis (2012) explains cultural capital as including 'embodied and institutionalised form of academic advantages', the invisible catalyst that can only be learnt through consistent formal and informal cultural and home-based teachings, for subsequent lifelong successes. This is in contrast to the perspective of the post-apartheid "trampoline forms of seemingly gender-specific success -especially the unsustainable economic - capital link" (Dlamini, 2017).

Bourdieu's (1994) concept of 'capital' is said to be inculcated during early childhood teachings, during participation in the fine arts, and carefully guided reading habits in the dominant culture. One could conclude that the specificity of the capital is that of the oppressor or the coloniser, especially given the colonial history of South Africa. In this regard, the extent to which the pertinent past experiences are positively linked to sustainable future successes will be addressed, in an attempt to show how, through a study of the past, its link to the present is evident.

The educational system must be understood as unequivocally demanding a set of abilities to successfully navigate it. These carefully selected abilities are equated to capitals, which are known as the "social, economic and cultural capitals". Having a capital therefore, is tantamount to having an edge over a counterpart. Bourdieu's (1977) assertion states that this demand within the schooling system is inherently non-selective, but includes one and all alike. The controversial view is that the education system does not provide these abilities or capitals. Similarly, Windhaven (2009) takes the debate further, stating that the schooling system favours and positively rewards those that emanate from the dominant culture, given their predisposition.

The centrality of the argument is that it is only the family of origin that can produce this capital when it transmits the dominant culture. This idea is also supported by Wildhagen (2009) and Bourdieu (1977), who both assert that a reward gained within the schooling system becomes transferable at higher levels of educational achievement. There is a purported link between having the cultural capitals and success, which is further linked to the knowledge of how to navigate the schooling system as well as the knowledge of interacting with the educational caretakers. Therefore, educational advantage is transmitted following parental guidance that teaches essential navigational skills, which propel the child to academic success.

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All the participants were parented by professionals, which included social workers, teachers, and nurses, and five fathers who were principals and a rector of a teachers' training institution. These facts add a further cultural capital dimension. One could assert that the parents themselves were the gatekeepers of the educational arena. Guillory (1975) strongly asserts that an important part of the university is the formation, identification, and distribution of cultural capital. Maher and Tetreault (2007) concur, citing literature, which identifies cultural capital as being organised through a process of 'canon' formation, or knowledge, that is the most valuable knowledge or the repository of cultural values. Thus, cultural capital or higher education can be understood as knowledge through which the elites who possess it, can be distinguished from others who lack it. All the participants' credentials gained within South Africa and internationally indicate that the earlier tools used to navigate the educational system were put to effective use. According to Sullivan (2002), a powerful and a very pronounced correlation may be observed between academic success and the family's cultural capital, which is usually evident in forebears for over two generations on both sides of the family.

The reported academic success of the participants' sons and daughters further corroborates this fact. Bourdieu (1990) introduces a further useful term in explaining the link between academic achievement and cultural capital, namely the term 'habitus'. Bourdieu (1990) understands this as being "a system of lasting, transportable dispositions which integrate past experiences and actions". "Habitus", continues Bourdieu (1990), is said "to function at every moment as a matrix of perceptions, appreciations and actions. Habitus is knowledge constituted through practice". McClelland (1990) agrees, and adds that it's the accumulative effects of capital and history that forms the habitus. Therefore, proper habitus also assists in navigating the education system. A final thought on capital emanates from Yoso (2006) who challenges Bourdieu's cultural capital theory by posing pertinent questions, such as: Whose culture has capital? Whose knowledge counts, and whose is discounted?

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7.2.2 Insight Two: Understanding women leadership within higher education

The second insight arguably responds to Madsen (2007)'s plea for research aimed at uncovering an understanding of how university leaders and presidents' reached their leadership positions, their background experiences, as well as their commonalties. This study arguably contributes to an understanding of the history of the black women's leadership within South African higher education. Upon closer examination and reflection, the leadership phenomena for the black women VCs commenced with a journey that was deeply embedded in individual geographical but the common historical context of apartheid. This era was globally recognised as the period during which the minority were the dominant privileged culture. The women's familial crucibles (Padilla, 2005) are acknowledged. In other words, the early histories that were written within their families of origin had an impact on the participants' using the natural talents inherited from their families to format their future leadership experiences. The ultimate ascendance to a leadership role commenced within the participants' biological inheritances and in their early childhoods, which included mostly idyllic villages and a blacks' only township - the urban ghettos (Dlamini, 2016). The languages spoken included four of the eleven official South African languages - IsiXhosa, IsiZulu, SeTswana, and SePedi. Bourdieu (1993) confirms that the transmission of cultural and social capital, together with their habitus, made schooling and subsequent higher education experience, a success. Their critical insights gained in their earlier life skills were further sharpened into them becoming pathfinders, within the concept of their childhood history being active in their present. This notion could be considered 'fiction' by some sectors of the South African black communities, given the recent reported decades' absence of both parents as well as the growing number of child-headed households linked to the unprecedented pandemic of HIV and AIDs. This impacts on their experiences in the complex institution known as the university, which was initially a place of education where student care and academic growth were imparted to the participants, and finally became their places

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of work. The early signs of resilience and preservation were planted to better prepare them for challenges spanning not less three decades. The three seeds of leadership such as resilience, reflection, and rebounding (Wolverton, 2009) were exclusively initially planted in their places of origins. The higher social class that a child is born into seems to be a better indicator of future academic status, as opposed to women who grew up in poverty, and is also a useful indicator of how quickly people progress and succeed in life (Dlamini, 2016). The participants seem to fit perfectly in the privileged middle class, even though one of the participants' statement disputes this saying that it differed to the early backgrounds of the students at her university and the effect their backgrounds had on their education. University is a turning point, not just in their lives but the lives of everyone in the family. A further blessing is when both parents are significant part of the early childhood journey. One of the famous feminist leaders, President Barak Obama, acknowledged that in as much as he tried to assist First Lady Michelle Obama in raising their two girls, the task disproportionately fell on her shoulders. One could assume that this practice is global - the early discipline, and ensuring consistent patterns of self-care within a household routine was all subtly academically inclined and spiritually or religiously informed. The developmental philosophers or psychologists predict each pattern of growth within a continuum of successful or unsuccessful negotiation of each stage. Tangible and intangible values, such as trust and maturity levels are assigned from early childhood to old age. The net result, without that stage's relevant understanding and unpacking of each negotiated stage, would be beyond superb, given the participants' narratives. The common thread without exception, were gender-informed social, cultural, and patriarchal experiences firmly observed and learned within households and communities. The final word on early childhood parenting is evident in President Obama's comment, "Watching my daughters grow, this is an extraordinary time to be a woman" (Dlamini, 2016). This shows how much progressive feminist ground has been covered, which is a useful transition into the next insight.

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7.2.3 Insight Three: Respectability and unrespectability

7.2.3.1 Introduction

The third insight is mostly framed mainly in the unique socio-historical, political, economic and cultural context of Africa, that is well-covered by both post-colonialist debates (Nkomo & Ngambi, 2001 in Dlamini, 2013). The powerful, yet at times invisible gendered challenges that form part of patriarchy are packaged within narratives that reflect no respect for women, including women in the workplace. The insights presented will paint the intrinsically gendered work places, which on the surface present neutral or progressively equal places, while the lived experiences present the contrary. The insights presented respond as a backdrop to the differential gender esteem as accorded by members of society.

7.2.3.2 The 'normal' in a workplace is male-centric

The concepts of 'respectability' and 'unrespectability' will be unpacked in terms of gender and patriarchal control. South Africa's current, well-documented, gender-based violence has its roots in the unsolicited and constant sexual attention by men; the presumption that women's bodies are at their disposal. In this regard, Dlamini (2016) draws attention to a woman who had an encounter with a high-powered leader on the threshold of his bedroom. One of the participants in this study was still seething with anger following a near rape encounter with an external member of her institution. Dlamini (2016) highlights the sheer entitlement displayed by men who assume it is their right to dominate women sexually. These brief examples suggest that males play the roles of the aggressor and predator irrespective of their hierarchical or societal standing. This section will include discourse and examples from neighbouring countries whose 'liberation metamorphosis' has areas of convergence and similarities to South Africa. Parallels will be drawn with a few excerpts from the participants' statements regarding their lived experiences.

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7.2.3.3 Social opprobrium, class, and working women

'Respectability' entails women being treated with "differential esteem", women who are perceived as honourable and dignified members of their community or society (Hungwe, 2006), while 'unrespectability' entails dishonourable and lacking in dignity, and an unrespectable woman is likely to attract "social opprobrium", expressing scorn or shame, and her behaviour may not be emulated. Women are accorded little or no respect and considered to operate in a space that the community designates as belonging to men. Thus, one can appreciate that the origins of these terms are gender specific. Women are conferred a respectable status through their marriages, the conditions being that they are virgins at the time of their marriage, and that they remain chaste throughout their marriage. Respectable women were expected to be 'stay at home' mothers, or if they work, it is purely for economic gain for the patriarchal family. Respectable women are not expected to control their fertility, whether they live in rural areas or in towns (White, 1990). In some communities, women who rode bicycles were at risk of being labelled prostitutes (Win & Barnes, 1992). The term 'prostitute' in the Zimbabwean context is not restricted to women who sell sexual services, but is used broadly to insult and censure any woman who is located beyond male control or who behaves in ways that men disapprove of (Gaidzanwa,1995). Men applauded respectable women's annual trips to the villages; the main reason being for the women to work hard in the patriarchal agricultural land as well as farming (P 1).

There is a patriarchal pattern and unity that Samasuwo (1994) describes well. When the missionaries arrived and the capitalist colonial economy flourished, more women who flocked to the cities. These women earned the status of being unrespectable as soon as they attempted to head their households by earning an independent income. This alliance of the patriarchs was in each group of men protecting their home territories against unrespectable women who were single. The white patriarchs feared the prospect of their womenfolk's erotic contact with black males working as gardeners. Samasuwo (1994) calls these phenomena a

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"colonial anxiety" and a white settler fantasy. The black women were not only useful as domestic workers, nannies, and switchboard operators, but they would be sexual partners for their black labourers. The suburbanisation experience affected both genders and races. The seemingly upward living status had a clear racial and economic divide. The white, America, middle-class scenario described hereunder could easily be considered relevant to the South African setting.

"The middle-class ideal included the notion that wives were not supposed to work for wages. Raising children and managing a household was a mark of leisure-class status. With their husbands at work, women were the centre of home life, but with a new imperative: to become modern housewives - that is, the new consumers. This ideal is based on the division of family life into public and private spheres….families to realise the dream: women at home, men at work, and children in school. Suburbs in particular became synonymous with the achievement of this new status. The experience of the South African blacks within the same time lines could be described as the opposite side of the same coin following discriminatory political processes in place enshrined in the laws of the country. The black experiences include the geographical spatial arrangements which were and currently still are exclusively black South African townships - the political liberation still has to match the economic liberation. The South African residential townships have a disproportionate infrastructure in terms of roads, built essential services like the health care facilities, schools, and extra mural activities sites. In short, the divide of respectable and non -respectable uncomplimentary neighbourhoods is in tune with the gender and race divide or segregation put differently, neighbourhoods that permeate care, safety and privilege are subject to the same political and different economic experience. It is worth noting though that the residential status can be described as not having changed much; the erstwhile Apartheid is still current in the Geographical representation of South Africa. The promised 'rainbow nation 'still has to be experienced by the South African neighbourhoods. The participants transcended their idyllist neighbourhoods and ended up being in charge of institutions with a

global presence in terms of geographical locations, infrastructure which
could easily be worth billions.

An analysis of the participants' families of origin seems to suggest the creation of a black middle class almost by chance. The parents, especially the mothers, are themselves pathfinders, having successfully negotiated the masculine educational and workplace circumstances. An important trend evident in the list was that there seemed to be no expectation of black professionals. Academic progression and professional abundance was rare in the early 1930's, which coincides with the era during which some of the participants' parents were already qualified. P 1 indicates that both her parents were professionals; her father was a social worker and her mother a professional nurse. There is an overwhelming allegiance to the fathers' profession, since the daughters seem to have followed their fathers' professional footsteps. P 2, P 3, P 5, P 6, P 7, and P 8's fathers were all school principals.

Thus, one might reasonably draw the conclusion that not only were the participants pathfinders in their different institutions, but chances are high that they were the "firsts" in their villages. In Kenya's Mathare village in the 1930s, "selling her kiosk" was understood to be prostitution, only if the proceeds of the trade were for her personal gains, however, prostitution was communally approved if the proceeds were utilised to "replenish family livestock" during drought (Nelson, 1987).

7.2.3.4 Post-colonialism, apartheid, and politics

The women flocked to the cities following the relative freedom in the urban areas. Patriarchal scrutiny and elders' close monitoring of women was a common feature in women's lives in post-colonial, apartheid times. A public denouncement by a female parliamentarian stating that men and women were not equal, received a negative review by Zimbabwean feminists who vowed not to support the woman parliamentarian. The parliamentarian wished to remain 'respectable' in the eyes of the patriarchal politicians; she was considered to be "trading with her biology". This

view was and still is contrary to conservative patriarchal agendas that paint female politicians as prostitutes (Win, 2004).

7.2.3.5 Academia and respectability

The above exposé provides an essential background against which to examine the race dynamics as entrenched during early separation in the classroom. Many mission schools were established because of the industrial expansion within the Johannesburg area. Young, black, African women were shepherded to these schools with a thinly veiled agenda to preserve purity and to re-subordinate them into new forms of domesticity. The participants received guidance at their homes, which was clearly stronger than that offered in missionary schools, which offered subjects like home economics, flower arranging, and sewing. In contrast to these offerings, P 1 clearly remembers how her father almost gave her and her siblings no option but to register as early as possible for mathematics and natural science subjects. "I shudder to think what would have happened if ... my brothers and sisters were not inclined that way". The parents who were professionals themselves, wanted children whose later academic scope was not going to be limited by an unscientific background. These parents were consistently raised respectable women, who would be made to appreciate the male 'controlling' status in exclusively female classes. Additionally, the sponsorship or funding at Zimbabwean universities was not available for subjects that did not serve the patriarchal agenda (Mama, 1996). The developed world is said to have endured its fair share of gender-based politics in academia. Historically, women were not allowed to sit in the main reading room in the Harvard Widener library, nor enter using the front door of the Faculty Club (Padilla, 2005). Even upon appointing a female president, Pennsylvania was the only institution that replaced a woman president with another woman. The same phenomena were experienced in the South African situation. The University of Kwa-Zulu Natal in South Africa fits in that category, given its experience to replace a woman VC by another woman VC.

