



THE UNEQUAL STATUS AFFORDED TO WOMEN IN SOUTH AFRICAN

UNIVERSITIES: A JOURNEY TOWARDS INCLUSION

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ABSTRACT

This research zones in on the unequal status afforded to women in universities. The argument is that women continue to be discriminated against in universities as a direct result of ideas and practices of universities. The main aim of the research study is to explore as to what extent the current ideas and practices of universities afford equal status to women. This research is an in-depth conceptual analysis of documents, policies and text based on female's unequal status in universities. Moreover, the research provides constitutive practices to allow women to be effectively included in universities.

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CHAPTER 1

BACKGROUND OF RESEARCH

1.1 Introduction to Research

This analytical study aims to find out whether the unequal status afforded to women in universities, as documented by many scholars, is a direct result of the current and on-going ideas and practices of the university. The study intends to show that there have been numerous studies, literature and research completed that have clearly identified the unequal status afforded to women in universities. Most of these studies have documented empirical experiences of women being and working in universities. Nevertheless, not much focus has been paid to understanding the nature of the universities in South Africa in relation to the injustices women experience. Further, it is important to note that the study will look at the status of all women in general who exist as staff and students in South African universities.

1.2 Background to the research problem: the context of university origins

In order to foreground this study, I present a brief sketch of universities and women's unequal status within them. The background to the problem consists of an examination of the university in the international context. The American and European contexts will be examined first because the university as we know it today has its credence in western origins. Thereafter, I will explore the African context. This will be followed by a discussion of the status of women in South African universities.

Notably, Vice (2015) writes that the idea of universities is that of institutions that are responsible for creating the continuation of traditions. At the same time, universities pursue the ideals of teaching and research aimed at social improvement. Naturally, and in simple terms, this study focuses on studying whether the idea of a university is efficient in affording equal status to females in university.

1.2.1 Background of American Universities

In the United States of America, the university begun as colleges. In fact, these colleges served to indoctrinate civilians to be high standing citizens and patriots.

Lanham (1992) notes that university graduates were all white men from an elite class of native English speakers. Eventually, colleges were abolished and traded in for universities, which have dominated American society till this very day. In a corollary argument, Ruegg (2004) indicates the university has always been described as an “ivory tower” that excludes certain groups, not specifically females. Moreover, it was also reserved for the privileged.

1.2.1.1 Historical Accounts of Women in American Universities

Bank (2011) maintains that it is often taken for granted that the original idea of universities was that of institutions for gentlemen. They were a privilege and luxury reserved for males. It is also notable that these gentlemen were the offspring of white, Anglo-Saxon protestant, elite property holders. At the same time, these gentlemen were studying in England either in Cambridge or Oxford University. These elite males were expected to graduate and thereafter be employed as government officials.

David (2010) emphasizes that in essence universities have always been exclusive, not merely based on gender but in terms of class, status and race. Although, it is important to realise that post the Second World War, women were allowed into American universities. Specifically, because of that, there was a rise in American feminist movements who fought for women’s equal rights.

Furthermore, Goddard and Valance (2013) note that for most of the history in the United States of America, universities have denoted a collective of scholars interacting around a hierarchy of academic values, a shared teaching and learning ethos. In that case, universities are expected to reinforce prevailing norms, values and beliefs. In the late twentieth century, multicultural American universities are witnessing an unprecedented number of philosophical and value changes.

Put simply, universities are involved in debates which encompass multiple domains. In this regard, some American universities are viewed as liberating and intellectually revolutionary. On the other hand, contemporary accounts of American universities are that they have failed to endorse traditional legacies of being a change agent. That is to say that, universities are not only responsible for self-improvement of the individual but to aid in removing the ills of society in general (Wilkinson, 1994).

1.2.2 Background of European Universities

There are a number of characteristics that gave rise to the university in Europe. In this background, I will quickly give a snapshot view of the place of religion and the models of a university that emerged.

1.2.2.1 The Place of Religion in European Universities

The universities in Europe were originally created to promote the teachings of Christianity. Hence, they were established as single communities consisting of priests and their subjects (Ruegg, 2011). Notably, Ridder-Simeons (1992) accentuates that in Europe some universities have preserved the structures of the Roman Catholic Church, among others, the pre-occupation with Theology and the goals of achieving eternal salvation. Readings (1995) notes that the idea of universities as religious institutions was to unite all that is human through high order learning.

1.2.2.2 Models that have impelled European Universities

There were two models dominant in the 19th century. The initial, being the French model formed by Napoleon. Specifically, this university model was focused on training higher services officers and academic professors under the control of the government in Europe. Naturally, the European government in this era was responsible for the development of the university curriculum. Consequently, European universities were subjected to a teaching process that conforms to strict Christian principles as mandated by the European government (Ruegg, 2004).

Subsequently, Ruegg (2011) writes that Wilhelm von Humboldt convinced the Monarch to do away with the French model in European universities. It was replaced by the Humboldtian model which denotes that universities alone are responsible for creating and pursuing knowledge for knowledge's sake. The Humboldtian model promoted academic freedom through research and lecturing.

On the contrary, due to censorship, as a consequence of the Second World War. The Humboldtian model was inappropriate in practice when compared to the French model. The consequences, were that academic freedom of speech and publication were censored in European universities. Therefore, the academic research of European universities during the Humboldtian era remained stunted.

1.2.2.3 Controversial Debates of European Universities

Cornell (1995) argues that in the last two decades the European university models have been under increasing pressure to adapt to rapidly changing social, technological, political and economic forces. In particular, the increasing mobility of students, faculty and the accelerated push towards academic reform have all pressured the transformation of European universities.

Resulting in the development of universities grounded on corporate principles and practices (Buchibinder, 1993). Under these circumstances, European businesses have started to rely heavily on research conducted by universities. In other words, the integration of the private sector and universities is one way for both institutions to survive the political economy.

Again, Bartell (2003) contends that the recent global competitive environmental forces have created unprecedented challenges for universities. Consequently, the previous sole purpose of European universities, which has been described as isolated, self-perpetuation, parochial have become obsolete.

1.2.3 Background of Pre-colonial African University

In relation to Africa, Mama (2006) shares that the idea of university learning in the pre-colonial era was embedded in the cultural settings of the time. At that time, there were no formally established institutions that dealt with the creation and sharing of knowledge based on all disciplines such as medicine, religious and social matters.

However, with the introduction of colonisation, Nabudere (2003) concedes that the first formal university in Africa was founded in 1948 in Ibadan and its academic degrees and standards were exactly like those of the University of London, which was reserved for European males only. These two institutions moulded a significant relationship.

Colonisation brought on a different idea of a university in Africa. The idea of universities in Africa under colonial rule was that of institutions which indoctrinated the natives into accepting the colonialist's ideas of white supremacy. To this end, African universities were based on their ability to produce a work force suited for an internationally influenced economy (Oloka-Onyango, 1997).

1.2.3.1 Status of Women in South African Universities

Dlamini and Adams (2010) argue that even though there have been policies and legislation in place. Unfortunately, Kele and Peterson (2015) in providing an overview of the status of females in South African universities, make a point that numerous discriminatory practices such as questioning knowledge produced by females while unnecessarily scrutinizing it for plagiarism reinforce discrimination. In addition, women rarely receive the rewards and recognition owed to them in universities. Women still lose out on senior level posts, and their progress towards senior level positions has been slow if not non-existent.

A case in point, is that women have been under-represented and continue to do so in university systems in South Africa (Mabokela, 2003). On the other hand, men in higher education institutions have successfully hidden their patriarchal ideas, and pretend to treat women as equals (Dlamini & Adams, 2014). The reason for the unequal status of women is alluded to the idea of universities in South Africa as being male institutions. It is alleged that, South African universities are perceived to be built upon oppressive strategies based on gender stereotypes, which are essential structures of domination, interlinked to the traditional beliefs on which the university was traditionally built upon (Van der Walt, 1990).

Contrary to the above narrative, Ukupokolo (2010) argues that there has been progress made by women academics towards an equal status to that of men. Parker (2015) adds that women in universities have begun to hold power as professors, enjoy an elite status and yield control, even though their male counterparts may not have such power and influence.

However, if this were true, why have women in these senior level positions not successfully managed to transform the unequal status of women in South African universities? In this background, could it be true that the journey towards inclusive universities and female equality, demands institutional environments that are supportive of the professional objectives of women and other diverse groups? (Ramani & Malema, 2012).

1.3 The research problem, question, aims and rationale

It is often suggested that one of the ways to ensure that society in general is non-oppressive would be to transform the university setting, through renewing its idea as

being an exclusive institution into an inclusive one (Ramani & Malema, 2012). Studies on women in the university have for long limited themselves to focusing on access. In reality, I argue that studies on access have become out-dated as women dominate the numbers in accessing South African universities. Is there something beyond simplistic access that we should be focussing on?