The participants' journeys clearly indicate their share of 'unrespectability'. P 5 remembers the gender-loaded comment, "not another woman", uttered when she arrived for the vice-chancellorship interviews - a black man's attack on a black woman. P 2's institution included sectors that did not accept her leadership. "I could not deal with blatant tribalism. An e-mail that made rounds, which was said to have originated from a local airport was about the fact that I was MoPedi and did not fit in a Batswana University. Ethnicity was so problematic at an all-African institution". The participant was therefore an 'unrespectable' candidate by virtue of her ethnic group. The same attitude progressed to her dress code. A black, possibly Motswana lady, P2 states that she was warned to be careful with the beads on her dreadlocks, as people associate dreadlocks and beads with being a sangoma (witch-doctor). Her dress code was subject to unkind review and subsequent 'unrespectability'. There were unfounded perceptions that alluded to the 'strength' of the VC sangoma, resulting in comments such as "You can go on strike, do whatever you do, but you will not touch her!"

Another participant was called at around 11h30 the evening before the interviews; "The men are not sleeping, they say they will not appoint a woman", she was told in confidence. The resistance was perceivable during the interview, and the panel was in fact meeting for the second time after about a year, as they had not made an appointment the first time around. A panellist said, "You were here last year, and you are still here, how long are you prepared to come to the university?" Another participant's interview panel was exclusively male. Another participant stated that a senior male approached her before the interview, she said, "The behind the scenes things that were playing themselves out were ruthless, it was really not funny. As a result, one of my ex colleagues who was very influential, came to me to try and broker a deal with me, even before the outcome was known, to say, should you be appointed as the VC, would you be able to appoint 'so and so' as the deputy VC?"

7.2.3.6 Summary on respectability

The above discourse is a reflection of the differential esteem accorded to learned women by equally learned men in the academic context. Their behaviour is linked to their upbringings in rural and urban areas, i.e. the 'patriarchal sovereignty' as well as the' situational fluidity' as depicted in the Mathare village in Kenya. Powerful parental guidance directed these women to be professional firsts, given the resistance that they received in their homes and surrounding villages. The political and academic examples confirm the thread in the discourse, i.e. the male hegemony that seems to thrive on learned gender-specific stereotypes. The strong, highly judgmental, and unethical labelling of Zimbabwean women who have ascended the "men's territory" remains, and therefore the progressive stance by the feminists in the country who offer a counter-narrative and continue pursuing democratisation is applauded (Win, 2004; Kwinje, 2004). Padilla's (2005) view of the American experience, which could be relevant to the South African situation, proposes that *"Society treats tough women differently and perhaps less charitable than it does to male CEOs or Presidents"*. A similar scenario from an Australian perspective is depicted in Joan Evaline's (2003) research entitled Woman in the Ivory Tower, where one of the first women VCs at the University of Western Australia's appointment was headlined as follows: Gale Blows into the University of the Western Australia.

"In the Western Australian vernacular, this meteorological pun is double-edged. A "blow-in' is someone from 'outside' who has no allegiance to the community in question, and who therefore cannot be relied upon to stay? The phraseology also invited trouble and disruptions. As a line of flight, it had a hint of foreboding. Gale's positioning as feminised outsider was received through the comment that she was the first woman to be VC in W A and that she was a divorced mother of two. It is hard to imagine the media greeting a

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male VC as the 32nd man to be appointed or as the divorced father of

two (Evaline, 2003:648).

The same VC was known for receiving no respect, which included episodes where she experienced blatant rivalry and antipathy from some of her male lieutenants. The same female VC could not be accredited with facing unique pressure yet simultaneously denies her status as a woman. Similarly, Eline (2003) and Smith (1999) propose that men's behaviour is not born out of respect but rather out of unease. This VC was not perceived as being another academic administrator to be judged according to her competence, but rather, she was judged as a different kind of individual. Finally, the power dynamics discerned from these examples prove that in the first place the power remains intact with the predators.

7.2.4 Insight Four: The apparently gender-neutral recruitment process

7.2.4.1 Introduction

The aim of the Employment Equity Act (1998) in South Africa is to redress the historical imbalances that have emerged in terms of gender, race, and disability, among others. The implication and assumption of this Act for the recruitment and selection process is to ensure fairness, i.e. unfair discrimination. However, although employers in South Africa are obliged to affect this aspect of the Act, there seems to be a disjuncture between the obligations of the Act, and the actual practices on the ground. The privileges that were enjoyed by the same race and gender in the South African higher education system of recruitment, was recognised by the constitution.

7.2.4.2 Perceived recruitment practices

The stories related by the black women VCs during their recruitment experiences offer a peek into systems that often include unbelievably systematically unfavourable or disadvantageous conditions. The legal equality framework, norms,

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and standards are experienced differently by women who are viewed as 'new comers' to the higher education world. High-powered executive positions, race, and gender are typically subjected to media scrutiny as the list of candidates is globally published, and this results in the recruitment process becoming public knowledge and the subject of much debate and speculation. Some of the participants understand this phenomenon to be a consequence of the power of social media, as well as being linked to the freedoms and democratic processes that were brought about in the post-colonial period or post-apartheid. Confidentiality principles regarding those who applied and those who not successful or those who succeeded in a specific executive position are somehow compromised by the highly speculative nature of the recruitment processes.

One participant felt that that the "media [inadvertently] taints the process by publishing names of short listed candidates". The lesson learnt in this instance is to "keep your integrity clean; there are people who are said to pay money these days". "These things have a way of coming out - they will lose respect for you and your leadership will be an empty shell", one participant warned. Another participant believes that she was saved by a secret ballot. The lesson to be learnt here is that the fear of the panel can be overcome by a confidential vote. However, there are other underhand, behind-the-scenes machinations that participants learned materialise either before or after the interviewing proceedings. The participants experienced these recruitment occurrences as gender-specific. Three participants indicated that they received calls after midnight congratulating them even before the recruitment panels' decisions could be ratified by institutional members of the university councils. One participant was called in the morning and told that "the men in the panel did not sleep, caucusing throughout the night" on who the most suitable candidate should be in the morning interviews. One participant was asked, "You were here during the last round of interviews, for how long are you prepared to keep coming back?", followed by "How do you hope to lead men?" It is worth noting that in the late 1980s to early 1990s, even selection committees in black

universities were largely white within the South African context (Ramphele, 2008). The nocturnal actions did not end upon the announcement of the successful candidate. A participant's predecessor resigned and left the institution one midnight and never returned. A memorandum disapproving of her appointment was slipped under the office door during the night.

Unsolicited gender-specific complimentary remarks include the following, which was captured in one midnight call: "The god of the women lives" (P 7).

The powerful mostly untold stories of these trailblazer women explores the number of processes, and institutional structures, which Maher and Tetreault (2007) label the dynamics of privilege, which are often subtle and unwritten, and of institutional cultures that stacked the deck against these women. The participants also narrated exceptional incidents they experienced during recruitment processes. These were symbolic of how these women made history by pushing the systematic boundaries and disturbing higher education's masculine, mostly all white boys club. The predictable status quo was indeed challenged, given the unprecedented arrival of woman academic leaders. For example, over 300 years South African higher education was systematically and unilaterally held by the same race–white, and same gender–male (See Appendix E). The different institutional narratives shared by the participants are real, personal experiences that are indicative of a spectrum of true fear of the unknown. The absence of black women VCs, and the common or similar thread of pervasive antagonism and persistent history, was rewritten by these women upon their arrival in higher education. Furthermore, their presence would change the vertical representation of power by including black women in their definition of a university VC or president. There are also resentments in the narratives, including racism, ethnicity, and marginalisation, mostly due to the candidates' gender. The composition of the search committees was biased in favour of a masculine presence; the women consistently reported being under-represented. The principle of confidentiality, which is the cornerstone of any search committee, was not always practiced. The turn-around time differed;

some search committees took years and repeated seating and interviews prior to reaching a consensus on a candidate of choice. The panel members would largely be the same, hence the articulation and questioning as to how long the candidate was prepared to be subjected to interviews for the same position. The life-changing incidents or turning points have established essential markers for future women travellers enroute to the helm of a university or HEI. The limits or the glass ceiling of the higher education ivory tower has been shattered forever, and diversified, ushering in a new breed of successful women with unprecedented personal, cultural, indigenous, and international experiences. Women whose truths are in line with their signature career profiles and scholarship trajectories.

This section on recruitment stories highlighted that even at the highest decision-making office, there are recruitment issues that considered to be merely the tip of the iceberg. Several issues could still be explored through further research on the candidates who applied, namely the interview protocols, language used during interviews, experienced professionalism, size of universities, and support and retention strategies. Racism cards played themselves out as panel members engaged with potential VCs on several unethical brokering issues or favours. There are some black women VCs who were labelled as sell-outs for accepting leadership at universities that would not have granted those same VCs an admission to their medical schools in the 1960s due to the women's racial classification. However, what seems to be of cardinal importance with the arrival of the newcomers to the South African public higher educational leadership is aptly stated by Maher and Tetreault (2007:104):

"…the persistent association of excellence with whiteness, maleness, and cultural and social privilege… Women of colour have begun to assert their own place for the first time, and within these new critical spaces overt discussion of privilege has begun to take place, in terms not only of gender and race but also class…they show an institution in transition".

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These women VCs, in many of their institutions, formed the first generation of women leadership. This point is further emphasised by one of the first black VCs, who states that the traditionalists, especially white males, tend to be preoccupied with the need to maintain standards in higher education; the presumption is that males embody the standard. One participant explained how the institutional ultimate vice-chancellorship was "allocated in her absence"; resolutions were reached about a powerful far-reaching position which had the potential of uncomplimentary negative publicity. The exclusion of black people and women of all races from meaningful participation in the academic enterprise has undermined the competitiveness of South Africa's higher education system (Ramphele, 2008).

An eminent geographer who interviewed for a VC position in Australia equally experienced the above personal experiences. The chairperson's face in the senate room where the interview was conducted was "framed by two bare breasts of the nude Rupert Bunny 'Psyche at the pool' – a portrait that hung for the enjoyment of senior managers, all men for the past 50 years". Similarly, Eveline (2003) argues that objecting to a piece of art during a high-level interview could easily be dismissed as trivial within that jurisdictional plane. The candidate involved did get the position, to her credit. A key lesson to be learned here, is that there has been no expectation for a woman to have a need to be in that senate room; that worked successfully for half a century, and the exclusive masculinity has been preserved and any woman would be an outsider. There is no doubt that the candidate became a ground breaker, a change agent, and sensitised the all-male panel to recognise that she is much more than her body.

7.2.4.3 Human resource processes: perceived practices

There are unwritten courtesies that are afforded candidates to any interview session, regardless of their level. One participant reported on an unprecedented interview process, stating that there was no chair reserved for all the candidates who were waiting to be interviewed. The participant's second observation was the

non-standardised and obviously unfair process of time-allocation for candidates' presentations. The participant vividly remembers how the venue was chaotic before she could commence with her presentation. The distance from the door to the podium seemed longer. Her presentation had to commence in the midst of the hullabaloo, as the chairperson could not contain the audience. The situation was equated to the recurrent periods of unruliness within the South African Parliament. Another further shared how a new date had to be scheduled following a demand through their external legal representatives why some hopefuls had not been shortlisted. A new inclusive schedule was subsequently re-crafted. The candidates were interestingly clustered in terms of their gender, racial profile, as well as their institution of origin, as the position was a consolidating exercise following a merger of two historical institutions.

7.2.4.4 Summary: The apparently gender-neutral recruitment processes

As covered in Chapters 4, 5 and 6, the principals and VCs are women who could easily be described as the crème-de-la-crème', given their higher education achievements of a global standards. However, they are still 'newcomers' within the territorial higher education setting. The privilege of leading, authority is historical in given what Paula Burkinshaw (2015) eloquently labels as the communities of practice of masculinities. Even in black universities, the selection committees were reportedly still white, and the potentially powerful, at times invisible, stereotyping was experienced by the participants. According to Dlamini (2015), the shedding of the shackles of stereotypes is further corroborated by Dr Phumzile Mlambo-Ngcuka, the United Nations Secretary and the first woman deputy president in the South African government post-apartheid. The biggest barriers are "traditions and attitude" Dlamini (2015). The very little to no respect given to women is expressed not only in the portraits displayed, stereotypes, and attitudinal tendencies to politically-inclined attacks challenging the institutions' choices of VCs. Tallerico's (2000b) paper indicates that women can be discouraged by a combination of unwritten selection criteria.

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7.3   LEADERSHIP EXPERIENCES

The leadership of a university is a role awarded to a talented person to lead a diversely talented executive group that has an in-depth knowledge of higher education globally. The VC is expected to lead a complex university, based on historical foundations in a modern world. The acknowledgement of political pressures facing university presidents and VCs has been acknowledged by several authors, including Padilla (2005) and Jansen (2017). The examination of the political pressures and their responses is based on the support enjoyed within the two most demanding institutions, i.e. the family and the workplace, in this context it refers to the universities that the VCs lead. Participants' reliance, strength of character, and their abilities are such that they are considered to be gainful ambassadors in their HEIs.

7.3.1   Supportive networks: family and community
The aggregated experiences of the VCs perceptions of the support they received from their institutions, families, and communities are presented in Tables 5.1 and 5.2 and are presented in the appendices to this thesis.

7.3.2   Institutional processes: leadership in dialogue
Student leaders are encouraged to lead and represent registered students in a democratically representation within the dictates of a SRC.

They are the duly elected voice of the student body in any university. SRCs are key university entities. The appointment of SRCs within public higher educational institutions means co-governance opportunities and prestige for the student leadership.

The president and the secretary general are full members and have two seats allocated to them within most university Councils, and they are recognised in the statutes of most universities. The students are represented in most committees of Council, such as the finance, risk and audit, student services, infrastructure planning, and other statutory entities.

The SRCs have a rich history with heroes like the late Stephen Bantu Biko who was himself the faundes of the black consciousness movement and the leader of the South AFRICAN Students Organisation (SASO) a member of the University of Natal's' erstwhile non-white Medical School. According to Gerhart cited in Ray (2016), black youths like Stephen Bantu Biko are the main reason for his joining NUSAS, what he labelled "cynical pragmatism": without it, there was no reasonable prospect of engagement with discriminatory laws and practices on liberal campuses. It is worth noting that except for the University of Natal's Wentworth Medical campus, university authorities of all African campuses were refused permission to affiliate to NUSAS. The ascendance into office as well as agreeing to be sworn into upholding the unbiased interest of all the students notwithstanding their political 'home'. These political homes are a replica of key South African political parties. The African National Congress (ANC) Party's student wing is the SASO. The Pan Africanist Congress (PAC), which had earlier split from the ANC has PASMA as the student's wing. The most recent student wing being the Democratic Alliance's Student Organisation (DASO), Afriforum, and the Economic Freedom Fighters (Ray, 2016:308)

The current Economic Freedom Fighters leader, Mr Julius Malema, is a man who was 31 years old in 2012, and who seemed, for a while, to pull most of the strings in the largely rural province of Limpopo, had ambitions of pulling strings in the entire country. This rather boyish man had daring ideas, a phenomenon in an age of phenomena; he was a businessman, a virulent nationalist, presidential

kingmaker, founder and leader of his own political party, the EFF, and most recently an anti-Zuma conspirator.