Current scholarship does not sufficiently shed light on why women are not afforded an unequal status to men. This study proceeds on a hypothesis that it could be the ideas of a university prevalent in South African and the paradigms within which the practices are embedded that could be the tipping point. In addition, it is important to note that not many analytical studies have seriously engaged the very idea of a university and the impact this has on substantive gender relations and equality in South African universities.

1.3.1 Research Question

Do the current ideas and practices of the university afford equal status to women?

1.3.2 Research aims

This research aimed to explore how the various ideas of the university have resulted in the unequal status afforded women in the university. In order to do this, the study started by wanting to understand the idea of the university in South Africa. This led to further examination of the nature and role of patriarchal culture in the university. This analysis will be followed by an exploration of the current status of women in South African universities, and ultimately ending in a reconstitution of alternatives.

1.3.3 Rational for the study

In order to foreground this study, I propose to examine the place of the university in relation to women, by among other things demonstrating that there have been numerous studies, literature and research completed that have clearly identified the unequal status afforded to women in the university. But in most cases, these studies have documented empirical experiences of women being and working in the university. Yet, not much analytical research is devoted to this bulk of already existing empirical data.

1.4 Methodological Approaches

Hamersley (2006) denotes that within social research, methodology is the technique and a philosophy used by the researcher. A methodology is a general plan of action and a set of guidelines, which a researcher uses to gain evidence. While this study generally lies in qualitative research, I specifically employ analysis by making use of interpretivism, conflict theory and feminist conflict theory as my paradigms.

The term paradigm stems from the Greek word “paradeigma”. This means pattern. Thomas Kuhn has been credited with giving this word its contemporary meaning (Maykut & Morehouse, 1994). My chosen paradigms represent my view in relation to how I make sense of the world (Elof & Ebersöhn, 2004). Additionally, Walkman (2006) states that paradigms are theoretical frames, which are preceded by philosophical considerations. Utmost, the paradigm determines the choice of research methods to be selected. In other words, it is about the nature of knowledge.

1.4.1 Research anchored on Interpretivist Paradigm

For the research, interpretivism allows me to first search for a meaning of our human experiences, the practices and world views we are embedded in. Furthermore, interpretive ontology rejects that a reality can exist without the five human senses. Indeed, it rejects any foundations by which truth can be found. Instead this paradigm believes in socially created realities. Interpretive epistemology is subjective to put it simply research participants cannot look at the world without contaminating it with their frame of reference (Willis, 2007).

To detail, the interpretative approach can be traced back to Edmund Husserl's philosophy of phenomenology and Wilhelm Diltheys philosophy of hermeneutics (Fuchs, 1992). An interpretivist views knowledge as being socially constructed. Shwart-Shea and Yanow (2012) mention that the philosophical foundations of interpretivist can be found in Emmanuel Kant's: Critique of Pure Reason (1781/2003), in which he argued that human beings interpret their situations and they do not directly experience the external world in the same manner.

Despite that the credibility of interpretive research, interpretivist researchers are viewed as mere opinion providers (Chilisa & Preece, 2005). Similarly, Black (2006) argues that the interpretivist methods do not offer precise information because Interpretivist's view the world through a series of individual eyes and choose

participants who have their own interpretations of reality. But it is this very condition that enables the interpretivist research to allow participants to be empowered through an understanding of their own context and a retelling of their own stories (Silverman, 2010).

1.4.2 Critical Theory

Critical theory is based on the emancipation of those who have been oppressed in society, education and institutions. In direct contrast to interpretivism, the ontology of critical theory is that of historical realism. To put this simply, critical theory argues that reality exists but has been influenced by numerous factors such as history, politics, ethnicity and gender. Which all interact to create a social system (Kress, 2013).

Again, Rubin and Babbie (2008) argue that in referring to epistemology critical theory maintains that researchers bring their own dynamics to the research thus they impact on participants. The aim of critical educational research is not merely to explain or understand society as interpretive research often does. However, critical theory aims to reform society through exposing power relations.

Henceforth, critical theory is critical of both interpretive and positivist approaches to research because they are regarded to be “enmeshed in dominant ideology... neither has an interest in changing the world, and neither has an emancipatory goal” (Scott & Usher, 2000, p. 35 as cited in Rehman & Alharthi, 2016).

In continuing on, Rehman and Alharthi (2016) maintain, that instead of generating knowledge of the social world as it exists as interpretivism and positivism often does. Critical researchers aim to empower their participants by getting them actively involved in the research process and enlightening them on their oppression.

Critical theory in research is not merely descriptive. It is a manner in which change is instigated, through providing insights about the forces of social inequality. This in turn, can inform political action aimed at emancipation or at the very least transforming oppressive societies. Critical theory is critical to the extent that it makes social inequality apparent, specifies some plausible candidates for the cases of inequality. Thereafter, critical theory allows society in general or at least the oppressed to react in appropriate ways towards the fulfilment of equality (Henn, Weinstein & Foard, 2009).

Above all, the advantages of critical theory first lie in critical theory integrating economics, political and social standards of society. Critical theory has therefore linked inter-disciplines that are multifaceted in trying to empower participants in research. Moreover, critical theory has gained a reputation as the crucial foundation for researchers (Allen- Brown, 2017).

Critical theory is a research paradigm that places the researcher as a change agent. Equally important, the researcher is shaped by social and political forces. In addition, critical theory advocates the emancipation of individuals. A critical researcher has no pretence of objectivity as their approach is meant to influence social change (Carson & Hine, 2007; Fuchs, 2016).

1.4.2.1 Critical Theory as a research paradigm to understand higher education

Critical theory is important for this research because the research seeks to explore the oppression of a group which has previously been and still is oppressed. The group in question here are women, especially in the university context. Notwithstanding, for critical theorists, dialogue becomes a valuable initial step towards empowering human beings from the circumstances that enslave them. The path towards the liberation of the oppressed has been central to great debates within critical theory.

Creswell and Clark (2011) argue that critical theorists are responsible for the struggle towards emancipation through three ways: their work is practical, normative and explanatory. Each of these methods within critical theory supports the idea of changing our current society. There needs to be institutional changes implemented to change social inequality. Further, there needs to be an acceptance towards creating an open society where individuals from all walks of life have the greatest ability to attain self –actualization.

Critical theory justifies the existence of social equality. Thus, a participative and equal society is a goal we all should work towards. In practice, critical theory obtains this by observing problems pertaining to social inequalities within the historical aspect, nature and other social institutions. The theory seeks to understand the extent of power imbalances through assessing how they are created, reified and reproduced across time. The interpretivist paradigm in this research will be employed

to begin to find ways in which women are afforded an equal status to males in universities.

1.4.3 Feminist Critique as critical theory

Both feminist and critical theory focus on economic and social inequalities, both carry the agenda of power and demanding system change (Marshall, 1997). However, these two traditions have developed independent of each other and have shared little intellectual exchange. The reason for this is because feminist theorists use sex and gender as central to their analysis. Conversely, critical theory looks at categories such as race, gender, class and ethnicity race. Likewise, critical theorists often place at the crux of their analysis on the above mentioned categories but with less emphasis on ethnicity (Frost & Elinchoff, 2009). Nevertheless, critical theory and variations of feminism share some commonalities (Martin, 2002).

1.4.3.1 Background of the Feminist Theory

Feminist theory is focused on both power struggles of women and minorities. This theory has the potential enabling us to understand how universities in South Africa have alienated women. The framework of a feminist theory assists the researcher to analyse the oppressive situations of women (Rubin & Babbie, 2017).

Despite this, it is important to note that today there exists no single strand of feminism but there exist similarities among feminists in particular contexts. Minority feminists, women of colour and lesbian feminists do not always align themselves with what they view as a limited primarily European middle class movement. This makes the feminist paradigm's principles about methods of critical approach questionable. Notwithstanding, that the exclusion of women of colour in feminism is ironic, given that their victimization is worse than that of their European counterparts (Edwards & Skinner, 2009).

Despite the above, a feminist paradigm focuses on all levels of discrimination besides, gender and is based upon the principles of transformation. Moreover, the feminist researcher uncovers oppression imposed through culture and institutions. A point often overlooked, is that the feminist paradigm assisted in exposing oppression in third world nations (Guest, Namey & Mitchell, 2013).

1.4.3.2 Varieties of Feminist Theory

Wickramasinghe (2010) describes the feminist paradigm as having many varieties, all sharing two objectives. The first is descriptive which reveals obvious and subtle gender inequalities. The second is change orientated which is there to reduce or remove inequalities. Feminist scholars differ with regards to how they use the term “sex” and “gender”, and how much change needs to be applied ensuring both equality and fairness in gender relations. To clarify, the assumption here is that feminist scholars are advocates. Some feminist scholars are liberal advocates of equal opportunity, while others endorse more radical alternatives. In other words, there are critical and non- critical versions of feminist theory.