The EFF's roots can be traced back to the ANC. Another provincial power-base includes the Inkatha Freedom Fighters, who are mostly active in the KZN area. The National #FeesMustFall movement follows the #RhodesMustFall movement, being the latest entity to yield political power with the students in their effort to reform tuition and residence fees. The #FeesMustFall movement is a unifying force across all SRC election outcomes, race, cultural, country of origin, and political divides and persuasions. The Zero Fees matter is beyond the Minister of Education's office and answers are currently being solicited from the President's office. Recent collaboration of both the students and staff is not a strange phenomenon. The #EndOutsourcing and the #FeesMustFall hashtags are visible on students' posters.

On the other hand, various professional politically allied unions represent the workers and non-professional bodies. The political base is much the same as the students' political base. Different professions such as the South African teachers, Nurses, Counsellors, and Student Affairs practitioners have links with their mother bodies. Organised labour is also represented at Council in a similar fashion with much the same modus operandi. The recent workers' demands involved in-sourcing and incorporation of the non-professional outsourced workers into the university's human capital database. The participants' experiences in both staff and student-related matters is now presented. The students and staff undoubtedly have considerable political clout and public resources. The Presidents and VCs in universities have to engage with the phenomenon of leadership in all of its human-based expressions.

P 1 describes the following high-level leadership experience:

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"The VC must never run away from problems, as these would not disappear. Structured monthly meetings with union and SRC to dispel myths, as the restatement of facts aided in clearing any nugatory propaganda occasioned unions and the SRC members - these strategies were deemed to be akin to those of politicians. Additionally, the participants learned 'never lie to save their' skin.' The unions' livelihood was dependent on the institution. Further, the participants learnt that it was futile to undermine the SRCs as they had the capacity to cause undue tension within the university community. Notwithstanding, the voice of the VC must be respected".

According to one participant, the institution's vision must provide clear direction. Additionally, she articulated a need to solicit external facilitators for a national and continental articulation of the said institutional vision. Another participant promotes healthy financials, which is especially necessary for turning around a culture of non-payment amongst students. The non-payment culture in South Africa has since deteriorated with the well-publicised #FeesMustFall nation-wide campaign. After being shot at three times, another VC suggests changing from internal electoral officers to using an external independent electoral committee for SRC elections. A recently published work by a VC, Professor Jansen (2017) entitled "As by Fire:The end of the South African University". In this book, some of Jansen's peers describe their own campuses bleak experience of violence from the well reported #RhodesMustFall to the #FeesMustFall campus episodes. Jansen (2017) makes a plea to students and workers, stating "we must deal with injustices without losing our humanity".

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7.3.3 The findings summarised

The participants also indicated the level of support that they received from major statutory and non-statutory entities. Participants collectively reported full support from their children/adult dependents. One of the participants' son is married and a practicing medical specialist. It is noted that some of the participants' children assisted their mothers in the prior preparation of the presentations for their VC

interviews. The participants' parents fully supported their daughters in their career aspirations. This information perfectly fits the demographic findings captured in Table 5.1. Finally, the greater community's support also played an important role for all the participants interviewed. Three participants clearly indicated that they enjoyed support in the higher education community, including ex-VCs; whilst the third participant indicated that women from a variety of campuses around the globe enlisted their support.

7.3.4 Engagement with the institution: leadership highlights

Some researchers describe how women experience the university as a challenging work place. Chapter 2 (2.5) includes insights from Nywanywa (2004), who advances the notion that the African universities never intended to have women. According to Paechter (2007), the practice of masculinities is earned through what he calls a patriarchal dividend, earned through economic, educational, political, or personal power. Women are perpetually subjected to unwritten standards, such as "that is not how we do things here". Meyerson and Fletcher (2000) in a similar debate coin this experience "a problem with no name"., and states that these practices mirror societal norms. The experiences that the participants reported were similar in their gender and cultural specifics, and bordered on personal attacks. One participant confirmed that the institution was indeed "bruised and limping". Some members of the institution were described as eloquent in describing the poverty of the institution as being a "disabled entity". Detractors within the institutions were quick to mark someone as an outsider, even if that person was the same ethnic group as them; they would find some way to exclude the VC. This phenomenon was similarly experienced by another participant who received anonymous mail under her office door, advising her that she did not belong and should return to her birthplace. The hatred was palpable and the participant was called names and accused of practicing witchcraft, possibly because of her long hair braids that were beaded. The negative comments went beyond the participant's hairstyle and included her dress code.

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This experience was mirrored in another participant's institution; she describes the institution as g disrespectful of women, displaying tendencies of bigotry, being chauvinistic and misogynistic, and openly showing spite and looking down upon woman. In-fighting became the order of the day when ethnic differences surfaced. The respondent's initial experiences did not improve as she linked them "mere gender-related hatred". These institutional cultural tendencies could be described as black-on-black or inner racial and gender-founded tensions. The culture of the institutions was not progressive, unified, or transformed into the new South African dispensation. The spirit of being a historically black institution seemed be uppermost in the psyche of the staff members. One participant experienced tension and difficulties within the black, Coloured, and Indian groups whenever there were contestations of the terrain within the merged institution. Further contestations were also experienced, which she described as the cultures of management and financial discipline.

Almost all the participants experienced the absence of relevant policies being in place. One participant received a special mandate from the Department of Education to craft policies, as well as the mission and vision (and allied statements) for the institution that she was to lead. Another participant's experience was similar; the fiscal discipline had to be synchronised to the institution's growth and development. Yet another participant indicated that financials were problematic in her institution. However, the biggest problem that this participant faced was the inheritance of per predecessor's style of management, a man who was described as a "black autocratic patriarch". Staff and students simply feared him. People were expelled on the spot without due processes being followed, and, as a result the staff underestimated the incoming VC's feminist and humanistic values, which were misconstrued as a sign of weakness, given the horrible environment they had become accustomed to. The staff had to move from operating like a technikon and staff qualifications, which were significantly low, had to be improved upon. One participant encountered

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concerted challenges from the staff unions, which resulted in staff protests. Another participant's initial experience also included challenges from students who were testing' her leadership. The students were spared from being expelled only because the perceptive VC recognised that the majority of affected students were possibly the first generation in their families/communities to enter a higher education environment. She empathised with the students in view of her appreciation of the impact of education as a "ground-levelling mechanism".

One participant described her experience as a "wake-up call"; she discovered that the institution was highly politicised; however, her early experiences soon proved her that it was a battlefield, a factor that is also unanimously confirmed by all participants.

7.3.5 Summary of leadership experiences and traits

The critique received from the participants' express leadership experiences that are still steeped in sentiments that are in flagrant opposition to the spirit and terms of the South African Constitution. All forms of 'isms' are still present, even after the statutory disappearance of colonialism and apartheid. The personal, emotional, and professional critiques aimed at discouraging and re-enforcing the masculinity narrative in higher education is still in force.

The data on leadership traits reveals various leadership traits and attributes that the women VCs regard as key, as well as attributes that they believe made a positive impression on the various interview panels. These range from being equipped to deal with unscrupulous senior staff members, to dealing with violent student or staff situations. The participants agree that situational leadership and demonstrable expertise in listening to various parties' points of view are important leadership traits. They were unanimous in their proposal that showing respect and affording dignity across the board when setting boundaries is important. One participant stated:

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"The ability to be precise and accurate when hitting back at a 'snake', take your time and plan appropriately". (P4)

7.4   THE VICE-CHANCELLORS' REFLECTIONS

The participants' experiences shared hereunder by all should be understood from a perspective of the presidency, or the VC, beyond categories or identities of gender, geographical location, or race. The pipeline summary above describes a perfect progression or professional fit with the Vice-chancellors profile. According to Padilla (2005), successful presidency needs to be allocated significant leadership periods. A period of five years is essential for VCs to manifest themselves. Most South African executive employment contracts, which include VCs, fall within this period. It is not an unheard of phenomena that VCs elect to depart before the term ends. Any periods of discontinuity are considered responsible for weakening internal leadership, which tends to have an effect of relocating vital decisions to entities that are at times external to the campus (Padilla, 2005). These entities could include a university being put under an administrator who would have veto powers over the institutional head. The lack of continuity at the executive results in a lack of institutional memory.

Table 7.1 provides a summarised account of the participants' key experiences of their rich journeys. Each respondent highlighted the main experiences and the experienced impact in their leadership paths. These experiences are aligned to earlier research included (de la Rey, 2003), which confirms the notion that South African women in leadership positions possess unique leadership skills, which leans towards a feminine style of leadership.

Table 7.1: REFLECTIONS OF VICE-CHANCELLORS

Participants	Recollection	Impact	Guidance/pointers
P 1	Problems make you stronger Re-imagine yourself and your vision after each milestone for renewed energy	Hard and lonely road Some of us tumbled under the burden of complex institutional issues before making inroads or competition of our term	Dynamics are different for each university The bitter and sweet are intertwined Leadership in HE is not a unique journey
P 2	It's not impossible The office matured me, I outgrew my temper	It's a cut throat business; if we run who will take the lead? Activism from the VC has weakened the voices of black women as part of HESA on student fees Minister does not seem to support the new Universities of Technology	It's a fulfilling career; be prepared to take the rugged road The women VC/leaders should know it's not about them, but the young women and young men too One's integrity as a woman must be upheld at all times - men are easily forgotten if they are at fault
P 3	Enjoy the journey as you will spend long hours		Surround yourself with a network of resourceful people for development; it's good for emotional pains. Believe in yourself, you will make it; nobody is perfect Don't be insecure or you will be participating in grandstanding Be on top of your game PhD and publications are a must; especially for chairing Senate meetings

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P 4	Each step takes time to connect the next puzzle		Never be discouraged; try to attain your goals Work hard, not half-heartedly Respect all people Respect protocol
P 5	Be wise Take time off, rest, be kind to yourself	People say it's cold up there, warm it up yourself You will meet chauvinism in all shapes, black and white including the ones you seen to have good working relationship. Brace yourself for it. Ignore illogical reasons why you must retreat When stressed you are prone to errors	There's a euphuism that says challenges are different if you are a woman, understand that and create your own support Be developmental in your approach Don't sign and dispatch
P 6	Be yourself, cry if you want to, be comfortable with your femininity	Dominance should be expected	Don't publicly differ with your superior
P 7	Acknowledge leadership honours accredited by entities which include World Vice-Chancellors and Leadership Association God is my guide. I reached a point of significance in my life	Reframe ethics in higher education Keep your eye on the ball Follow your dreams relentlessly without hurting other people	

7.5   UNEXPECTED/ SURPRISE FINDINGS

There were unexpected pertinent patterns in each of the participants' narratives.
They are described hereunder.

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7.5.1 Middle-class backgrounds

Without exception, all participants emanated from arguably the first South African group of black middle class post-apartheid. All the participants' mothers were professionals, except for two – one a stay at home mother selling clothes informally to the local community, and one who worked in the fisheries. The participants' stable, supportive formative years contributed to their later success. The emotional, intellectual, and family cultural capital contributed to their later achievements.

7.5.2 Fathered by school principals

The middle-class status indicated above was further augmented by the unprecedented co-incidental experience of having fathers who were principals. The two exceptions were a social worker and a priest for participants, not principals but professionals nonetheless. Frank Molteno cited in Ray (2016) states that "schooling was one minor fact amongst many which went into the making of the black working class".

7.5.3 Anglican Church as the participants' spiritual anchor

As explained in Chapter 1, the practice of Christianity in educational settings was rooted in the missionary agenda during colonialism and in the political agenda of the apartheid period, prior to the dawn of democracy in South African. The unanimous Christian persuasion of the participants was expected, however, the almost unanimous Anglican persuasion of the female VCs was an unexpected outcome of the study.

7.5.4 Diversity of academic profiles

The two points above link with the assertion that the Native Education was an extension of the "Evangelical workshops, which links, to John Phillips arrival in Cape Town. As early as 1821, he envisaged the establishment of a college, the Cape Town Training College and Press Ray (2016:20). The VCs have rich

academic profiles, and there is no single academic persuasion or discipline or entry point listed as a precursor to leadership in higher education. According to Padilla (2005), the academic route is typically the most common route to college presidency. Padilla (2005) further states that he has observed a paradox in that the academic route does not train or test the breadth of skills needed to be a president. Some authors have signalled the global complexity of this office; it is therefore worth understanding the disciplines that the participants presented to the relevant human capital personnel; they include the following disciplines: medical; anthropology; chartered accounting; and psychology.

The emerging discipline-based pattern could be discerned as a diverse mix that leans towards the human sciences. This fact is further confirmed by the profile of the pipeline of women executive administrators who were interviewed. They include a chartered accountant and a certified auditor, a computer systems engineer, an industrial engineer, a public administrator, and an imminent economics practitioner. The positions that they hold include DVCs and directorships.

A final unexpected similarity between participants was that two of the participants received their qualifications cum laude in developed countries.

7.5.5 Level of institutional violence

Universities are known for academic instruction, support services, and research opportunities. The Soweto Uprisings of 1976, in which high school students took up arms against Afrikaans as the forced language of instruction was associated with the oppressor. The decades that resulted in a democratic South Africa emerged out of a history of violence that spilled over into universities; especially historically black or disadvantaged universities. Jansen (2017) explains that studies of historic international university protests were a rare phenomenon.

The recent institutionalisation of violence could be equated to the recent national #FeesMustFall movement. However, the VCs' tenure at any HEI might also be devoted to being involved in crisis management.

The reported negativity, which fits into the category of unexpected findings, emanates from annual SRC elections during which three gunshots were fired at the VC's office. The 2016 academic year in South Africa was a period during which VCs literally fought real fires. Jansen (2016) describes how student protestors set fire to lecture rooms, cars, libraries, computer laboratories, statues, administration buildings, residences, and VCs' offices. The internal and external frenzy that followed will never erase the unintended gender-based violence at a near fatal level.

7.6   RECOMMENDATIONS FOR FUTURE STUDIES

This study recommends the following twelve points as recommendations for future consideration.

1. Road less travelled

More women should be encouraged to carry out qualitative research in this field.

The human capital in South African higher education is available, however statistics indicate that less than 1% of the whole South African population in their lifetime will ever ascend the VC's office. The extra-ordinary talent of the participants cannot be over-emphasised. The element of what (Acker 2012) captures as 'the cruel optimism of career progression, a phenomenon where glass cliffs and managing occupational stress feature.

2. Visions seen and experienced by a few

Inclusive South African studies dating back to the first presidency, as covered in Appendix E, indicates that universities have been sites for reproducing patriarchal relations since 1900's. The typical profile of leadership in South African higher education has been white, mostly Afrikaner men, usually married, and Christian. This description systematically excludes a wide spectrum of the South African population. The American presidential data has matured to a point where it even includes the religious affiliations of their academic leaders, regardless of their gender or life partner preference.