1.4.4 Intersections between Interpretivism, critical theory and feminist theory in qualitative research

This study makes use of academic feminism and liberal feminism as relevant for the critique of present day polished institutions. In this case, these approaches are capable of challenging the university system, its hierarchal relations, power dynamics and long standing traditions, if the desired result is to be the promotion of female inclusion (Ferguson, 1994; Golumbia, 1997). Daydey (2004) argues that both feminism and critical theory have contributed to a system change, despite that they fall short of clear action plans and recommendations. But in general feminist scholarship has been more successful in exposing and critiquing gender inequalities than finding effective long-term remedies of reducing and eradicating them. Few feminists have offered radical action –oriented recommendations for system change, preferring instead to rely heavily on ideological critique (Atkinson, 2017).

In doing this research, I gathered data from women’s literature, especially women who face different backgrounds to obtain a more diverse and multi –faceted data. The characteristic of interpretive research, in relation to adopting qualitative methods to approach reality is in direct contrast with the positivist paradigm. The reason being that with the tendency of viewing the world through observable and measurable facts, the positivist method supports quantitative methods (Schwartz -Shea & Yanow,2012). On the other hand, this research study did not use human participants to yield rich data (Denzin & Lincoln, 1994).

The analysis of text in this research helped me to understand the documented personal lived in experiences of women as an outside researcher (see Denzin & Lincoln, 2005; Mertens & Holmes, 2011; Pring, 2004).

Most importantly, interpretivism, critical theory and feminist theory are being used in this study to provide the thrust for the conceptual analysis. The term conceptual analysis, is being employed here as “philosophical analysis” (Suktana, 2006). Significantly, Kipper (2012) describes conceptual analysis as the way of words. Conceptual analysis, is inclusive of document and narrative analysis. This process is described as the study of text. Specifically, conceptual analysis, entails analysing various written narrations found in documents such as policies, text books and journals. Indeed, this method is alleged to be practical when applied by a researcher aiming to study long standing social institutions (Mason, 2002; Jacobson, 2008; Heaton, 2011; Atkinson, 2017). Conceptual analysis considers and engages with the context which influenced the information the source maintains (Harper, 2012).

I have chosen to select this data collection method since it is unobtrusive as (Bulmer,2017) has noted. Among other documents to be analysed in this conceptual research is the Education White Paper 3 of 1997. In addition, I shall analyse a policy on gender from two universities in South Africa, specifically, in the Gauteng and Western Cape provinces. Thereafter, I will analyse five purposively selected journal articles from the South African Journal of Higher Education Volume 28(6) of 2014. These journal articles entail narratives from Black South African women who describe their experiences as students and academic staff at a South African university. Other local and international academic literature will back up this analysis.

1.5 Research Ethical Considerations

While Babbie and Mouton (2010) argue that nobody involved in social research can avoid confronting ethical issues. In other words, even if researchers may not be directly involved with human participants, there are qualitative research dynamics that raises a number of ethical questions. Although, this discussion relates to qualitative research in general. I consider philosophical analysis in research as a very detached form of research from actual human subjects. In this respect, research ethics protocols dealing with researching the human subject are irrelevant.

Henn, Weinstein and Foard (2006) narrow down the main ethical consideration in such a philosophical study to a strictly following of correct referencing method. The application of appropriate referencing methods prevents bias in terms of information selection and application (Schull, 2011).

However, the bias of the researcher in interpreting the documents for this analytical study needs to be considered. Again, as mentioned by critical theory in that the researcher is guided by their own personal bias. Indeed, as a black woman there is a lot of oppression one faces as such there is a bias in interpreting practices towards women in universities as discrimination while overlooking documents which may otherwise. Moreover, the selection of documents will also be affected by this personal bias.

To highlight again, the documents to be analysed in this conceptual research is the Education White Paper 3 of 1997. In addition, I shall analyse a policy on gender from two universities in South Africa, specifically, in the Gauteng and Western Cape provinces. Thereafter, I will analyse five purposively selected journal articles from the South African Journal of Higher Education Volume 28(6) of 2014. These journal articles entail narratives from Black South African women who describe their experiences as students and academic staff at a South African university. Other local and international academic literature will back up this analysis

1.5.1 Research Trustworthiness and Credibility

The concepts of trustworthiness are different in qualitative research compared to their usage in quantitative research. Credibility is concerned with the validity of the conclusions drawn up from the research. It is based on how these conclusions match reality being reported on (Walkman, 2006).

In qualitative research, it is the researcher's self –reflexivity which accounts for credibility. This refers to the extent to which they are open and curious as this will effect responses obtained. This is more important, in cases where they investigate social issues such as power, hierarchy and class. It is for this reason, that researchers should be aware of their own judgements, feelings and thoughts. In this study, it was also effective by not having contact with participants. It is for this

reason, that a conceptual data analysis was completed instead of first hand analysis of some raw data (Mabuza, Govender, Ogunbanja & Mash, 2014).

In reality a first-hand analysis, proves to be reactive and can impact the study findings negatively, in that it reflects information that may be corrupted by numerous factors related to study setting, participants mood and researchers attitude towards participants (Johnston, 2014).

Nevertheless, I do need to add that as a liberal feminist, my analysis of text and how I view the world, can be biased to seeing female oppression. Moreover, according to Shenton (2004) dependability refers to the extent of which similar findings are to be obtained if the study was to be repeated. In this study, a strict adherence to logical reasoning is the only sure proof.

1.6 Research Study Limitations

The limitation with conceptual analysis is that only a handful of documents that will be analysed which is too narrow for a study that aims to analyse an in-depth issue such as women's unequal status in universities. Moreover, the types of documents consulted are limited to journal articles, textbooks and a few policies only which in some cases are out-dated. In fact, the theoretical frames applied also impact the results in that they may not be reflective of the reality outside of the paradigms. It is no secret that the conflict theoretical framework is biased based on the researcher who is a change agent for social reform.

One argument has been that the information one gains through empirical data collection in the form of interviews, field notes and questionnaires is rich and differs from a simple analysis of policies, textbooks and journal articles (King & Harrocks, 2010). Further, Wadsworth (2016) adds that during an interview more data can be attained through non-verbal communication. In addition, participants are allowed to elaborate and can be asked deeper questions. Especially in focus group interviews during interactions among member. In other words, the presence of other people can assist the researcher in retrieving thick research data extracted from the human interactions observed (Adler & Clark, 2016).

Despite the concerns raised by other scholars, it is important to acknowledge that written text used in a conceptual analysis is in black and white (Pawar, 2004). Thus,

it is free from a researcher's bias and misinterpretation. In the case that all the information and literature needed has been gathered already, venturing into empirical research might not add any value to the intended knowledge, especially in the case of South Africa where such an analytical perspective is very scanty.

1.7 Concluding comments

In order to foreground this study, the background to the problem has first examined the history of universities in the international context, focussing on the American and European context and their complexity. In introducing the African university system, I have considered both the pre-colonial as well as the post-colonial university. The South African university space has been discussed in relation to apartheid background of the university in order to locate the status of women.

This chapter has also highlighted the methodological problem. I have made a preferential option for philosophical analysis as the main driver for generating new knowledge. In here I have applied interpretivism, critical theory and feminist theory as my main paradigms that position me to discuss what could be contributing to the low status accorded to women in the university. Adopting this methodological position has essentially pushed me away from temptation towards empirical research. My understanding has been that the key problem I am interested in may not require further empirical evidence and that given what we already know, it will be easier resolved through an analytical philosophical approach.

In general, the university has endured an immense transformation especially in the globalised context. However, the foundations it is built on still continue to influence its traditions and ideologies. My hypothesis is that it is for this reason that women are still afforded an unequal status.

CHAPTER 2

THEORETICAL FRAME WORK OF RESEARCH

2.1 Introduction

The study argues that universities have remained patriarchal due to past traditions, hence robbing women of social justice and effective inclusion. In moving this argument, one needs to understand conceptions of university and the unequal status afforded to women and the expectations it has been mandated to obtain over time. In relation to African universities, I argue that the position of women is much as a result of Western colonization.

Feminist theory anchors this study, with its variants of the liberal and academic feminist theories. Social justice is another framework that will be used as an umbrella for understanding inclusion and equality in relation to women in the university. These are discussed below.

2.2 The rise of Feminist Theory

Easton (2012) declares that the term feminism was first coined in 1871 in a French medical text to describe cessation in the development of sexual organs and characteristics in male patients. Feminism is thus a term that emerged long before women started questioning their inferior status and demanding an amelioration in their social position. Even after the term feminism was coined, it was still not an adopted term of identification by many of those who campaigned for women's rights.