3. Multi-layered glass ceilings: have they been shattered or remoulded?

The first woman to lead a public South African university surfaced immediately after the 1994 democratic elections. A few appointments followed, shattering the proverbial glass ceiling theory, and currently only one university maintains this status. The higher education arena has valuable lessons, which could be considered in the political arena too. America nearly elected its first woman President, Senator Hilary Clinton, following their first black president, President Barack Obama. In 2017 for the very first time, South Africa had two black women presidential hopefuls in the last African National Congress' presidential elections. The election resulted in an exceedingly close race, eventually favouring President Cyril Ramaphosa over Dr NkosazanaDlamini Zuma and Parliamentarian the Parliamentarian Ms LindiweSisulu. The glass ceilings are still to be shattered in both South African and the United States of America.

4. The art and the science of decision-making

Effective leaders can give others an insider's perspective as to how to turn a challenge into an opportunity. The importance of building a team is probably one of the most important things a president does. The broad strokes of leading and following are a science at the head of the troop, which includes the cadence of life and systematic renewal. Leaders need to use their

persuasive skills, to motivate others, and to communicate effectively. Leaders of complex enterprises understand the virtues of persistence and the advantages of psychological stamina; they understand the need for renewal and preservation, a time and place for sanctuary where reflection about self and about the institutional sense of purpose can occur (Padilla 2005).

5. Commencing shadow appointments

The practice of shadow-appointments from the possible pipeline of executives to systematically under-study the VC as a strategic transformational stance nation-wide, would assist in exposing more women to positions they would not ordinarily have access to. There have been very few women in positions of VC, registrars, and DVCs across the country. The observed persistent power struggles in terms of who calls the tune, the move should not be gender based per se but with skills necessary to contribute towards the growth of the institution and add value. If all institutions invested in shadow appointments, this might result in VCs having positive 'back-up' during emergencies or in the case of untimely departures by executive personnel. Institutional branding will be maintained, and staff morale and continuity will not be compromised.

6. Looking ahead - is gender parity achievable?

With regard to the equal percentage of representation between male and female VCs, Jansen's (2016) study reveals that out of the 11 VCs in South African universities, 10 were men and only one was female. This comment strikes at the very crux of this thesis, i.e. the missing women in leadership positions at South African HEIs. The recently published American College Study (ACPS) (2017) reports on leadership and the pipeline of leadership, which also touches on diversity and inclusion. The profile of a typical president from an exclusively white South African racial situation is identical. The gender change is the main problem and the report indicates that 30% South African

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black women representation still has to touch two digits within the two decades post the 1994 post-apartheid era.

7. Continuous up-skilling of vice chancellors

The maturity level of developed countries include the American Councilin Education (A C E) where the 2017 Report on University Presidents indicate a number of milestones the demographics disintegrated into men and women, pathways or trajectories and a number of key differentials that enable an understanding that most countries still have to achieve. The South African Higher Education Minister may wish to commission a study with similar objectives, given the relative entry level of the South African demographics in this field. A typical VC's duty in the American universities includes robust fundraising, a skill which would assist in the current challenging financial reality of HEIs in South Africa.

8. "Sweating" the presidential talent

There seems to be a trend of 'sweating presidential talent'- a typical example being the number of presidencies held. In a South African situation, few if any would count beyond the first and most likely the only appointment held at that level. The second observation reflects maturity within human capital policies, which accommodate appointment age beyond 65 and inclusive of over 70 years - a phenomenon that is unheard of within the South African context. The current gender parity has similarities - men are in the clear majority. Out of approximately 10 VCs, three will be women; there are currently only four women within the twenty six public higher education institutions. The expectation of each president to include gender equality and inclusiveness is a key deliverable. They are expected to make public that the status of women is a high priority on campus.

9. The critical mass of women executives

A number of writers urge for the creation of a critical mass (Dlamini, 2016). These include Burkinshaw (2005) and Eagly and Carli (2000). A point well made by Burkinshaw (2005), is that the critical mass will not equate to a critical mass of feminist women. Women senior executives are more likely to make a difference in organisational cultures if they are present in a critical mass, since findings indicate that it is difficult for an isolated woman to do so. A percentage that seems to be bandied about to affect real change and influence a balanced leadership is 30%. Leadership has to be diffused throughout the institution and cannot be vested in a single male (Ross & Smith, 2004).

10. Gender mainstreaming initiatives

Gender mainstreaming has been suggested by Burkinshaw (2017), where the status quo is designed with women in mind (Morley, 2013). Concerted attempts to address the missing women can be commenced as early as high school. The Oprah Winfrey Leadership Academy for South African girls is an example of such sterling initiatives. The school was given as a present to the Nobel Prize winner and the first President of South Africa, Dr Nelson Mandela in 2007. A second example is the Wellesley Women's Liberal Arts College west of Boston, which is one of the gender mainstreaming institutions that targets women for positive contributions as leaders of the economy in their own right. The researcher recommends that the ministerial office considers more options that mainstream gender in higher education.

11. The HeforSheImpact 10X10X10 initiative

The HeforShe Impact 10x10x10 is recommended, as it engages key decision-makers in governments, corporations, and universities around the world. Their focus is concerned with teaching the benefits of equality. The United Nations has developed gender sensitisation, which includes

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addressing the 'missing women' at the top in higher education and all sectors of industry to address the emancipatory agenda. Through the VC Habib, Wits has joined the Impact 10X10X10 Champions Group. Other universities may wish to follow this good practice.

12. Cathedral builders

The talent that the women VCs individually and collectively have contributed towards building higher education, which is succinctly illustrated in an old adage stated in Wolverton et al. (2009:3):

"Three people are working at a construction site. A passer-by asks each one what he is doing. The first man says he is laying bricks; the second man says he is building a wall; but the third man says he is building a cathedral. These women built cathedrals. They breathed life into their visions making them worthy of the struggle it took to achieve them."

7.7   CONCLUSION OF THE STUDY

The current research is testimony to the black women VCs' lived and succinctly navigated experiences within diverse South African HEIs. The underlying tone is that their personally articulated leadership experiences were gendered. The overwhelming absence of women VCs within South African higher education indicates that the women in this study have laid important markers along the way of transforming the landscape in the HEI sector. The absence of female VCs, as indicated in the South African history, reflects the period from 1829 when South African universities were initially established. The very first black woman VC appointed at UCT was made 167 after it was founded, in the post-apartheid period during the crucial transformative years in 1996. The study therefore contributed by the personal narratives shared on a national platform and a global stage. For the first time, higher education leadership in South Africa was linked to women generally, and to black women in particular.

This study covers what happens to VCs of all categories after their planned or circumstantially-induced retirement. Their departures could have materialised due to reasons other than retirement, which includes returning to an academic department, and an appointment as a consultant either within, or external to higher education. According to the 2017 ACE Presidential Report, being a VC happens to be the ultimate - or for many - a dead-end job in terms of prestige and responsibility. Given the recent higher education landscape changes, which include the #FeesMustFall phenomena, the South African higher education arena and the global situation could be pursued to mine the comprehensive experiences of the women in leadership positions in HEIs and all VCs.

The study has contributed to a positive story about women in higher education, a deviation from negative anomaly or social ills that are usually researched across the world. The space of leadership is the pinnacle higher education. The narratives are told for the purpose of guiding the next generation of feminists and researchers. The black pain experienced presented in racial, cultural and gender-specific packages are overshadowed by the fact that these women were able to thrive in a male-dominant arena.

The women VCs in this study epitomise a major blow to all the masculine, patriarchal, and gender-related supremacies that were loaded against their success. These odds could not deter them from climbing the academic ladder.

Race shapes a different career path, especially for blacks in the South African higher education system. The South African higher education story reflects a period of masculine dominance for over two centuries. The narrative of university leadership is exclusively male, mostly white, but this has been changed by the introduction of female leadership, thus, changing the profile. Exceptional social privilege is linked to the understanding of structural, well-founded barriers to success (Maher &Tetreault, 2007). It was necessary to understand the force of

advocates that these women had in the form of sponsors, advisors, and supporters, be they family or institutional, who contributed to their, cultural, social and institutional prior preparation. Additionally, the origins of the leadership ambition to oversee such institutions could be traced to the unsuspecting supporters. By contrast, a concerted effort must be made to ensure retention, given that a number of women VCs resigned before completing their terms. Sustainability at institutional level is a rarity; appointing a woman VC in succession is a rarity, both nationally and globally. It is recommended that a multi-talented Ministerial task team be commissioned to investigate and unearth the reasons behind the untimely departure of the women VCs, focusing on possible personal, institutional, sectorial, or global trends.

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APPENDIX A: LETTER OF INVITATION/CONSENT

LETTER OF INVITATION/ CONSENT

Dear Professor/ Doctor /Madam

Greetings!

My name is Cora NjoliMotale a Doctoral student in Leadership and Student Affairs registered with the University of the Western Cape, South Africa in partnership with California State University, Fullerton in California.

The purpose of this study is to generate a better understanding about leadership experiences and challenges facing women who occupy key leadership positions. These will include Vice - Chancellors given the seemingly persistent patriarchal tendencies within South African Universities. Institutional, social experiences as well as preparatory factors that shaped their initial journey, which culminated in their ascendance of office, will be accessed.

Participation in this study is strictly voluntary. Participants are not required to share any information they do not wish to. If you have, any questions or concerns about the study feel free to contact either

Myself, Cora NjoliMotale at +27 21 460 3395, email motalec@cput.ac.za or Prof Beverley Thaver on email thaverb@uwc.ac.za; Professor Dawn Person at 657-278-3411 or email dperson@fullerton.edu

If you agree to participate in this study you may withdraw at any time without penalty. It is hoped that this research will be beneficial to all current as well as future female Presidents/Vice - Chancellors in Higher Education.

Yours sincerely

Cora NjoliMotale   Email motalec@cput.ac.za   Cell number 082 653 8039

http://etd.uwc.ac.za/

APPENDIX B: INFORMATION; RESEARCH STUDY AND ETHICAL CLEARANCE

INFORMATION ABOUT THE RESEARCH STUDY, RESEARCHER AND ETHICAL CLEARANCE.

WOMEN VICE-CHANCELLORS - INTERVIEW QUESTIONS AT PUBLIC UNIVERSITIES IN S. A

THE RESEARCHER

I, Cora NjoliMotale am a PhD registered student in the Faculty of Education, UWC, my student number is 3178154. My supervisors are Professor Beverly Thaver from the University of the Western Cape and Dr Dawn Person from the California State University in Fullerton.

AIM OF THE RESEARCH STUDY

The backdrop for this study is the very low demographic representation of women in senior executive positions in higher education institutions. In this regard, the study is interested in uncovering aspects of the institutional journey of a small selected cohort of black women vice-chancellors within the South African public higher education institutions. It seeks to understand components of their career arcs in terms of both factors that facilitated the success as well as any barriers that were confronted along the way. It aims to probe for dimensions of gender, race, class as well as other pertinent factors.

ETHICAL CLEARANCE

I assure you of all confidentiality. In this regard, I have duly applied and was successfully granted ethical clearance by my institution Research Project Registration Number 14/5/42 dated 14/11/14 and this is available on request. Many thanks for the time you invested in participating in this research study.

APPENDIX C: PARTICIPANT 1 INTERVIEW QUESTIONS AND RESPONSES

PARTICIPANT 1 (P1) INTERVIEW

Interview Questions and Responses
PRIOR EXPERIENCES AS a VICE-CHANCELLOR

1 Please tell me about yourself, place of birth, socio- aspects, academic background, and experiences in higher education.

Birth - Well I must I am quite honoured that you have selected me to interview for your study. I hope I will be of assistance in one way or another. I was born in city X, my parents came from town Y, so in an African sense, and I regard Y as my ancestral home as it is my birthplace. I am the second child out of four children; I have an elder sister and two brothers.

Parents - My parents were both professional, my mother was a professional nurse and my father was a social worker.

Education - I suppose, as such the school issue was always a very important part of our lives. It was not negotiable, I was almost taken as a rule that we shall all go to school and we shall all finish matric. I went to school in a small town called Y, because that is where my mom was working at the time as a professional nurse. I completed my matric at Healdton High School, after which I went to Lovedale to pursue a Teaching Diploma. After that, I taught for about 9 years in various schools before I joined TRO as a junior lecturer in 1997. The move to academic was an interesting one because after teaching for 9th years, I went back to study further. I wanted to do a Bachelor of Science degree, so I had to go and stuffy fulltime, after which I was invited to study for an Honours degree by my professor in Geography. I was doing Physical Geography, specialising in Meteorology and Geomorphology. During the course of my Honours programme, my professor, Prof M.M, invited me to apply for a junior

lecturer position, which as to be vacated by our Lecturer, Mr S. I was reluctant because I felt inadequate.

I then continued to teach but then because of unrest in schools, I then thought maybe the university might be a better place, where I could be more productive, I then resuscitated the invitation with Prof. M.M, who was still keen to have me join the academic staff. I discovered that I was at home in the academic environment, and I think I had the most fruitful time working with the young minds. I was involved with the preparation of first year students in orientation programmes to prepare them for their life at university. This was outside my own area of teaching but it was more of a voluntary work that I did. I found it very fulfilling because I realised that was needed for students coming from various backgrounds, who had not been fully prepared and had not had the same facilities that the university exposed them to.

Socio political -during that process, there were also democratic movement processes that were happening at social-political level, which I was part of. I was one of the people who instigated to have a Gender Committee on campus because issues of gender parity were quite apparent at a university like Fort Hare. It was not apparently only patriarchal and but it was also dominated by white patriarchy. Therefore, we were always very conscious of the discriminatory practices as all levels. Therefore, when we formed the Union of Democratic Universities Staff I was very much involved. Because of that participation, I was nominated to participate in a programme that was starting to be quite innovative, of developing women managers in higher education. That programme was run in Bren more College in the US, Pennsylvania. The now Minister,HonourableNalediPandor and I were the first South Africans that were funded to go and attend that programme. Again, that programme reveals a side of me that I had not been quite aware of, which was the other side of the academic environment, which the managerial side of decision and policy-making in higher education. As part of that programme, we were required to map our future in terms of the academic environment, 5 years, 10 years from

then. This was in 1993. I remember one of the of the options, I had I needed complete my PhD and hopefully in a few years' time I would be a professor in the academic environment but I also had another stream that said I want to pursue higher education Management as I was exposed to more and more of that area in the cross. Therefore, I then had that map. Interestingly three years later, I was the DVC at the then institution

The path to institution ENX, again did not come in a straightforward manner because I had joined ENY to pursue my PhD studies, having been invited by Prof M to come and be in his research team. He had seen the work I had done for my Master's Degree and was quite adamant that it could to contribute to the body of work that they were doing in his team for Water Retention Council. Therefore, I came to institution ENY on sabbatical leave. While I was at ENY, my attention was drawn to the vacancy of a DVC in Student Affairs at ENX .Because of the work, I had done at institution TRO, working with young students, I felt this is the area I could help and contribute in meaningfully. A friend of mine indicated to me that she thought that I would really do well in this position, so I applied. Actually, I was taken aback when I was successful.