Huilman and Winters (2011) stress that there exists a challenge in defining the common basis of feminism. No doubt, the main aim of feminists is that they concern themselves with female's inferior position and the discrimination that is faced by women due to their biology. Above all, one could argue that all feminists call for social change in politics, the economy and culture. However, besides these generalized assumptions, it becomes challenging to find common ground among all forms of feminism.

Hannam (2007) avows that all other social movements have been invested in a small group of minorities. While, feminism has focused on the empowerment and liberation of half the human race. In addition, the feminist movement is the most powerful movement, worldwide that still continues to fight for social justice.

Regardless, feminist theory has been widely criticized as it does not address struggles faced by women all over the world, which are different to those faced by women in the West. The most compelling evidence is that the struggles of women from third world countries and women of colour are often overlooked by feminist movements and ideology (Schwartzman, 2007).

2.2.1 The Progress and Development of Feminist Theory

Feminism is the most politically influenced system. Feminism is both an ideology and a political practice (Walters, 2005; Hannam, 2007; Easton, 2012). However, feminism is not recognized as a philosophy, neither as a legitimate discourse of critical methods (Hooks, 2000; Golumbia, 2007).

Albeit, Benson (2007) is of the idea that feminists have played an instrumental role towards the transformation of social institutions. Accordingly, feminists get things done as they make use of critical lens to observe the world. Hence, feminists have developed useful capabilities for coping with, resisting, rejecting unjust and oppressive privileges (Cacoullos, 2000; Topolski, 2012).

According to Jones and Budig (2008), the oppression of women has not been as self-evident as the oppression of people of colour. It is for this reason that women have not been viewed as an oppressed social group. The feminist movement had to go against a whole social culture which in essence viewed its practices as protecting women.

Notably, Urban –Walker (1996) claims that there existed numerous stereotypes on female's ability to cope in the real world, hence they had to be placed under the protection of a patriarchal system. Feminist theory has remained current because it has touched numerous lives, and radically transformed deeply entrenched historical perspectives.

2.2.2 The South African Feminist Movement

According to Gouws (2017), the South African context is unique because of its past. In South Africa, feminism played a central role in the transformation of the system to a democratic one. In other words, Feminism has assisted in exposing the gendered nature of public institutions, issues of equal citizenship for all South Africans and the class system created by apartheid (Hassim, 2006).

Daymond (2013) adds that in South Africa, feminism was referred to as “motherism”, even though this movement was criticised as being immature and not true to the feminist ideology. In detail, the motherism movement defies oppression brought on by patriarchy. Although, in the South African context feminism has weakened. The reason, for the weakening of the feminist movement in South Africa, is that it has always had an impractical location when housed in South Africa. Doubtless, it is because it was always viewed as a western concept, far removed from South Africa, contextually (Crispin; 2017).

2.2.3 Research Lens through Liberal and Academic Feminism

This research applies liberal feminism as the lenses for the research process and academic feminism. Liberal Feminism highlights that gender differences between males and females are only biological (Maclaren, 2002). On that note, Kim (1990) points out that liberal feminists propose that a liberal capitalist society should be democratic, in progressing individual human rights. Generally speaking, liberal feminists reject any other form of discrimination based on race, sexism, xenophobia and homophobia. Accordingly, the goal of liberal feminism is not only limited to the removal of patriarchy, but the emancipation of all ostracized groups. On the contrary, Bensley (1999) warns against defining any form of feminism because feminism is not simple to define.

Hart (2008) points out that in relation to the university, liberal feminism asserts that this movement has the ability to eliminate inequality. When discussing the systems of universities, we apply to what is referred to as academic feminism. Academic feminism, focuses on gender issues within the university system. Academic feminism is an elaborate critique of existing academic institutions. Initially, this feminism challenged the traditional power relations within the university system (Hart, 2008; Golumbia, 1997; Payn Adelston, 1994).

Gouws (2010) provides an interesting argument in that not all feminists within the academy practice feminism. Instead the common practice is that they play along with the patriarchal system. Female academics do this by endorsing male characteristics such as: competition and the promotion of a hierarchal system. In this regard, academic feminist theory, has assisted in exposing how the university system is hierarchal and that research that is published, rarely applies a feminist stance (Kyugwon Hong, 2008; Nicholson & Pisque, 2011).

Nevertheless, not all feminist inspired research is applicable to interpret all issues in the university setting (Hulman & Winters, 2011). Indeed, on a positive note feminist movements have found a fertile platform in the university system (Benson, 2007). To illustrate, Lights, Nicholas and Bondy (2015) present the case of how the university content is now focused on criticising systems of oppression and stratification, which was influenced by feminism.

2.3 The road to social justice via inclusion

Inclusion is a social justice matter. In this case, one can address exclusion of women through providing universities with recommendations towards female inclusion. It is imperative, that the research discuss equality and equity as they are to be engaged on in general sense and in relation to females in universities (Boyle & Topping, 2012).

The United Nations (2006) implores that the concept of social justice first surfaced in the eighteen hundreds in Europe, which coincided with the wake of the industrial revolution. Social justice was a rallying cry by social activists and progressive thinkers.

Nonetheless, David (2010) avows that the implementation of social justice demands a preoccupation with the economic, geographical, political and cultural framework. This framework indicates that the relations among groups can be understood and described as just or unjust. Women, exploited workers and slaves are the most victimized beings on earth whose location matters less than their circumstances.

Institutions, governments and individuals make judgements about what is just. However, it is important to note that such frame works vary considerably across cultures and over periods of time. The social justice mantra is an old age one that

has been rethought over time. Notwithstanding, that the idea of what is good and just changes over time and is impacted by context (Ropers & Hulman, 2011).

There exist two principles of social justice according to Badat and Sayed (2014): the first being the principle of equal liberty that claims that every individual is to be granted the greatest degree of liberty consistent with similar liberty for everyone. In detail, this principle argues that inequalities among individuals are permissible only if they are to everyone else's advantage.

Next, is the principle of egalitarian liberalism, rooted in the conviction that all individuals need a certain minimum liberty that should be made accessible by the state. When it relates to the university there are two principles that assist social justice which are equality of opportunity and equality of condition. Fair equality of opportunity concentrates on treating people equally and allowing them to enjoy similar human rights, although treating people the same does not necessarily result in fairness of treatment (Cupito & Langston, 2011).

Giroux (2004) clearly articulates that social justice promotes reforms and equal systems of power. A point often overlooked, is that social justice is based on being fair and just. In this respect, society can only meet its goals of good through a reform of public educational institutions that are based on critical learning and democracy.

In addition, Bell (2008) argues that the standards of justice are found in all contexts. Once more, these standards of justice may vary due to tradition, culture and environments. The social justice theory is often centred around John Rawls distributive justice which is known as the standard of which to measure distributive aspects of society. Naturally, this standard should then form the basis for assigning rights and duties while defining the appropriate division of social advantages. This conception provides a moral frame work for modern day democracy to come to full expression.

Inclusion is enshrined with social justice. This is because those who have been excluded experience pride when they are included and the move towards a just society. Naturally, the aim of inclusion is to move away from exclusion and intolerance of differences but accepting that humans have a common basis. In this regard, inclusion entails the empowerment and equal acceptance and public participation of all in terms of gender, race, ethnicity, age and culture (Allman, 2013).

To detail, Muddiman (1991) defines inclusion as a society or system that incorporates the citizen's social rights to basic standards of living and participation in social and educational opportunities in society. To create a citizenship which incorporated social rights as well as civil and political rights. This would assist in creating a cohesive, stable social order and is justifiable in moral terms. However, one danger of inclusion is that inclusion is opposed to social diversity.

In this era, inclusion has become a political process, a central factor of government planning, which is pursued through a top down implementation approach. Additionally, governments have managed to mask the political imperative of inclusion through presenting decisions related to inclusion as rational and a desired action for all. On the other hand, some governments and academics have boldly argued that inclusion is highly ambitious, conceptually naïve and a symptom of a multifaceted concept (Hodkinson, 2011).

Allman (2013) maintains that social justice is obtained through a fully inclusive society that allows all interest groups to seize inclusion through the promotion of the individual cases of those who have previously been excluded. Moreover, inclusion has always been synonymous with equality which is a new space of possibilities, political and other wise. Inclusion is an opportunity to create a democratic and liberated world which offers a chance for equality to be implemented into the new societal cultural framework.

Nussbaum (1997) provides the idea that women around the world lack support for the fundamental functions of human life. In institutions, women face greater gender discrimination and sexual harassment. To say nothing, of the fact that, women around the world face unequal social and political circumstances is an injustice. Under these circumstances women have been ordained with unequal capabilities. Capabilities are an object of similar consciousness among individuals who are different and hold unique conceptions of good. The capabilities are pursued for all who exist in society. The free individual is one who is free of bias, discrimination and stereotypical views. Thus, capabilities are about good principles and good practice (Acquire, 2000).