The interview environment was foreign; I was a foreigner in the particular province. I had no contacts and I knew no one. I knew very little about the institution itself, the panel was a very strange panel, very huge, 99% of which were men, mostly white and Coloured. I rather said to myself, I have nothing to lose here. I had just to focus on what I thought I was capable of delivering, I saw important for the kind of a position that had advertised, and I was successful. That rather opened a new path for me because it again it exposed me to much harsher realities that I probably knew from birth as a South African, being a black South African woman during the apartheid years. However, being in a province like the Eastern Cape, some at s social level were quite subdued because the environment we were in was probably quite homogeneous. So coming now to this new environment as a worker in

province XX soon exposed me to how the environment i) was not ready for an African woman leader, ii) It was a foreign concept, not only not ready but it was an unknown concept that an African woman could be successful as a leader in a higher education environment. There were people who were claiming the space as almost a given that they should have been in the space. So new hostilities then emerged but I had a very strong and influential leaders and the vice-chancellor, who helped to orientate me into the environment by being brutally honest in terms of showing me was happening but also affirming the positive things that I was doing and introducing in the institution. So that helped me then to stay focused and tell myself that what was key were the results that I was able to produce more than what the other people were doing trying to distract me. However, I also saw this as an opportunity again to pursue some of my earlier interests because I also then became aware that there were not many women in higher education leadership in South Africa, even at that stage.

Then there was an Australian-South African government partnership that called for proposals to collaborate with the Australian universities in development programme from South African institutions. I then put in a proposal that sought to empower women in higher education in a small was similar to what the Bremnor programme did for me years back, though not as elaborate as that. In partnership with Colleen from Sydney University of Technology, we were able to run programmes for women in leadership positions across South Africa. We had exchange programmes that brought Australian women who were Senior Executives to South Africa and vice-versa. I led the South African team and Colleen led the Australian team.

What we achieved with that was that this was focusing on the Executive, in other words, how do you aspire to be an Executive and what tools would you require for your to be a good Executive, for example things like Financial Management, Academic Management, Curriculum Development and many

other issues, just focusing on gender, gender biases, gender differences and gender development. I look back and I am saying that sort of was not only for me an affirmation of what I believed in but it also gave me courage that I could do more as a woman in higher education in South Africa. I participated in many other programmes. Then the HERS programme was also reintroduced in South African for South African women by the United States colleagues who were running the programme. So all of these things sort of came together and formed some sort of a network that would help many young women to aspire to be in leadership.

In 2000/ 2001, I was invited by the then Minister of Education, Kadar Asmal, to spend time in his office as one of the advisers. I was aware that this was a political position, and being a single parent, I was not prepare to relinquish the safety net of my appointment at the institution, so I applied for leave of absence that would allow me to serve the Minister, to expose me to yet another level of higher education management but also knowing that I would come back and still have a position at INS. I was given this leave of absence and so I spent 2001 and half of 2002 in the Ministry as the Ministerial Adviser. This again taught me quite a number of things. First, to look at the system of higher education at a national level rather than from an institutional point of view, taught me about inter-connectedness of the Policy Framework and how then it affected the institutions. It also taught me how the institutions could influence or try to respond to a Policy Framework that was being developed by government to impact on the higher education Institutions. Therefore, it was one of the experiences that made me to go further in my career and gave me the courage to do more.

Those years coincided with Commissions that recommended merger of the institutions, which was a huge upheaval in the higher education landscape that saw the reorganisation of the institutions of Higher Learning. The intention was

to try to unravel the apartheid higher education scenario so that the institutions respond to the new ethos of a democratic South Africa. Whether some of the mergers were good or bad is not for me to judge now but what did was that ENX was then meant to merge with ENZ. That was the decision made at a Policy level. So when I returned in 2002, there was quite a tension about the issue of the pending mergers but it became clear that the mergers were not going to be reversed, so in 2003 and 2004 we started the merger preparations. Discussions between the two institutions were started, after a lot of grieving had happened. The two vice-chancellors of the two institutions led the discussions, Prof 1 at ENZ and Prof 2 at ENX.

As I said, mergers are very difficult processed, in 2005 then the merged institution then arose. One of the things that had to happen was to set up new structures, new or reorganised leadership, faculties, academic programme, the whole works, for the merged institution. In the preparations, we had looked at the growing concern of the new entity in terms of what was in the back office, administratively, financial and staffing matters and so on. Even as we did that, none of us anticipated how difficult the merger was going to be.

The positions of the leadership, the vice-chancellor was advertised in 2005 after an interim leadership period, during which I was now the DVC for Institutional Support. As we were holding the meetings, it became clear to me that there were two processes but also cultures of management and financial discipline in particular, which had been experienced by the two institutions. One of the things I noticed was that, although ENX was slightly smaller in terms of student numbers and it contained the majority of black students, particularly, African students of the black group. The institution had more money in its reserves than an institution, which had more students, were more capable of paying and had more numbers of students, the majority of whom were white. This as a puzzle to me but as we were going through the interim

phase of management of the new entity, I began to pick up some of the flaws in our financial management processes, which were a concern. I raised a number of them, one of which was that the residences we were leasing on long-term basis with no option of ownership and the leasing of computers through could lead to us paying three or four times more for the computer hardware and software. I can go on to quite a long list but I am not going to go into details. I kept raising some of the questions in the meetings. We could reverse some of the decision with the assistance of Prof S. who was the chairperson of the Interim Council at the time but some could not be reversed. Therefore, when the position was advertised, I had many kneading questions at the back of my mind about sustainability of this new entity. In a moment of madness, I then said to myself, I would put in an application and see if I can turn this around.

I felt that there had been too good a work for us to allow ourselves to fall apart. Secondly, while I was with the Ministry, I had seen how one of the institutions of Higher Learning in South Africa, which I do not need to mention, was actually crumbling into ashes in spite of several attempts to revive it. I knew that it is possible with any institution that that could happen and I felt that we had to do everything we could to make sure that that did not happen with this institution. There was too much at stake. So I applied for the job, and again, if I though the ENX application for my vice-chancellor Deputy position was political, I did not know a thing. This was 100 times more political and it causes more upheavals than I ever could imagine. I was the only woman applicant and I hope I did not the job because of that. I got the job because I was raising the pertinent questions that needed to be raised, which Council knew had to respond. So I then was appointed.

The process for the appointment I thin can be obtained from any records of the institution. The position was advertised, candidates were shortlisted. There were two stages, the first stage of elimination and the second phase of open

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platform debate or presentations to the university community, after which then Council could make a decision. In the presentation, one would have to outline the vision that they were anticipating for the new institution. At the end of that process, I was one of three candidates, The Ex vice-chancellor, Prof. 1. Prof 3. Prof 4 had been a Dean of the Faculty of Science at ENZ and I had been the DVC at ENX.

C: I like what you said about your hope to be appointed not because you are a woman but because you were raising pertinent questions that needed to be raised. Of the three candidates, all of you were more or less, so the racial issue was not there. The gender issue was very prominent, but there is also, what we call class, if you could just touch base a little bit on it. I'm raising it vis-a vis your earlier statement in terms of when you were born, your parents and I like what you said, that schooling was not for debate, you all knew that you had to go to school and pass matric.

It is difficult for me to particularly say there was a class issue, racial issue was there. The reason I am saying that is that two of us were African candidates and one was a Coloured candidate. I have already said earlier that what I had previously not regarded as a big issue, coming from my province of birth, was the tension between the black groups, which is African, Coloured and Indian. We never thought that was an issue in my Province of birth. For the first time, I saw it as an issue in the new province, that there were these differences, which were put quite at the forefront and were used whenever there was contestation of the terrain. Therefore, in this case the battle lines were drawn interestingly, first between who came from ex ENX and who came from ex ENZ. Then there was another segment that said, who was majority, in terms of the Coloured being majority in the province and Africans being minority.Prof 3 and I were regarded as the minority and Prof 4.L as the majority. On the other front, they were both men, which in some way posed a very tricky situation for people who believed in the gender parity issues but also it posed questions for people who would want to split this in terms of race. Therefore, there were those dynamics.

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The class issues, interestingly for me, I never regarded myself as coming from any better class but my arrival at ENX exposed me, in a very sad way, to how most African young people were desperate for education and could not afford it, they genuinely could not afford it. They saw ENX as a haven where one could only come with a suitcase with cloths in it but hardly any cent on him but hoping against hope and I had worked with such students. Coming from a village where I had seen poverty and what it did to the communities that I grew up in, and knew that education is one platform that levels the ground for you. For me the question that a black child had to be given a chance in life through education was never in question and I think it goes back then to a question that I saw myself as having had the privilege of education. Although it may have been hard earned but I had it and I knew that, my own children had that privilege through me as I had that privilege through my parents. For these children who were first generation children, first of all just in an education environment, I had a social compact to fulfil and for me it was not about NNN, it was not about Coloured, it was not about African and it was not about women, it was about the future of our country.

I was asking those pertinent questions. That was not necessarily as clear-cut for people who had grown up in a privileged environment but for me who had been exposed to poverty in that way, I knew that for the kids who come here, they wanted to make a difference back home. Some were difficult characters, I remember there was a young man if I can digress, and who was very difficult. He would get into all sorts of troubles, he was an SRC member, a very arrogant young man, but I knew that deep down he was hurting. This boy absolutely had nothing, no background, no base, nothing and I remember saying to him, "you know what my child, you are trying very hard to get me to expel you from this institution, and you know what, the reasons I'm not going to do it because you are going to be the game changer in your family. You have the responsibility, not to me, not to these youngsters that you are playing the peanut gallery to but you your own family. The bread that is going to be put on

that table is going to be provided by you". Therefore, those were the questions that influenced my passions and that made me endure some of the worst brutal treatment that any person in leadership could ever be exposed to but I focused on the purpose who is the key beneficiary here. It was not about me, it was about these youngsters and what they represent in terms of the future of our country.

2.   *What essentially drew you as a black woman to this position? [Career paths/ trajectory].*

INSTITUTIONALRECRUITMENT PROCESSES

3. Do share with me the institutional processes surrounding to your appointment? [Probe for process from advertisement to appointment, including any challenges encountered as the successful candidate].
You have covered the whole of prior experiences and you have covered a little bit in terms of the institutional processes of recruitment but there is a line, which sticks to me. You said in a moment of madness I out in an application, please unpack that for me Prof.

You see, when you are alone, you can be brutally honest with yourself but if for instance I had been in discussion about wanting to apply, I am they would have pointed out all of the pitfalls and all of the difficulties I would have been likely to encounter on the job. Most probably, I would never ever have applied because those would have been real. However, alone, I had this moment of saying; you know what, if you do not stake yourself, who do you expect to be the sacrificial lamb? Somebody has to for this institution to survive. However, this institution must survive for the reasons that I have already outlined for the children of South Africa. So that is why I call it a moment of sadness because if it was a moment of soberness, I would have thought of all of the things and much more of some of the experience I had already had when I was DVC and I would have said to myself, why would I want to put myself through that again? Therefore, it was a moment of sadness in that I rather tried to push the reality to the back

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burner and be governed by what I thought was a conviction. I was driven by what I thought was a conviction.

C: And not just a personal conviction but almost a global pone.

It was a national conviction.

C: A little bit about the advert. Was the ad put in global media, how widely was the job advertised? Just a bit about the whole recruitment process and what attributes do you think attracted the panel in you?

The advert was put in the national papers. I think it was in the Sunday Times and everywhere else. As I said, in that moment of madness, when decided that I was going to apply, dust m CV and see if it was in line with the requirements of the job advertised. I must point out that at the time, I think myself and a few others were the last breed of vice-chancellors where the experience and the leadership attributes were more critical in the evaluation. I am saying his deliberately. At the time when I was vice-chancellor, there was Prof 77 who was vice-chancellor of the then University of GG before the merger. Prof 77'Ss background was that she had been in the Business Sciences but did not hold a PhD but was regarded as amongst one the best vice-chancellors. Therefore, as a DVC, I was part of that era. Therefore, when I was applying, because there was no stipulation of the PhD being the minimum qualification, I met all the other criteria as I had been in an Executive position for 10 years so I knew I met all the requirements and there were developmental things I had done, which I already have mentioned earlier.

The advert was national, the closing date was stipulated and I put in my VC and my application. Prior to this, I had been invited as an external assessor in the team that was interviewing for a vice-chancellor at SSS and the outgoing vice-chancellor, Prof 8 was one of the final candidates. He had been my predecessor in my Deputy position at ENX before moving to SSS, so I knew him well and I knew his capabilities. So one of the debates that was ensuing in the recruitment panel at SSS was the PhD Professor vs. non-PhD Professor at the university and I recall one of the things I said to the panel, because SSS at the time had gone on its

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knees, it had gone through such a bad patch and as historic institution that had done so much, it was a sad thing to watch. I said to the panel, now as a team, the SSS community must decide what it is that they want for the university. Do they want to rebuild? Do they want somebody who is going to roll up their sleeves or trousers and get into the trench and start rebuilding or do they want somebody who is going to be officious and status conscious as the leader of the institution whilst it continues to crumble? I said to them, if you want somebody who is going to roll up their sleeve and do the work, Prof. 7 is your candidate. I am glad to say they appointed him and I am glad to say he did get into the trenches and lead that institution to a level no one could have imagined at the time.

Therefore, I also had that conviction but this position needed somebody that was not going to be office bound but a person that was going to roll up their sleeves, to work odd hours with the people to rebuild the institution. Those were some of the issues I brought out as I was being interviewed by the panel. However, I also knew that for this kind of position, you do not only need to bring your conviction, but you also need to bring your integrity. The integrity aspect for me was key. The behind-the-scenes things that were playing themselves out were so ruthless, it was not funny. At some point, because of that, when one of my ex-colleagues, who was very influential, came to me to try and broker a deal with me, even before the outcome was known, to say, should you be appointed as the vice-chancellor, would you be able to appoint So-and-so as the Deputy VC? Because if you commit to that, then So-and-so can go and broker a deal for your support. At that point, I said to that person, do you know what, as much as I have applied for this position, I am not prepared to sell my soul for it. I am prepared to walk away from this. I want to do this because I believe it is the right thing to do but I don't want it at all costs, my soul is much more important to me than a job. When I have lost everything else, the one thing I want to leave this gate with is my integrity still intact. If I go through with what you are saying I must do, then I shall leave my integrity behind and I shall be bankrupt when I leave this place. I am just trying to show you how ruthlessly the background scenarios were playing themselves out.

After the appointment, there was a challenge. The appointment had to go through two processes; first, when the first three finalist candidates were announced to go through there was a challenge because certain individuals had not been included in the first short list after the first round of interviews. People went to their lawyers and lawyers submitted papers and so the process had to be restarted again, which in fact was not pleasant at all because things were being said in the background. Because I had allowed a moment of madness and applied I said to myself, you know what, I've got to see this process though, irrespective of what the outcome is going to be because backing down would have been almost seen by other people as if I had been taking a chance and I was not taking a chance. I was very serious about the education and I was very serious about what needed to be at the institution.

C: One take-home message about the whole process of recruitment because these days even the short listed people get to the advertised, the whole media would know, the latest example being NNN. You get to know who was short-listed and who was not. What would you say to people who might be going through the same process, just a bit of advice, especially these days with social media being what it is?

One way it is said that the process is always tainted nowadays because information goes out so easily and so quickly. Sometimes it can be problematic, especially for the people who are in the panel, who are trying to keep the integrity of the process. For the person who is actually a candidate to go through such a process, I think it's the two things I have mentioned already; i) before you put in your application, you must just be very sure that you know what you are letting yourself into; ii) don't assume that it is going to be an easy and clean process; iii) keep your integrity intact, do not fall for schemes such as, "if you want us to support you do this", as now I learn in the recent Times that people even pay money for them to be in the process, shocking things are happening for positions nowadays. However, I think it is also about you as the candidate that you want to make sure that you protect your integrity and not

subject yourself to these things. These things have a way of coming out, it does not matter when and when they do, then people will lose respect for you. People will not respect you, you can say or try whatever, but people will not respect you. They will always refer to the incident when talking about you and then your leadership will be an empty shell.

4. *What key leadership traits or attributes do you think impressed the Recruitment panel?*

EXPERIENCES AS A VICE-CHANCELLOR

4. *Please share with me your understanding and practices in the position as vice chancellor [I would like to understand your experiences both internally, externally]*

C: Thank you so much. We have covered the first two parts, we are now on the third one, you experiences as the vice-chancellor. However, I must tell you what you have covered in terms of your journey all the way to the moment of madness and all the negativity that played itself out behind the scenes where you were individually approached and within the public eye, it is quite a statement. As you now became the vice-chancellor, there are internal and external experiences and practices. Just share you understanding. I know I cannot ask you to do all the KPAs, but just global view.

The iron of this is that the period as the vice-chancellor, I want to believe that it has been the most fulfilling experiences of my life. One may say that's an irony considering all the other stuff but I think if you keep an eye on the ball, you've got to then come to that conclusion because the objective for building an institution that is going to be recognised for its outputs, that empowers young people to be able to live their dreams, that provides support to the staff such that they can grow and flourish, that ensures sustainability into the future. Now when you summarise it into those points and you look back, reflect, and then say, well at least I have achieved those, which I had promised would be the pillars of what I do. I then say it has been the most fulfilling experience.

Internally, I think I was fortunate in that I was in a position to influence the building of a team that I was to work with and I was part of recruiting the team members that I was to be working with.

I strongly believe that I allowed the team to i) to grow ii) to influence me and iii) had also full control of the team, which is quite a tricky situation to be able to allow the members of your team to lead and to allow yourself to be led by them, knowing at the same time that the buck stops at your door. At the end of the day you have to take responsibility whatever happens, you cannot say when things are good it is I and when things go bad, it is the team members. Firstly, I was blessed to have worked with the team I worked with. Secondly, I was blessed to be able to be very candid and very candid with my team members without posing respect for the individuals and I think that allowed them to be also very honest how they viewed me and how they understood the brief that we were supposed to fulfil. Thirdly, I know I pushed people hard but they came through for me and the things we were able to achieve were really marvellous. Fourthly, we allowed growth at the depth of the institution, in other words, we could call on anybody on any level, irrespective of what position they were holding, if they had expertise, we utilised the expertise. For instance, whenever we were putting together a put ideas on the table, but we knew that DB was very good in using his journalistic training to put these ideas that we were shouting together in an understandable concrete proposal. When we wanted to reach out to the community, we knew what people to call on to, like Dr N because that is what she was good at. Therefore, we never closed ourselves out from being supported and influenced at all levels of the institution. That's what I call the depth, so you've got to then ensure that you build not only the top but also the depth as well as the breadth of the organisation so that people feel that they are part of and also they know their worth in the organisation and to know that they have a responsibility to contribute at every level that they are operating at.

C: What I am hearing Prof is that you could lead from the front and you could comfortable, lead from the back row.

Certainly, but leading from the back row should not be confused with hiding and not taking responsibility hence I was saying, whilst you allow yourself to be led but you also should not lose the fact the buck stops at your door, you've got to step up. One of the things I was always obsessed with was the responsibility to protect my team because the team will believe in the team leader only if they can trust the tram leader. If they are not sure that when the winds are blowing you are going throw your hands in the air and say I do not know what is happening to you, then people are going to be very scared and unsure and people who are scared and unsure cannot be productive. So you first have to affirm them, give them a safe space, allow them to grow and develop and to deliver on their mandate.

6. Describe your key leadership approaches and strategies.

C: in terms of your old key leadership key, you talk about your team, how you protect it, and how you utilise not only the expertise of the Executive team and anybody who has expertise in their field. We are looking at no 6, I'm just wondering about entities that I would like you to touch on as you answer this question, i. e. the unions and your SRC, what we call your politicians on campus, your approaches and strategies around them.

I am laughing because I think the trickiest of relationships, the administration, the leadership but also how you steer those relationships into positive terrains even when they want to be negative. I always say to people that, the strangest thing is that of all the difficulties I have experienced as a vice-chancellor, there was not a single time when I had a staff strike at NNN. All other things have happened but I have never seen my staff putting tools down because they are disgruntled with the institution. The students did but never the staff, which I found very interesting, considering the robustness of the unions at NNN. One of the things I taught myself in leadership is that you do not run away from a problem, and hope that it is going to disappear. You have to deal with it.

Dealing with it can take a number of strategies but one of the things I decided was to always have a structured engagement with the unions. In my diary, there were standing meetings with all the unions whether they were issues or not. When there were no issues, what we would try to do was to look at the situation within the institution because there is nothing as dangerous as being uninformed or being misinformed. Therefore, what those meetings would do is that they would dispel the myths and reinstate the facts on the table because in a large organisation there are many myths and propaganda that is thrown around on any issue, it can be a mundane issue or it can be a very important issue is huge. Therefore, when you have those meetings and say what they state of the organisation is, you then dispel the myths and you allow the people to question the decisions that you or your team has taken and then provide credible answers. Now when you do that, that engagement will then clear the air. But unionists are politicians at the same time so they always find a reason to make sure that they have a job as union leaders and their job is to make sure that they are heard by their members, so that is why the meetings held. The other thing is that I never lied to unions to save my skin, even on difficult questions. If I was not going to do something or it was not doable, I would say right away, the institution will not be able to do this and I would provide reasons, I would say for this and that and that reasons, it is not possible. The other thing I had with me was that, I knew that the unions were also members of the institution; they are not outsides, so their livelihood depends on the continued existence of the institution. Therefore, I would allow them to make proposals that would help solve the problem and not dismiss them as though they are outsides. And those three things; i) an engagement and communication ii) not lying and promising things that are not possible, and iii) recognising that they are also members of the institution so they have a right to make a contribution, those are the three things I tried to hold them to and make sure I protect, as a result, although they would try to fight with me, they would always laugh at themselves when we had these engagements.

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SRC - I think I tried a similar strategy with the students but I also repeatedly tried to remind the students SRC is not management. Management has to lead the institution and the staff has a responsibility to run the institution. The students must provide the view of what they think would serve the institution better or would serve the interests of the students. However, the students are not policy-makers because they are a transient group, and the institution has to survive beyond the three years that a particular group spends in the institution. I think the other thing is that, when you govern students with integrity, then you are able to show that you have nothing to hide and nothing to fear. Sometimes students cause terror and they think terror can help them achieve their objectives much quicker and then when every time they do this one succumbs and shifts the direction of the institution to suit them, then things do not go right. One of the things the students knew was that, come what may, the institution has a direction that it is taking and that direction is not going to be diverted by the students. What they can do is to enrich that path that the institution is taking but they are not in a position to change the path of the institution.

C: One of the strategies I saw you using was teaching them realities of this life, when you shared with them international experiences or how sit- ins were conducted, I remember that particular session and that was a powerful take-home message.

That is why you have to say to them the institution is going this way. Do not shy away from addressing the students but teach them that this is the path that the institution is taking. You can enrich it and be part of it and your name will be etched on the history of the history of the institution as having made a contribution. Then again, like I did with Unions, I had standing meetings with the student leadership. Once the student leadership was in place, I ensured that the students acknowledged their leadership because I did not want to create a chaos for myself where everybody could come and expect me to drop

http://etd.uwc.ac.za/

everything and attend to them. If it were a serious political matter then I would refer them to the SRC. In that way the SRC knew that I could not undermine them, and that meant that if I was giving them that platform to be leaders, then they had to respect my own leadership role as the vice-chancellor in the institution. I think creating that disciplined environment, the students would find it difficult to find fault with that. Even when they threw stones, the will know that after throwing the stones they still had to come back to the process. I used to say to them when I was still DVC, the time and energy you spend dancing, we would have sat down in a meeting and found a solution to your problem and they understood that the round table discussions achieved more than 'toy-toying' did.

7. Institutional Support Kindly share with me the nature and extent of support experienced from both individuals and structures [Probe for individuals, structures like the Executive Team, SRC, Senate and Council].

Interestingly as much as the institutional was marred with political issues, some of which were driven externally, what I noticed was that when individuals tried to destabilise the environment, the entire organisation actually closed ranks and I suspect that is why there was never any full-blown strike and the system would then correct itself in terms of the individual. When I said at the beginning this position was the most fulfilling thing I ever did, I don't think the institution would have been able to achieve the marvellous work that we were able to achieve during my tenor were it not everybody pulling in the same direction. I say this very honestly that as much as the challenge was much enormous, the challenge of the merger, the challenge of building the institution, and as much as it was a hard achievement, I think it was everybody's achievement. It can never be attributed to as a single individual or only the leadership. I had some very good Council members, yes, there would be the odd ones that would come of the rails but generally, they were a good group. What helped me was that they were quite knowledgeable people, they were people experts in different areas but at the end of the day, even those

individuals who would have been influenced on an individual level, they would come through. I think what also helped me was that I as always at Council meetings and I was able to provide answers that were required to all the questions. There would always be reports at various committees of Council and credible answers would be provided at Committee level. That enabled the Council to make decisions and as I said, I am not talking about individuals; I am talking about the collective. The Senate was also trying its best to do what it could. The elements and the committees of Senate worked. I was always there at Senate meetings as much as I possibly could, in fact there were certain committees that I knew you do not miss. You don't stay away from a Senate meetings as a vice-chancellor, you don't stay away from Council meeting, you don't stay away from committees of Council because that's when as the vice-chancellor you indicate where the institution is and where it is going and strengthen the work of those entities in supporting the institution. So overall, I think the institutional support was there and as I say, at the critical level it was always there. That is indicated at our academic record in terms of success rates, if you look at what we manage to achieve in terms of the funds that we got for institutional development and research, the programmes that we were able to produce, the development of the staff with respect to their own qualifications, we just saw a rise in such outputs. Now the vice-chancellor cannot achieve all of that alone but you create an enabling environment, that is your role as a leader to create an enabling environment that allows people to flourish and to thrive, and then they will plough back to the institution, which I think is what happened in the case of NNN during my tenure.

C: Do you know any particular person who coached you, where you would say, I did have a personal coach because those are major pillars of support.

My coaching started earlier. When I mentioned earlier how I because an academic. I was a mature student at TRO; in fact, there were several of us who had been in the field before. I was a bit challenging and I would question things and not sort of roll over, but I also know I worked hard. Prof MM took a liking of

me and in the institution; very few people liked Prof MM. They though she was arrogant, they though she was a slave driver, they though she was abrupt, but we got along. Somebody asked me one day, how are you able to get along with that woman who is such a bully and so pushy? I said the one reason because you know what? As much as she can dish out, she can take punches from you, I had given several to her, and it did not change our relationship. Now when somebody can do that even when you are brutally honest with her, and then still sees the good in you, that is when you have that mutual respect relationship. Therefore, she was my first coach. That woman worked hard, she was driven like you won' believe and I learned a lot from her.

I had a grandmother from my paternal side of the family who could challenge any man at any level in terms of her own productivity. Her husband owned a farm in Komnga. When he died, all the livestock from his farm had to transfer to the village because the farm was being taken over by the white government; it was in a white rezoned area. My grandmother pursued farming in the village and challenged many men in terms of how much livestock she owned. For me the one thing that distinguished her was that my father was one of two sons and four daughters and all four daughters went to college that time already, with one of them even achieving a degree. Now at the age, my grandmother could have succumbed to the notion that why educate girls when they are going to be married? However, they all went to college and she had not been educated to that level herself. She was such an arrogant woman in a positive way and I loved her dearly even as a child. I was young when she died but she made such an impression in my life. My mom talks about my grandmother and my relationship even now.

Now when I got to ENX, I found Prof 1, nobody liked him and nobody wanted to touch him but he had such a great personality. Again, the reason he was not well liked was that he was working all the time. He was a workaholic, he was driven, he was brutally honest and he did not buy any face. I said to myself, what more can you want from a person and I took it upon myself that this is the

person I'm going to follow and he is going to give me all the tools that he has , whether directly or indirectly. In addition, that is what happened, I worked very well with Prof 1. Where there were strikes, Prof 1 never used to go and field students when they were protesting. I would say, you sit in your office because you should not be tainted by what they students are doing, I will go and address them but you do not taint yourself. I want to believe we developed mutual respect for each other in a manner that I will always respect him as a leader, as a doer and he taught me how to lead. He would say to me, you know what; you need to strengthen your financial management aspect if you want to run an institution. For some reasons he kept on saying his, hat was in 1999, there was no talk about a merger or anything but he kept saying you 've got what it take to run an institution, strengthen this area and I would go to courses and so on. Therefore, that is how our partnership and our relationship flourished, him as my vice-chancellor but more than anything, I think he was a mentor to me.

C: There is a part that says he was almost like a soothsayer, 'you will run the institution'.

Yes he did. In fact, when this merger story came to be, one of the frustrations was that it jeopardised that. He thought that now his scheme of seeing me get into that would never work because he just knew that the terrain would change. It got to a point where he said, I am not going to work until I am 65, although I can. When I get to 63, you will have to act in my position. That is how he had mapped it out in his mind but that had been because of working with him from 1996 to 2003. However, unfortunately, things worked different and then he left. In his mind if ENX had not merged, he had no doubt that he had a successor. Interestingly we had such a fight at the beginning of the whole appointment because after the interviews, I had interviews in the PPP government for a position of a Deputy Director General in Economic and Environmental Affairs. When I came back from the interview my mom was here on holiday with me.

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There was a message that ENX wanted me for an interview on Thursday. I did not feel like going because I knew that the interview in Bisho had gone so well. However, they insisted, they changed the date to accommodate me. I went to the interview, mind you, I know no one here, I had never seen a single face there, the Chairperson of Council was Mr MN, and the VC was Prof 1 but I had no clue who these people were. The following week Prof 1 called and said to me "I just want to tell you that you are being offered the job", and I said "Oh", he said, "you are not excited?" I said "excited about what? " he said, " about the job offer" I said "I don't know what that offer means, I have not seen the contract, I have not seen what the job entails, I don't know what it means and I don't know if I am going to accept it", he said to me "but we had arranged for a press interview on Monday" I said "no there can't be a press interview cause I'm still employed by TRO and they are not going to read from the media that I'm leaving them. I said, if I decide to take the position I am going to negotiate my terms with institution TRO. He said to me, I would talk to nine; Prof 9 was the vice-chancellor at TRO. I told him no one speaks on my behalf and I put the phone down. He was going to the US, he went and told a friend that I he has never seen such an arrogant person as he is now in the process of employing. The following evening, there was a contract, delivered to my flat with all the details of the position. So we started on that note and so when AS, we had a partnership with Argon College in Canada, she said I want to see the woman that put Prof 1 in his place. Because there was no malice, I think he was a very strong leader but also very open and honest about what he understands about good quality.