2.4 A socially just fully inclusive university

Full inclusion of women has been misunderstood by institutions as the admissions of females into the university and the increase of females in previously male dominated disciplines. To illustrate, Hart (2003) indicates that women face being ostracized in class through a curriculum designed for males and created by males. This articulates that the idea of universities is for white, middle class heterosexual males. After all, content and practices are based on male views and experiences.

Moore (1987) further maintains a stance that, the full inclusion of women has not been successful in the university system, due to women adapting to the institutional culture instead of reforming it. Therefore, it is argued that female inclusion is characterized as the development of content and knowledge that is based on female experiences.

Admittedly, Smith (2014) narrates that full inclusion entails the reinvention of the university so that it is free of patriarchal ideas. Additionally, full inclusion of women in the university entails female empowerment through promotion of females based on merit to senior level positions.

Additionally, Hutchins and Mikhailovich (2004) write that full inclusion of females female is a process of providing support for females through mentorship programmes and the provision of role models. Another possibility would be changing university culture into one that is accepting of all diversity.

Alternatively, Viernes-Turner (2002) notes that full inclusion of women is an integrated process. This process of full inclusion emphasises identification and acknowledgement of the university norms, which place women at a disadvantage. No doubt, the disadvantages that women face is due to their family and community commitments. Rather, full inclusion of women should instead develop measures that will support women. Indeed, the process of female inclusion should be done in partnership with women.

On the other hand, Litner, Rossitter and Taylor (1992) concur, that the exclusion of women in the university is not specifically aimed at women alone but anyone who is not white, abled, middle –class, of heterosexual male experiences, perspectives, priorities and approaches. Actually, women have struggled more than their male colleagues for identity and self –esteem in universities. Specifically, women have

come to think of themselves as fraudulent and incompetent regardless of their high level achievements and qualifications. The position of women in universities can easily be compared to being in a foreign country, which excludes women in pervasive but very subtle manners.

Hence, Katila, Mteikinen and Tienari (2010) argue that because such exclusion is subtle it makes it easier for university staff to ignore and overlook the miss fit of women in the institution. Nonetheless, equitable inclusion of women will only be obtained when the university starts to entertain various and diverse perspectives, priorities and approaches.

In view of these observations, Ana (2010), recommends allowing all students to feel at home in the academy. By implication, this also changes what counts as knowledge. A vast amount of discourses in the universities has been created by the white and middle class men as the university is their repository. What is more, the equitable inclusion of women implies changes in the epistemic traditions of the university as well as in relations within lecture halls. Particularly, the issue of equitable inclusion of women in higher education can be explored through transformation of educational content that is essential.

Ana (2010) affirms that lectures need to start urging women to start being active participants in their own learning process. However, this can only be obtained if there is an appreciation and acceptance of women's knowledge by respecting them through an open dialogue, as opposed to the traditional lecturer monologue. Obviously, if the voices of women and other traditionally marginalized groups within the university are to be encouraged the result will be that their knowledge will be transformative.

In fact, this is the case because knowledge is conditional on the historical and social contexts of the knower. Although white middle class knowledge is considered to be the mainstream knowledge, this should not be used to silence the voices of those who share fundamentally different perspectives in how they view the world (Anderson, 2003).

2.4.1 Understanding full Inclusion and exclusion

Allman (2013) stresses that a fully inclusive society is defined as one where all people feel valued, their differences are respected, and their basic needs are met so

they can live with dignity. Specifically, a fully inclusive society is a society where all people are recognized, accepted and have a sense of belonging. Correspondingly, full inclusion is to be defined in relation to exclusion. These terms are both inseparable. While, exclusion is the process of being ostracized from social, economic, political and cultural systems, full inclusion is social integration, social citizenship, normalization and social connectedness (Case, 2016).

Generally, full inclusion is when all individuals in society or within an institution are allowed to participate in the decision making process fully. In other words, it is a democratically inspired process. In addition, inclusion is the absence of racism, sexism and any other form of discrimination (Young, 2000).

With respect to its historical foundations, Boyle and Topping (2012) contend that the concept of full inclusion and exclusion appeared in France in the nineteen seventies. This concept was later adopted by The European Union (EU) in the late eighties as a key concept in social policy. This concept emerged in Europe as part of the welfare state crisis. The excluded are a wide array of social and economic problems classified as disabled, single parents, social misfits and women.

Exclusion is a multidimensional phenomenon, with several important forms such as exclusion from citizenship rights, exclusion from the labour market, exclusion from participation in civil societies and exclusion in social arenas. The full participation in all social arenas would mean that people are not socially excluded but fully included. However, exclusion is ill defined because it narrowly defines social problems as exclusion (Rawal, 2003).

Henceforth, Brook (1996) argues that exclusion becomes the point where full inclusion is empirically measured and conceptualized. Further, there can be simultaneous exclusion and inclusion, which is individuals and groups being excluded in one domain and being included in another. Marginality is a source of exclusion and feminists go as far as arguing that marginality needs not be a social disadvantage but rather an opportunity for resistance.

On the other hand, full inclusion is said to produce exclusion and this occurs when the excluded groups successfully achieve inclusion on the basis of exploiting groups which are weaker than them. For instance, others argue that white female staff members in power positions have continued the exclusion of black females in South

African universities. Thus, the included or excluded dualism which is apparent in the writings of full inclusion and exclusion are to be carefully critiqued and never taken at face value (Bunyi,2003).

2.5. Overview of Equality and Equity Debate in relation to the status of women

Naturally, attaining the full inclusion of women touches on equity and equality. Meaning that there needs to be a realisation of how gender affects research, team selections and funding. Besides this, there involves changing of relations that are linked to subconscious or deliberate actions aimed at oppressing women (Craven,2012).

According, to Plaatjies Van Huffel (2011) gender equality refers to the practice of encouraging all human beings regardless of gender to develop their abilities. Another, possibility would be that they co-exist without being limited by gender role expectations. Equity, on the other hand refers to fairness among the genders. Caution needs to be applied in that this does in no way mean that females and males are the same. Hence, equity at times means differential treatment to ensure it is successfully obtained. To demonstrate, women are awarded maternity leave on the grounds that they are reproductive beings (Unit for the Promotion of the State of Women and Gender Equality, 2000).

Although, equity is often vague and a controversial notion, it is a pervasive preoccupation in all societies, both poor and affluent. Moreover, every society, even the laissez fair continue to favour the advantaged over the disadvantaged, hence equity is still a dream yet to be actualized (Moreley,1997).

Nussbaum as cited in Shader (2019) argues that a careful observation needs to be made about what is equality and for whom is it created for. To detail, equality is the creation of new liberated territory of positive order of being, which escapes, the grasp of the ordinary existing order. Nussbaum (2013) writes that whilst equality and social justice are centred around political values, the question still remains who is the proper beneficiary of these values. The inclusion highlighted by government is very ambiguous and is not full inclusion. In this respect social justice of this form is only fundamental entitlement. What can be argued in this sense is that inclusion has undermined capabilities and has created barriers.

In discussing equality, Niemi (2017) concedes, that the ending of explicit discrimination has revealed underlying problems resulting in far more complex and deep seated issues. Naturally, discrimination is not as obvious as it is described through legislature and policies. Above all, legislation or official action are neutral, designed to maintain prior patterns of subjugation.

2.5.1 University Equality a Euphemism for Skewed Inclusion

Parker (2015) denotes that equity measures and attempts at full inclusion in the university is addressed through for instance, sexual harassment policies, prejudice reduction work-shops which all treat sexism, racism and other forms of exclusion as attitudinal and individual properties. Regardless, sexism and racism are systemic, in other words, they are power relations that have become normalized as courses of action in the university.

Indeed, to enable the inclusion of women does not merely rely on policy legislature. This requires an anti-sexist approach, explicitly taking into account the inequalities members of the university embody in their gender and ideologically constituted differences. Under certain circumstance, sexism is a power dynamic which operates in everyday life to disempower females and other minority groups in universities (Potoki & Perumal, 2018). Admittedly, Phakeng (2015) explores the fact that these dynamics affect how formal authority is perceived and received by students impacting the degree to which women can become effective lecturers, especially if women's lecturing styles challenge the existing norms, forms of thinking and behaviours in the classroom, society and in the university in general.

Notably, there are two systems of inequality and oppression which are based on the faulted superiority of one race or gender over another. Thus, white Europeans, especially those of British and French ancestry, will typically see themselves as superior to women as well as people of other ethnicities. Moreover, these two systems of practices and ideas have been put in place to support and justify this notion of superiority (Rarieya, Sanger, & Moolman, 2014). Doubtless, Ng (1993) avers that over time these faulted ideas about superiority and inferiority of different groups become accepted as normal ways of thinking and being. Besides, certain behaviours

and modes of operation are eventually taken for granted. Hence, they become ways of excluding those who do not belong to the dominant groups.

Inequality starts to exist when an idea becomes common sense because it is no longer questioned. Notwithstanding, that when an ideology becomes completely normalized, it is imbedded even in the language used by members who ascribe towards it. Even if, these ideas may have been developed by the dominant group, they have become cohort ways of individuals thinking and are even pioneered as popular opinions (Villian,2005).

Hence, Ruth (2005) concurs that sexism is a systemic and routinized in universities, so much so that they have become ways of thinking about and treating groups of people unequally, as if these ideas are normal producing structural inequality and keeping dominant groups in a position to oppress subordinate groups. All, the same acts of sexism go beyond an individual's personal intentions and attitudes. The reason for this is because they are so embedded in institutions.

Sawyer (2004) emphasizes that sexism does not exist within the individual as individuals can in most instances exist in different locations within institutions. These power relations continue to keep inequality firmly in its place safe and sound. Thus, these actions of inequality are implicated by virtue of one's membership in institutions.

In studying sexism as systemic, then it is understood that power dynamics, including inclusion or exclusion dominate the settings in which most people work and exist. Therefore, knowing how these dynamics work is the first step in evaluating sexism thus shedding further light on inequality (Litner, Rossitter & Taylor,1992).

2.6 Patriarchy as a universal Institution

Stark (2007) reveals that attempts have been made to find the true origin of patriarchy. Some have found it in classical Greek sentiments. These have limited women's values and has portrayed women as inferior to men mentally, physically and cognitively. Others have found the emergence of patriarchy in women's biology, which has rendered them fit only to perform child rearing roles.

According to Ademiluka (2018) patriarchy is a term that originated from Greek patriarchs, which means the father or the chief of a race. Therefore, patriarchy means rule of the father. It has been adapted from the Latin word father and rule. Although, there are arguments that patriarchy is broader than these basic conceptions.

The rise of militarism is a useful case, for instance, the successful male warriors who had conquered a territory were to dominate over the women and children. It is through such ideologies that patriarchy was born. The main idea behind patriarchy is that those who do not share a male sex are therefore inferior to the victorious male soldiers (Walby,1996).

Hence, patriarchy is a system of the domination, exploitation and unequal power relation by one group over another. The most common assumption is that patriarchy refers to the domination of men over women. However, this definition is not true in itself (Plaatjies Van Huffel, 2011).

In addition, Stromquist (1991) further defines patriarchy as a social organisation marked by the supremacy of the father in the clan or family. This was initially because the father was the one who would support his beneficiaries and his inheritance would be left to his children and wife. This led to males having a large share of power in society. Currently, patriarchy refers to the promotion of an extreme system of male superiority and female subordination.

Patriarchy is said to be culture and linked to culture and that liberation has been the same for males, females and children throughout history. Patriarchy now becomes a system of thinking that legitimizes women's oppression. This mind set is the same "gang rape" mentality through institutions that impose specific values upon women. Even though, pioneers of patriarchy, view this patriarchal culture as a solid device towards protecting women (Bem,1993).

2.6.1 Patriarchy as alien in pre-colonial Africa

According to Molefikente (1994) in the African context patriarchy is not only an oppressive, social, political, economic system, it is also grounded in the assumption that the individual European male is a universal reference point and is the source of defining visions of society, culture and the individual self within the hierarchical concepts of gender, race and class relations. Although, there are authors who

contend that matriarchy followed patriarchy, patriarchy did not replace matriarchy. These two social systems have developed in different parts of the world. Matriarchy is a society in African contexts with a maternal energy. Hence, matriarchy is unlike patriarchy, which is a dominating ruling system. Matriarchy is a social organization focused on women as mothers and the ownership of the home and its wealth (Antu, 1991)

Coetzee (2011) discloses that patriarchy is a very much authoritative system, in a broad sense that has resulted from Western Europe. Patriarchy was a western historical and sociological approach to the development of culture, society and the family which was found in writings of Western scholars. Thus, the paradigm that underlies the modern assumptions of patriarchy may have emerged from the insight of specific European writers drawing upon the works of Greek and Roman philosophers.

Patriarchy has left an undeniable curse on women that has always existed and still exists. It is patriarchy has ensured the superiority of males at the female's expense. Patriarchy stands as the totality of exploitive and oppressive relations. This is why others think that patriarchy is a paradigm which is not going to transform any time soon without a revolution (Millet, 2002).

2.6.2 The university as a patriarchal establishment

In the universities women continue to be exposed to a patriarchal culture. Naturally, the universities exclude women from senior level positions. Even though, they may be more qualified than their male colleagues and hold more academic prestige (Bieby, Posselt, Jaquette & Bastedo, 2012). To illustrate this thinking, Duque, Vidu and Schubert (2013) admit that the power status that men enjoy in institutions has in the past and recently resulted in gender based violence, or "academic rape". Academic rape is a term coined to describe a male in a privileged powerful position within academia, who uses this power to demand sexual favours from a female subordinate. The result is that the female would then oblige to such requests in fear of academic stagnation.

Twombly (1998) expresses that it's not that there have not been any strides towards progress leading to the inclusion of women in the university system. To demonstrate, the United Kingdom has made a rapid progression towards the reform of policies

which have resulted in changes in the culture, structures and ideas which impact higher education in Britain. Interestingly enough, studies carried out by female academics have exposed that it is not only about increasing the numeral representation of women, nor is it about inflating salaries nor job promotions, but it is power struggles gained through alliances and various strategies aimed at resisting changes (Katila, Mteikinen & Tienari, 2010).

In the African universities, research, curriculum and studies based on women are rejected and never funded (Kiamba, 2006), although, Oloka Onyango (1997) states that patriarchy in the university is a more Western concept and may not apply to African universities. Notwithstanding, the issue can be further complicated by class, colonisation and decolonisation which should form the lens one decides to analyse the representation of women in African universities. Mbilinyi (1990) articulates that the South African idea of a university is still based on patriarchal ideas impacted by colonisation and apartheid.

There are reports of gender exclusion of women even in disciplines that are dominated by females such as humanities. Another study found that South African women do not speak out or raise their voices during seminars, workshops or in class in fear of disturbing the patriarchal context they exist within (Mama, 2006). Further Bhana and Pillay (2012) pronounce that academic institutions are gendered institutions and these gender practices are embedded in the academic environment through relations, divisions of labour, and gendered cultures which have continued to oppress women and remain patriarchal.

2.7 Conceptions of the university through the ages

According to Margison (2016) the universities can be defined according to how they have progressed and transformed over the years. The first idea of the universities in when they were first established was conceptualised as being close knit of villages of priests, aiming to attain spiritual growth and the teachings of universal truths (Biobaku, 1963). Others consider universities as a multiversity a term coined by Kerr. Kerr noted that the university is a city with subgroups who are lifelong learners, who are diverse and are to be emancipated by universities.

This happens through induction into critical thinking and problem solving. Therefore, the multiversity is a result of world conditions which differ from those of its predecessors (Ratani,2007). Additionally, Collini (2012) says that universities provide the facilities and resources which can lead to the production of in-depth knowledge. The same knowledge which is pursued by academics. Thirdly and lastly, the university provides the highest level of man power for the needs of society.

Through research, universities create new possibilities while teaching helps in moulding citizens. These two objectives of the university interact to generate emergent capacities, which are adapted to the needs of the time. Further, they modify and embody the potential for progress through ideas and people who shall respond and shape an unknown positive future (Margison, 2016).

According, to Readings (1995), 21st century universities are impacted by capitalistic ideals. Hence, they have ignored their role to build characters that endorse a social role. To emphasize, contemporary universities are concerned with reforms. This is evident in its constant appeals of “excellence” which is always mentioned by university administrators. However, this excellence is only limited to university world rankings.

2.7.1 Universal Expectations of the University

Craven (2012) debates that universities produce intellectuals who are to speak out to advance human freedom and knowledge. These intellectuals produced by the university are to speak out about public issues even if they may not be directly related to their discipline of study. Although, Giroux (2004) reasons that there needs to be an awareness of the shortcomings of one’s knowledge, one needs to remember their own prejudices and keep them at bay as they address a whole realm of issues. These intellectuals from universities have the power to impact change, indeed this power needs to be used responsibly. They must practice ethics, scepticism and humility regarding public policy.

Derrida (2004) explores the relationship between the universities and the societies they exist in as a social contract that now needs to be reworked. The new social contract between the universities and society needs to have certain features. These features include an acknowledgement of the universities as multiversities that are an

agent of democracy, a rededication to undergraduate education, a commitment to liberal education and finally an engagement of faculty members in working to better their communities.