8. Family and community Support Kindly share with me support and encouragement from family and community structures [if any].

C: I was going to ask you about family support but I have realised that your grandmother was your role model

Interestingly my children were my pillars of support during these periods because they were already growing up when my personal life was maturing.

The level of understanding, first of all I was always a mother, I was always a student and I was always a worker, so there was no time when all these things were happening at the same time but as they were maturing they were understanding and I that sometimes it was not as easy as I could make it out to be. For me not being there all the time because I was juggling with my job and studies. Now as they grew older, for instance, when I got the Pentech job, my two elder children in particular were already starting university and they were excited. The two younger ones were still at junior school but they were such understanding children and they never gave me problems, as a result then I could juggle my family life and my work life without losing focus on either of them. I do want to thank God for that actually because throughout the whole time I have never had to battle with dealing with my children issues whilst at the same time trying to focus on my professional development.

C: Just briefly on your community, any support from that side.

Because I moved away from my community, I have never really worked in an environment where I worked with a community. The community that I regard as my community is he community from the village where my parents come from but the relationships is seeing me when I am home for holidays in just being very appreciative. I remember now over the holiday, I met one person in one of the village shops, a hardware store, I was buying some tiles. One of the people we grew up with said to me "I have not seen you for a long time, I hear you are such a big person where you are" So it is just people who have that absolute respect for love, and me I would say. Whenever we go home to spend Christmas with my mom, we would just marvel at how people have absolute respect at what we have been able to achieve. I have had to give and lend support to some of the kids in the village in one way or the other besides just the family. I remember one of the girls from my distant relatives, she was applying for a medical degree at ENN when I asked where did you apply because I always me it my business to find out whether they are applying to

further their education, just to make sure that they progress, and this girl said she had applied to ENN and I said, "why don't you apply at ENY and it was clear to me that she never thought she could ever study at ENY. Therefore, I encouraged her to apply and she did.

Fortunately, it was early enough. Her results were good, she had achieved four 'A's and two 'B's, considering that she was in a normal public school. I asked if she had heard from ENY and she told me she was on the waiting list. In January, I was at the medical school of ENY and I said I just want to understand your policy on equity and gender parity and I put the case of this child. I said this child is a rural child in the village I come from, she has gone to an ordinary public school and she had always pushed herself to get good results. If this child was at Herschel, Westford, or Rustenburg, she would have got all straight "A" s but the circumstances are different and you put her on a waiting list? This is an African girl in a rural village that you will not even see on the map. The following day she got a telegram from ENY saying you are admitted. Even better, when she got here, she did not drop a single year, she is now a qualified doctor here. Last year her mother sent me a sms to say my daughter bought me a car, she is an ordinary junior schoolteacher and she mostly has girls and only one son. Now the youngest of those girls is here at ENY doing medicine. What I am trying to say is that for me what is happening back home is always of interest to me but because I do not spend time with them, they call on me when they need help or when a child is not being admitted or anything. I always have these conversations with these kids in June and ask them about their intensions for the following year.

C: What I'm picking up is that all the patriarchal tendencies that would be in the community and so, you have managed to push those barriers aside and say, as a girl you are going to study, you are going to achieve and you are going to pull in the other as well who have the potential.

Of course.

9. Personal attributes where your unique personal power, a sense of empowerment does, confidence, Assurance, and well-being emanate from.

I think what I have not mentioned here is how my Christian beliefs have helped to ground me and sustained me throughout the years, especially at time that were difficult in my life. When I got divorced, I was 37 years old, that is young by anyone's standards. I grew up in church, I was raised by praying parents, and particularly my grandma and my mom were. I said to myself, for the kind of journey that you are embarking on, the kind of protection you are going to need for your children, the church is going to provide such protection. My friends at the university always said to me I am a church fanatic, if I am not doing research I am at church. I have this strong belief that I have been protected and that I have been blessed in a very strange way. I think that empowerment had come through even when I get challenges. When I am battling with a problem, especially professionally, and I try this and I try that, it gets to as point where I say to God, you know what Lord, I think this calls for your divine intervention now. I had a phrase in my prayer that said, "God, You asked me to do this and You put me here to do this, so You have to provide me with the answers when I can't get the answers myself". Interestingly, my belief is that, at those moments, that is when I would get a breakthrough. There was a time when I said, "Lord give me a sign that you are aware of what is happening in my life, just a sign" and I promise you that week I did get a sign. I am not a prophet and I am not a person that is highly spiritual but I have this conviction, this faith in believing in God that is very string.

I think what has also helped me is to say to myself, you've got to leave clean, you don't do malice to others if you don't want people to do malice to you; you also have to be honest if you want people to be honest to you and you've got to be supportive to people if you want people to support you. However, those are not

enough, I think at a professional level allowing yourself to learn at every level and in every situation is one of the key things. Be a learning person, whether you learn from experience or you learn from what you do but continuously empower yourself with knowledge because knowledge will help you find solutions to problems. If you do not have the tools like knowledge, when problems confront you, you do not know which tools to use. So empowering yourself with knowledge, information will help you to be able to resolve problems when they arise.

Confidence - I told you about my grandmother, I think my dad was also a very confident person in his life. I do not know whether it was the profession he was in or he was generally a confident person, he was known to be very confident. Some people would say arrogant but I think more than anything would he was very confident; he had conviction as a leader of the family. I had a joke with my friends that my dad controlled everything at home, including what subjects, you are going to choose at school, we all had to go the academic stream, which is math and science, and he instructed you to. Fortunately, we all could manage those subjects, I shudder to imagine if one of us were not inclined in that direction. He took charge of our educational lives and in a way then he showed leadership as a parent, which sometimes I lament these days, I think parents tend to step back and not take leadership when it comes to their children's careers. Part of me working with students, working with young minds, my inclination was always that you have to be in charge and show leadership whilst at the same time empowering and educating. You see pour parents did not know any better that to be like that and what that did was say to us, schooling is important, you had to know about house chores like herding cattle, hoeing a garden but you had to excel in class.

C: *When you talk about herding cattle, the question that comes to my mind is that what is it that made you decide that "I'm not just going to take care of the*

institution but I'm going to be in charge of that institution", being the rural person that you have described.

People from any environment can have the attributes of a leader, and I also believe that leadership attributes can be learned, they do not always come naturally. There are people who work hard at developing their leadership skills, some may be fortunate enough to also have the flair, in other words the natural ability. I think I was always a very different child even as a toddler, when my baby brother was born, my paternal aunt came to tell my grandmother that a baby had been born.

In the olden days that were never an open topic, moms being pregnant and babies being born - parents used to tell all sorts of stories, as if the nurse brought the baby from the hospital. So when my aunt came, I was sitting with my grandmother and there were other people in the room and she said, you know mama, the stock came and gave Mbila (my mother's clan name is Mambila) a baby boy, and I looked at her, I was 4, I said "I know that the sheep give birth to their lambs", in other words I know the science. Even then I was guts enough to talk about issues there were taboo in the environment and I had older cousins who were there who all ran out of the room because I had said the most outrageous thing. I suppose the science side of it for me was always interesting. What I'm saying is that even in rural areas you do find opportunities to grow. We also being born of professional parents, we were fortunate enough to be able to travel a bit. My mother was working, so we would travel there and to my aunt's house and I think that environment and the books rather open your world a bit. We had a flamboyant aunt that lived in London; she would visit our home at Christmas. We had a piano at my grandmother's lounge, when she came she would play the piano and we had to sing Christmas carols. So the environment was like that, although relatively poor bur we were sort of

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exposed to things in life. There were things that were happening in the bigger world and I think a curious mind of a child starts working.

10. Resistance please share with me whether you experienced any form of resistance when you were in the Position. What strategies did you put in place? [I would like to understand factors that were inhibiting such as patriarchy, and/or any other cultural or social beliefs related to gender].

I can write a book about resistance, it took different shapes and forms - the big R, the racial resistance, the big G, the gender resistance. The gender resistance even came from African men. Fortunately, for me, they were not in too high up positions but they could have been destructive enough if I had let down my guard. I remember a case for instance, not in the far distant time, when one particular African male wrote to the Public Protector and said to the Public Protector, that there was maladministration at NNN, an a amount of R400m had been embezzled and that the Public Protector must investigate me. The Public Protector them referred the letter to the Department of Higher Education and Training, and I was required to account and respond to those allegations, which I did. I just put together many audits, many reports that I could lay my hands on that were accounting for the situation at the institution and how monies were spent, accountable Committees and so on and I also wrote a covering letter. There was a time when the entire departmental crew came, I think they were coming to either affirm or verify this allegation and my Executive team met with them, led by the Deputy Director General of the Department of Higher Education and Training. We sat there and I responded very succinctly to all the questions that they had, provided them with the dossier of documents that I had prepared. Needless to say, for one reasons or another, that disappeared. I want to believe that that was not just a sporadic occurrence, want to believe that it was not based on anything but malice and I want to believe that this person was being vindictive because he felt there should not be a woman leader in this institution. The patriarchal notions are still very string in the South African society but sometimes they can even be

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tangible amongst African men. I am not saying others are not but they become very palpable amongst African males having to be subjected to women leaders.

In some cases I think they were racial and in some I think they were patriarchal but I think there were several times when sporadic stories would sort of be published about things were not correct at the institution. Again, we relied on facts and truths to be able to dispute that. There was an issue of a young student whom we had to expel from the institution who had made several destructive stories and the whole clan of the people who were ant, came in support of this young boy and questions his expulsion from the institution but again of you do the right thing for the benefit of all and you know that you are doing it for the right reasons, then you stick to your convictions. Fortunately, the majority had concurred that what the student had done was quite outrageous and the expulsion was befitting the act.

So there were some resistance instances, I can think of several. There was a student protest in 2009 actually that led to a major incident at the institution. For the first time we saw NNN students being very destructive, something that was very unfamiliar. Students used to hold strikes but they would march, they would sing, they would boycott classes but they would not destroy property. That particular student protest was accompanied by destruction of property. I did not know what was happening but the incidents that unfolded afterwards shocked the institution because after many undertones the students came forward and confessed that they had been influenced by individuals in the staff to do what they did. Needless to say this led to the Chair of Council being asked to step down and the Registrar being asked to step down because they were directly involved in instigating the conflict. That could have had serious repercussions because the intension was to forcefully remove me from the position of the vice-chancellor. In that case all of the antagonists were Coloured males unfortunately, so that's why I say this was racially driven more than gender driven. Those students confessed and put their student numbers

down to say we are prepared to testify about this, which then enabled me to take legal advice on the matter; hence, Council had to intervene and ask the two individuals to step down.

C: What you said about this being very unusual, it is also unusual to say within the whole of range of diversity, it was this particular racial group and this links very well with what you said right at the beginning about black and Coloured in the Western Cape. Tell me about the gender of the students who confessed, was there any links?

That is what actually was very sad for me. I told you about the profile of the African students in the institution, although it is not homogeneous but on the main, the students who are African at NNN come from rural areas, either Limpopo, Eastern Cape, Mpumalanga, KZN or Free State, and usually they are first generation children in their families to get to college. People play on the sentiments and plight of the poor children and use it to their advantage and I felt that this was core racism because these students were African; they had been bought with money and in kind to perpetrate people's agendas in a very sinister manner that could have very bad repercussions for the young people. These people would have sat back and everything would have seemed natural whereas it had actually been manipulated. I think that is the sad part. None of the white kids were influenced in this way and none of the Coloured kids were influenced in this way, in fact, you hardly ever see a white or Coloured student participating in these pickets and so on at NNN, which to me was again pointing to a racial issue - that you see these children as inferior pawns that can be used by such bad influences. I hope that that part of history will never reoccur in the NNN for one reason or another, but it was a very sad observation that I made, that people could use vulnerability of young minds into achieving their own sick agendas.

C: You said something very pertinent when you mentioned your transition from being a DVC Student Affairs to being the vice-chancellor, that you did not know

that there were 100 times more politics in this new position than the DVC one. I think this is a typical example.

Exactly, it is. It is just that at the time, I did not want to use these examples or experiences but they are factual, and they are in the institution's records, so we cannot purge them. In fact the other major issue here, there was what was called a Commission of Inquiry, which also was manipulated in a particular way to find fault with the leadership and management of the institution. There were allegations that people's salaries have been adjusted or given positions in a particular way. So there were many attempts, but again going to that point that this as the most fulfilling period for me because these actions and these attempts could not prevail and did not deter the institution from moving forward. It was not derailed. There were people who felt strongly enough in their loyalty to support the institution to make sure that it did no derail and I think these are the people who heard my voice saying we've got as big cause here, it is not the now, it is the future and that future is much more critical than the now.

C: How did these events change you as a person because the impact must have been very huge?

Strangely, I had told earlier that I told somebody that I would not sell my soul because integrity is very important to me and I think. The first victory was knowing that I had defended that with all I could and that came through in November of 2013 during my send-off function when I was tasking leave of the institution. There was a unanimous voice that said, i) we could not find fault ii the institution is viable, iii) the institution has advanced in leaps and bounds from where it was in 2005. I think for me there was no sweeter victory than that. I left the institution at the time where I felt now I could leave because there was a legacy to talk about, there was a legacy that was very positive, that could help the future generation in looking back and saying that is what we have achieve.

C: I would like to know because your whole journey was really illustrious and powerful. What would be your defining moments, where you would say, this is it?

It is very difficult to say but I think for me the fact that we never had a qualified audit at the institution for the entire period that I was at the helm of the institution. When I took office, as I said for me there were two things. If I fail on others, I could not fail on the financial life and the academic integrity of the institution. I said I have to work hard to defend these two because without the programmes that are credible and useful to the students, and then there is no institution. However, you can have good ideas, if you have no money to then realise them it is just a dream. Therefore, all of the things I saw as going together and they helped us build the institution. When you see a building starting from the foundation and being completed and you see the pride in the student's eye as they move in between these building, I think for me that is priceless. The physical growth of the institution, the academic growth of the institution and the financial growth of the institution I think it said it all. Those things are on record, cannot be embezzled, and cannot be diminished in anyway. I think the launch of the satellite, was the ultimate achievement. Our research input was improving astronomically but the launch of the first satellite by an institution; having seen the start of the programme of the satellite engineering and seeing it develop such that the product of that research to fruition was just the cherry on top. It was the sweetest cherry on top.

GENERAL REFLECTIONS

Given your leadership journey - as a pioneer, kindly share any reflections that you may have for the next generation or cohort of academic women leaders and vice-chancellor.