Lanham (1992) states that nonetheless, within universities there has been tampering by external sources. To illustrate, media, foundations and governments have all intervened in the universities matters in a rather decisive manner. In other words, the university has a mediating responsibility among stakeholders and government.

Although Buchibinder (1993) ameliorates that universities have become forces of progress since their establishment. Namely, the importance of universities is in its ability to teach reasoning. However, when closely studying the internal dynamics of the university. Indeed, the university remains a conservative force, exclusive of some beings.

2.7.2 Exportation of the university to Africa

The colonial universities were defined as places for the few elites to compete for scarce material resources and for status progression. These universities were concerned with promotion of colonial ideas and practices. In other words, colonial universities aimed to mirror the European universities at the expense of their students and local problems (Biobaku, 1963; Adams, 1975; Young, 1981).

Readings (1995) argues that universities are in ruins, because the historical project of culture, they depended on for centuries is no longer tenable. Universities are no longer a path for gaining personal growth but just a producer of information. In this era of specialists in academic practice, universities have resulted in citizens being selfish and individualistic in their mind sets.

The legacy of enlightenment, which has changed the similar goals of culture and universities seem to be at odds with contemporary universities. Indeed, once universities have been consumed by the capitalistic ideology they ignore their social role of cultural rebirth. Henceforth, universities are directionless (Green, 2004).

2.7.3 Expectations of the Pan- African University

Nabudere (2003) maintains that the birth of Pan-African century universities, need to be planned carefully. Additionally, new Pan-African universities are defined as new

universities. Pan African universities become a driving force towards the liberation of the African mind through empowerment. To clarify, pan- African universities are conceptualised as the liberation of African indigenous knowledge systems and pedagogy. Indeed, the curriculum would not be limited to the western cultural knowledge alone. Particularly, Pan- African universities, teach both Western and African knowledge systems. Equally, it is the renewal of African cultures and practices (Wandira, 1981). Although this may be true, Ward (1971) critically states that, the pan African universities remain complex to define. Despite its progress, not all African knowledge systems are worth teaching and as a result of colonisation they have since been unexplored.

Interesting enough, Holiday (2002) alleges that numerous debates about Pan-African universities have been unclear. Pan- African universities are encouraged to reinvent themselves. Reinvention of pan African universities can be attained through a project of reconstruction and development and should this process be effective it may lead to freedom from poverty. This definition of African universities is criticized as being too broad.

Contrary to this, Case, Marshall, McKenna and Magoshana (2018) write that Pan-African universities should focus on their role of providing credentials and economic advancement should be the main purpose of universities. Notwithstanding that universities are considered as enduring institutions, their purposes need to be reworked, reconceptualised in various contexts and periods of history.

2.8 Conclusion

The theoretical framework of the study has been anchored on the feminist theory which we have discussed in terms of its conceptions over the time, while also trying to live up to social expectations. It is important to note, the liberal and academic feminist theories were applied as a source of analysis in the study. The reason being that they both offer a lens which looks at women's oppression in universities.

This studies uses social justice as an umbrella for inclusion and equality in relation to women in universities. In light of this, it is clear that social justice is a sure way to ensure female inclusion resulting in females being afforded an equal status to males

in universities. This chapter has shown the patriarchal nature of universities as due to past traditions that have robbed women of social justice and effective inclusion.

In relation to African universities we simply touched on the ideas of pan African universities being a result of colonisation. The argument has been that in their original sense African universities were all inclusive but colonial ideology has tainted this. This demonstrates that a feminist perspective allows one to observe and interrogate biases against females on equality. A social justice paradigm therefore allows the imagination of an ideal and just university system inclusive of women affording them equal status to men.

CHAPTER 3

TRADITIONS OF UNIVERSITIES AND THE ROLE OF WOMEN

3.1 Introduction

This chapter evaluates the current ideas of universities and the extent to which its conceptions and practices afford females equal status. Initially the idea of liberal education shall be briefly touched on. The reason being that liberal education has impacted the idea of universities generally. Thereafter, a definition of universities shall be discussed. While a comparison of the traditional definitions of universities and modern definitions of universities shall be explored. Naturally, an international and African suited definition of universities will be deliberated. This shall allow once again a wider scope of the unequal status of women, not only in the African context. Eventually, we will focus on the feminine being and the status of the feminine being in the universities in the international and South African context.

3.2. Original Traditional Liberal Universities

Shader (2019) maintains that the main stronghold of liberal education on universities was derived from studying of liberal arts and sciences. The name liberal is derived from Latin, liber or free, used to describe the cultivation of the free human being. Liberal education is argued as a tradition that defends against the reduction of education purely on its instrumental use and value. Regarding university education, Cronon (1998) argues that universities are an incubator for democracy, and can at their best, encourage a critical understanding of one's own beliefs, while taking seriously the beliefs that mould the lives of others.

In essence, the spine of liberal education is a call to action that seeks to preserve what is best and to critically reflect and alter the features of our collective inheritance that have fallen short of ideals. In thinking beyond an individual's own benefit, being patriotic and lastly the hallmarks of a liberally educated person stem from their ability to integrate and access data that will fuel their knowledge (Crittenden, 2006).

Moreover, Newman (1982) envisioned liberal education in universities as free from external influence. Again, liberal education is an essential characteristic of the University of the Gentleman.

Smith –Pangle (2013) argues that liberal education should be practiced in universities. In reality, liberal education is built upon prior education. At the same time, liberal education is more concerned with the acceptance of multiple cultures and contexts. Indeed, at the university level, liberal education moves students to a more in-depth manner of thinking. Consequently, students end up debating issues about justice therefor, they learn to consider alternatives about world problems (Bain & Lawler, 2016; Macintyre & Dunn, 2002).

Zakaria (2015) denotes that liberal education is closely tied to the United States of America and its universities and colleges. However, in America itself, liberal education is not highly favoured. Indeed, there is a sense that liberal education has lost its sense. Nevertheless, university education is still effective in providing rich knowledge and producing knowledge that is universal.

3.3 Models of university traditions

3.3.1 The Victorian Era of Catholic Universities

Scrouton (2010) debated that in the Victorian era, Henry Newman appeared as the pioneer of defining what the university was. Newman's ideas of the university were based on Catholic practices and beliefs. Newman begins in saying that the university raises the intellectual tone of society. He further argues that the university, allows one to be able to think in a manner that reflects the public view. Rather, university education is education which provides a man with a conscience. Certainly, the university assists a man to develop his own views and opinions and about the development of truth (Newman, 1985).

Even so, Newman explored the danger of a narrow education. Specifically, an education that presents information without a stimulus leading towards the personal convergence that constitutes wisdom. In fact, Newman raised subtle questions regarding a Christian education. He further expressed that, the university has abandoned the anchors of humanism that have underpinned the universities for centuries (Readings, 1995).

3.3.2 The European Era of Models of Universities

Chapman (2011) states that the assumption shared by Newman, is rooted in permanence and security of tradition that has collapsed over the centuries. He states that for Newman university education entails not only learning and assessments. It is important to remember that in this era, universities were sponsored by the Catholic Church. Dosen (2009) shares that accordingly, universities carried a religious mission. On the contrary, the Napoleonic University/French model is abstracted as central to political direction and control. Not only this, the Napoleon model is focused on the instrumental use of knowledge.

Contrary, to the Napoleon model, the Humboldtian idea of universities was implemented in Europe and Germany. This model defined universities as a place to advance knowledge critically. Then again, the university was seen as a place for the search for truth. Hence, the classic view was that students and teachers engaged in the pursuit of knowledge as equal partners.

Carr (2009) concedes that the Humboldtian model of universities focused on uniting research and teaching. Together with this, the Humboldtian model was based on the philosophy that research would help update the theory and knowledge proposed by universities.

The German model of the university according to Goethe, based the characterisation of universities on the principal of 'Bildung'. To enumerate, universities are places where one gains knowledge of themselves, they realise their individual potential. Naturally, the study of self-entails the study of society and culture (Chapman, 2011).

3.3.3 Universities of the Free World

This view is tipped in the context of America where universities were viewed as a series of waves, influenced by settlement, population growth and political events. Moreover, the university was based on the primary model to prepare the nation's youth to assume leadership roles in society. In addition, this was to prepare the nation's leaders while at the same time influencing national the culture and reinforcing a national identity (Shader, 2019).

3.4 Ongoing Debates and Loss of University Identity

Storm (1996) positions the relationship between society and universities as meaning that the university should expect support from government and other stakeholders. Indeed, the university is to receive financial support, institutional autonomy and freedom in fulfilling its responsibilities of leading the youth towards enlightenment. Unfortunately, there was an intellectual dispute. Nevertheless, tensions arose regarding the extent to which governments and the public can regulate or mandate a university's responsibilities. This led to the highly valued principals of autonomy and academic freedom being challenged (Biesta, 2011).