I do not want to believe this was a unique journey. I want to believe that all leaders, big or small, go through these very difficult times but they also experience very great fulfilment if they achieve what they set out to achieve.

Obstacles are always there, in fact, I want to believe that without obstacles, leadership can be mundane. In order for you to continuously sharpen your thought processes, your mind and your focus you've got to come across these things because they make you stronger but at the same time they force you to reinvent or re imagine yourself, you conviction and your vision. If you lose the power to reinvent yourself in respect to your vision, then you are not a leader. It is a very hard and lonely road but it is a very sweet road when you reach a milestone. You never reach a destination, you just reach milestones and then if you can take renewed energy from the milestones, then you have it all but you can never have say you have arrived.

C: History knows your unique part within the South African higher education system when they talk about women vice-chancellors, fortunately, your institution is a C, right on top, and so you are one of the serious pioneers. The cohort of the women that are going to come, you will be forever in the books of the institution and globally.

Thank you, I am humbled by that comment, especially when you have seen that there are some of us that have actually tumbled under the burden of their jobs such that they had to leave their institutions before they even made any inroads. That is why I said my journey was not unique but you just had to look at how other people have suffered and could not take the burden of the load. I am just thinking of institution A and B, the two women vice-chancellors who could not take their term to completion. The dynamics are very different but as I say, leadership is a very difficult and tricky road. Do not go into it unless you really mean to taker the bitter and the sweet parts of it because they are always intertwined.

C: I know even now that HSRC, government and so on would want to use you but what you have nobody has and it could never be taken away from you. Your journey that you travelled was unique. I like your take-home message that as early as possible the people who were supporting you and in fact the

prediction that was made by Pro 1 that you need those financial tools - those
are the tools that you needed to succeed, so this prediction was almost spot on
and the way you were guided was useful.

I think he had a sense that probably the other basics were in place, they may
have been rough and raw but they were there. I just needed to sharpen my
financial tools that would then complete the picture.

C: Prof thank you very much for your time.

APPENDIX D: RESEARCH DATA – RESPONDENTS MATRICES

BLACK WOMEN VICE-CHANCELLORS WITHIN SOUTH AFRICAN PUBLIC HIGHER EDUCATION

		1	2	3	4	5	6	7	22 8
Early Demographics Family and culture	**Place of birth URBAN/RURAL**	Eastern Cape - EL- Ngqamakwe/ RURAL	Hamaja, Limpopo - Pietersburg/ Polokoane - RURAL	Eastern Cape Lusikisiki/ RURAL	Eastern Cape Matatielle - Fairview, RURAL	Kwa-Zulu Natal Eden dale- Pietermaritzburg- SEMI-RURAL	Tswane - Atteridgeville/ Pretoria URBAN	Kwa-Zulu Natal Down Houser/ RURAL	Limpopo - BochomPolokoane/ RURAL
	Languages	Xhosa/ Eng.	Sepedi/ English/ Afrikaans	Xhosa/ English	Speaks 7 S.A Languages	Zulu/ English	Sepedi/ English	Multi-lingual, including Xhosa/English.	Sepedi/ English
	Parent occupations	Mother-Nurse/ Father - Social Worker	Mother-House-wife and Entrepreneur. Father - Principal	Mother -Teacher; Father-Rector/ Principal of a College	Mother =? Father - Hospital Clerk	Mother -Teacher later nurse f-principal and a photographer	Mother - Teacher Father - Principal-parents died early raised by 2 aunts	Mother - Assist. Shopkeeper. Raised by grandparents	Mother - Teacher, Father - Principal
	Brothers/sisters	4 Siblings - 1 elder sister and 2 brothers	First in family 1 living sibling, lost one.	Siblings (Brothers) 1 elder - 1 younger	Siblings-Eldest 1 - younger -10 years difference	Siblings- eldest - 2 sisters, 3 brothers	3 Siblings - only daughter (second born), 3 brothers.	6 siblings – has a sister and 5 brothers	2 Siblings
	Religion	CHRISTIANITY - ANGLICAN	CHRISTIANITY	CHRISTIANITY	CHRISTIANITY - PRESBYTERIAN	CHRISTIANITY - ANGLICAN	CHRISTIANITY - ANGLICAN	CHRISTIAN - ANGLICAN	CHRISTIANITY - ANGLICAN
Educational qualification Geographical places	**General**	Elliot - Primary- Eastern Cape,	Pietersburg Polokoane	Clerk bury, Eastern Cape	Pholela institution, Kwa-Zulu Natal	Eden dale and Manzimtoti, Kwa-Zulu Natal	Atteridgeville, Gauteng	Kimberly, Northern Cape	S .H. Frantz School, Polokoane
	Higher	Teachers College - Lovedale FORT HARE (BA Diploma + MEd-	Un North BA B Ed Diploma,2 Masters -M ART , Med, PhD, Columbia, New York	Fort Hare Bachelor of Arts (B.A.), University of Free State, Doctor of	Univ. of Natal-Nursing Education, B A in Nursing, Masters in Nursing, Liverpool,	Zululand - B A Hons, Masters UNI Natal - PhD Westoff Eleanor Chicago	Univ. North/ Pietersburg, BA, University Education Diploma, MEd	BA ,B Ed, M Ed, Fort Hare PhD - Harvard	Pre-Med Sch. Univ. of the North, Natal Medical School, Postgrad Diploma in Tropical Hygiene

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		UCT (Incomplete PhD) UCT		Philosophy (D Phil) Cum Laude, (Germany)			Tufts Univ, USA, PhD Rhodes University, S Africa		in Public Health, WITS, B Comm, UNISA, PhD in Social Anthropology
	Continuing Education	Benmore College, Pennsylvania USA + 3 CE courses, Sydney University of Technology- Women in Leadership Courses, H E R S Programme		ree University, D Germany.	ealth Personnel Ed Michigan State	ult Ed-Birmingham - Leadership Dev. -Univ. Southampton, Univ. California, PG Degree in Man-Western Michigan			
Marital status Children	**Single/div/ widow**	Divorced	ingle-Never married	Single	Widowed	ngle-Never married	Widowed	Married	Divorced
	Dependents	4	1 son	son - 1 daughter	3 sons	1 son dopted 3 orphaned sons	2 Daughters	3 children 2 daughters and a son	2 Sons
Professional Career paths mployment type progression	job education	Teacher	Teacher , evelopment Bank of SA (HR)plus Educational projects 1994 USAID	Senior Lecturer, University of Transkei	Tutor in Nurses College	Social Worker	Teacher	Lecturer	Medical practitioner
	1ˢᵗ formal exposure HE	nior Lecturer (1997)	Junior lecturer Un North (pre1994)	HoD - Dept. of Psychology, then Vice Dean - Faculty of Arts, University of Transkei	Lecturer	erved as Associate Dean, University of KwaZulu-Natal (UKZN).	Counsellor and Lecturer	Lecturer - PE Technikon	esearch Fellow-UCT

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	d exposure HE	DVC Student affairs (2000)Peninsular Technikon, Cape Town	ampus principal Vista mid 1990s	HoD - School. of Human and Community Dev. University of the Witwatersrand	en Lecturer. First woman to hold the position of VC at the University of Zululand.	ater as Executive Dean and as the DVC & Head of the College of Humanities, UKZN	DVC - Student Affairs and Dean of Students - UCT First black woman DVC at University of the North West, first black woman Dean of Students at UCT, first black woman VC at TSA and first black woman Pro-VC at Unisa).	Associate Professor - Education niversity of Port Elizabeth. Interim DVC Research, Innovation and Technology - NMMU.	Research Fellow Carnegie Distinguished International Fellow-Harvard College-PhD-in Social Anthropology/ DVC. 23 Honorary Degrees (local and international); Managing Director World Bank in Washington DC; Author of a number of books; Received a number of Awards in Publishing like Global Health Sciences, Kilby Award and the Outstanding International Leadership Award.
	State/ govt.	nister of Education- Special Ministerial Advisor-2001 short stint			hief Director - Prof Councils	uth African Council of Churches			

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ternational aid	Bren more College, Pennsylvania. urham University in the United Kingdom.	USAID	Free University Berlin, Germany.	iversity of Liverpool	United States (Michigan University of Western Michigan in Kalamazoo	Iniv. of Botswana Lecturer	SRC scholarship and a Harvard Fulbright Scholarship	Kennedy School of Government- Visiting Scholar

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APPENDIX E: PROFILES OF UNIVERSITY PRINCIPALS PER HISTORICAL PERIOD

<u>**National Plan in Higher Education (NPHE) 2001:4**</u>

<u>Academic Staff Profiles: University Principals</u>

<u>Historical Period</u>

1. <u>Late Colonial Period [1910-1948]</u>

Number	Name of University	Principal
1	University of Cape Town (1829)	Sir John Caruthers Beattie (1918-1938) (Scottish - white) AW Falconer (1938-1947)
2	University of Stellenbosch (1866)	
3	University of South Africa (1873)	
4	University of the Witwatersrand (1896)	
5	Rhodes University (1904)	
6	University of the Free State (1904)	
7	University of Pretoria (1908)	
8	University of Fort Hare (1916)	

The first and the second periods depict uniformity in terms of gender (male) and race (white).

2. <u>Apartheid Era/ Period [1948-1994]</u>

Number	Name of University	Principal
1	University of Cape Town (1829)	TB Davie (1948-1955) RW James (in an acting capacity, 1956-1957) JP Duminy (1958-1967) (South African - white) Sir Richard Luyt (1968-1980) (British - white)

		Dr Stuart Saunders (1981-1996)
2	University of Stellenbosch (1866)	
3	University of South Africa (1873)	
4	University of the Witwatersrand (1896)	
5	Rhodes University (1904)	
6	University of the Free State (1904)	
7	University of Pretoria (1908)	
8	University of Fort Hare (1916)	
9	University of the Western Cape (1959)	
10	University of Zululand (1960)	
11	Walter Sisulu University (1977)	
12	University of Venda (1982)	

3. First Decade of Democracy [1994-2004]

Number	Name of University	Principal
1	University of Cape Town (1829)	Dr Stuart Saunders (1981-1995) Dr MamphelaRamphele (1996-2000) (South African- black) FIRST BLACK WOMAN VC in SOUTH AFRICA in a (HWI) Prof Njabulo S Ndebele (2000-2008) (South African – black MAN)
2	University of Stellenbosch (1866)	
3	University of South Africa (1873)	
4	University of the Witwatersrand (1896)	
5	Rhodes University (1904)	
6	University of the Free State (1904)	
7	University of Pretoria (1908)	
8	University of Fort Hare (1916)	
9	University of the Western Cape (1959)	
10	University of Zululand (1960)	
11	Walter Sisulu University (1977)	
12	University of Venda (1982)	

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Number	Name of University	Principal
13	University of Kwa-Zulu Natal (2004)	
14	North-West University (2004)	

4. Second Decade of Democracy [2004-2014]

Number	Name of University	Principal
1	University of Cape Town (1829)	Prof Njabulo S Ndebele (2000-2008) Dr Max Price (2008-) (South African – white)
2	University of Stellenbosch (1866)	
3	University of South Africa (1873)	
4	University of the Witwatersrand (1896)	
5	Rhodes University (1904)	
6	University of the Free State (1904)	
7	University of Pretoria (1908)	
8	University of Fort Hare (1916)	
9	University of the Western Cape (1959)	
10	University of Zululand (1960)	
11	Walter Sisulu University (1977)	
12	University of Venda (1982)	
13	University of Kwa-Zulu Natal (2004)	
14	North-West University (2004)	
15	University of Limpopo (2005)	
16	University of Johannesburg (2005)	
17	Nelson Mandela Metropolitan University (NMMU) (2005)	

5. Beginning of Third Decade of Democracy [2015-]

Number	Name of University	Principal
1	University of Cape Town (1829)	Dr Max Price (2008-) (South African - white)
2	University of Stellenbosch (1866)	Prof Wim de Villiers
3	University of South Africa (1873)	Prof MandlaMakhanya
4	University of the Witwatersrand (1896)	Prof Adam Habib
5	Rhodes University (1904)	Dr SizweMabizela

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6	University of the Free State (1904)	Prof Jonathan Jansen
7	University of Pretoria (1908)	Prof Cheryl de la Rey-FIRST BLACK WOMAN (HWI)
8	University of Fort Hare (1916)	Dr Mvuyo Tom
9	University of the Western Cape (1959)	Prof Tyrone Pretorius
10	University of Zululand (1960)	Prof Ntomb'fikileMazibuko
11	Walter Sisulu University (1977)	
12	University of Venda (1982)	Prof Peter Mbati
13	University of Kwa-Zulu Natal (2004)	Dr Albert van Jaarsveld
14	North-West University (2004)	Prof N.D. Kgwadi
15	University of Limpopo (2005)	Prof MahloMokgalong
16	University of Johannesburg (2005)	Prof IhronRensburg
17	NMMU (2005)	Prof Derrick Swartz

APPENDIX F: A SAMPLE OF A UNIVERSITY ORGANOGRAM

CHANCELLOR

University Council

PRINCIPAL AND VICE CHANCELLOR

Vice Principal:
Teaching & Learning

Vice Principal:
Research & Technology

Vice Principal:
Risk and Advisory Services

Executive Director:
FINANCE

Executive Director:
HUMAN CAPITCAL

Executive Director:
STUDENT AFFAIRS

Executive Director:
FACILITIES
MANAGEMENT

**Executive
Director:**
REGISTRAR

Director:
TRANSFORMA
-TION

Director:
RISK MNGT.

Director:
INTERNAL AUDIT

Director:
MARKETING &
COMMUNICATION

Director:
LIBARAY
SERICES

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APPENDIX G: VICE CHANCELLOR JOB DESCRIPTION – A SAMPLE

Key Performance Areas would include:

♦ The administration and management of the University; leading the implementation and execution of the approved strategy; policy and operational planning of the University

♦ Developing and communicating a clear vision for the University and inspiring the University community to work together to achieve strategic objectives

♦ Formulating the University's annual budget Managing the monitoring and evaluation of the performance of the University and its constituent parts in relation to its academic, financial and organisational goals and policies

♦ Building and maintaining a strong working relationship with Council, establishing broad planning targets and priorities within the ambit, policies and plans of the University Preventing, to the extent that it is within his or her power to do so, unauthorised, irregular, fruitless and wasteful expenditure and losses by the University

♦ Building a strong senior executive management team for the University Working to ensure that the University acquires the necessary public and private resources to underpin the successful achievement of the University's objectives and aims

♦ Defining annually the strategic change priorities to be progressed by each member of the executive management team

♦ Taking a principal role in fundraising efforts, including but not limited to the development of relations with University alumni for the purpose of fundraising

♦ Working with Council, Council committees and academic divisions and all stakeholders to ensure that the governance, management and administration of the University are efficient and effective

♦ Working with the executive management of the University to ensure a coherent vision across all constituent parts of the University

♦ Playing a role in the development of public higher education policy in South Africa

♦ Attending University ceremonial activities and carrying out his or her civic duties, including but not limited to graduation ceremonies

♦ Pursuing the interests of the University at all levels of government, industry and communities.

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