Readings (1996) asserts that the modern university is out of touch with reality. Also, the modern university prioritizes teaching and not research. Albeit, the university is no longer based on liberal ideas. The argument, is that the university is a place to teach about an ideal society. Consequently, the University for Readings is a ruined institution.

Ndofirepi and Cross (2017) concur that the modern university is concerned with marketization, privatisation and world rankings. This has had dire effects as student protests have increased worldwide. It is for this reason that the university is believed to be for the elite because it is expensive to obtain. Although, some scholars criticise the way in which universities have through time reproduced colonisation. Therefore, there has grown a certain level of doubt about the potential rewards of the university system both material and academic. In addition, this complexity has led to criticisms of modern universities as being out dated and exclusionary (Biesta, 2011), including the exclusion of women.

3.4.2 Modern Expectations of Ivory Towers

According to Roth (2014) universities are responsible for producing public intellectuals who are pioneers of democracy and are able to participate in social life. These individuals are defined as university faculty members trained in a specific discipline responsible for being the voice of the voiceless. In detail, these academics will speak out and write for the general public while keeping within their discipline. According to Shader (2019) the university needs to transform itself. The first step would be towards the recognition of community engagement. In this context, faculty

members would engage with the community not only their colleagues. Thereafter, there needs to be collaborative research activities with community organisations.

This discourse increases public scepticism by society of the so called elite institutions of democracy such as universities. Due to this, there is a need to reach out to the community and engage in new forms of knowledge creation. In simple words, universities are required to cultivate and embrace academic and non-academic public intellectuals and serve as a natural form of public dialogues (Bender,2008).

3.5 African Universities

3.5.1 African Traditional and Colonial Universities

According to Ndofirepi and Cross (2017) prior to colonisation African universities were institutions created to ordain males into religious knowledge and practices. These institutions were key role players in maintaining African culture. Thus, universities produced manpower needed by industries. Although, the university in their traditions, standards and customs are a European model.

3.5.2 Revolutionary African Universities

Zezeza (2009) argues that the modern conception of universities in the African context is one of liberation and empowerment. Modern African universities produces new knowledge, broad knowledge which matters in one's life and culture. However, the creation of such an idea of a university is complex in the African context. This is because the ideals of liberation and empowerment tend to undermine the challenges and assumption the current western paradigms carry. In Africa, one would expect universities to be a response for the challenges faced by Africans (Nabudere, 2003).

In contrast, Wolhuter and Mashaanja (2015) argue that the conception of the university in Africa is overgeneralized. Henceforth, this leads to a number of barriers created by colonisation and now globalisation. This could explain why Sawyer (2004) writes that African universities have struggled to maintain an identity. This is caused by various stake holders influences both internal and external. These can include sponsors from abroad such as the International Monetary Fund (IMF) who have pushed their own agendas upon African universities. The hegemony and worldview

imposed by these forces challenges the possibility of having a clear conception of universities on African soil (Naidoo, 2002).

3.5.3 The Identity Crisis of South African Universities

To understand the South African idea of universities, Mashaanja (1997) proposes that we first need to explore the country's unique background. Traditionally, South African universities were conceived of as institutions to train white males of European descent. In this case, this training was a foundation for further training overseas in Europe.

It is also important to note that the conception of the South African university is often tied to political developments. Certainly, with the start of the apartheid system the university was defined as a mechanism to promote white minority privileges. Then the university ensured that the other races were indoctrinated into what the government of the day propagated (Mabokela, 2015).

3.6 Current Status of Women in Universities

Horing (1980) mentions that during the past decade a heightened awareness of equity problems in the university awakened a good deal of interest in the status of women in university faculty. In fact, women now form more than a quarter of university faculty. However, women are still less qualified than their male counterparts. Admittedly, Bernal and Paulson (2017) argue that women in academia are younger, recently qualified and in junior positions. They are also distributed differently among institutions, naturally, women tend to be found in numbers in colleges as opposed to universities. Notwithstanding, there are disparities in tenure, rank, status and remuneration when factors such as field, level of education and years of experience are taken into account.

Nonetheless, the question of whether predominant male faculties can in fact provide equal education for female students is important. In fact, the largest number of youth who are females have been at the forefront of university research. One would argue that retaining them would be necessary to the continued vitality of their fields and the institution itself (White, 2017). Litner, Rossitter and Taylor (1992) argue that in relation to the United States of America, post the second world war, women's numbers grew in universities. This was the case despite that there was funding available to men to attend universities while none existed for women. This meant

that women could only pursue an advanced academic study at their own financial expense. Others like David (2015) have argued that decreasing opportunities for women in research universities were a result of women preferring to attend colleges over universities which were hostile. In reality, most of the leading research universities had virtually no women in their strictly “academic” faculties.

3.6.1 Traditions of Discrimination of Women in the University

Neal (2017) shares that in relation to diversity, universities have been the space for numerous debates and criticism. Despite this, the universities reliance on past ideas, such as the Humboldtian model remains discriminatory towards women. It is argued that universities remain ingrained in patriarchal practices and ideas, which exclude and alienate women who enter these institutions as students and as staff (Enyon, 2017; Bank, 2007). Currently, the university promotes the Eurocentric male bias (Metcliffe & Sluaghter, 2007). As such, males continue to construct a system fit for males (Delmont, 2006, *Monash Law Review*; 2001; Choice Publication of the Association of College Research Libraries; 1996).

Studies on women in the university exist with challenges. To illustrate, the case in Ireland where the vast majority of professors are female, the results of these studies are distorted in that they focus primarily on access of women in the university (White, 2017; Kim, 1999). This position perpetuates the argument is that there have been concerted efforts towards the promotion of gender equality in the university. This argument basically promotes the same assumption made that men continue to progress in higher education institutions based on merit alone (Fitzgerald & Wilkinson; White, 2017).

The status of women in the South African university is further complicated by its unique apartheid history, which marginalised not only people of colour, the disabled, the poor but also women. The education practices in South African universities have remained unequal and discriminatory (Munyaki & Vincent, 2017). Particularly, Adix (1970) interjects that evidence of segregation on the basis of sex can be found even among student’s lived experiences. To illustrate, there exists separate societies for each gender, although the male societies are often more supported and prestigious. In addition, social societies on campus have men holding prestigious positions and they obtain immense support for their programmes. Notably, the transformation

process has focused on race at the expense of gender (Naicker,2002, Munyaki & Vincent, 2017).

Moreover, Rarieya, Sanger and Moolman (2014) ascertain that equal opportunities in the university have failed to ensure equity. Mabokela and Mbambo (2017) denote that policies to redress gender issues are formulated only to deal with a prevalent gender issue at the time. To enumerate this point, the Education White Paper 3 policy fails to address gender on its own but instead focuses on diversity in a general sense. Hence, there has been no concerted effort at reforming this idea into one that is gender inclusive. All in all, the traditional conceptions of the university are based on ownership of transmission of knowledge. This perception perpetuates the patriarchal culture in academics who devalue knowledge produced by women (Howard -Hamilton, Cuyjet & Cooper, 2016).

3.7 Chapter Conclusion

This chapter has centred on the ideals of a liberal university and through it demonstrated that such conceptions and practices privilege men at the expense of women. Women are not afforded equal status. These ideas have impacted on the idea of universities in general. A comparison of its traditional conception and the modern conception of universities was explored in detail culminating in further discussion about international and African ideas of the university.

It is imperative to note that as highlighted above the status of females in universities locally and internationally has remained an unequal one. The reason being, that the universities traditions have been exclusive of women. In fact, the traditions of universities have failed to entertain diversity. In other words, the university is still created in the image of serving white males of European descent. Hence universities naturally find themselves in a context not geared for a variety of scholars who have now started entering their premises. This shows the need to move from focusing only on access of women into universities but instead a shift towards understanding the deep seated issues that have contributed to women's unequal status in universities worldwide.

CHAPTER 4

THE DEVELOPMENT OF THE IDEA OF UNIVERSITIES IN SOUTH AFRICA

4.1 Introduction

In order for us to understand the ways in which university practices afford an unequal status to women, we need to understand the idea of the university as to pertains to South Africa. In this chapter I move the argument that the idea of Universities in South Africa has been impacted by three fundamental ideas which move from the pre-colonial, the colonial era and the apartheid era.

4.2 Indigenous African Models of Tradition

According to Assie-Lumumba (2011) the idea of universities or university learning in the pre-colonial era was embedded in the cultural settings of the time and there were no formally established institutions that dealt with the creation and sharing of knowledge. Such knowledge was promoted through the socialisation of the African youth into an African identity and demonstration of survival tactics. In addition, the indigenous knowledge systems were embraced as methods to share cultural practices, and the production of social elites and group dynamics were encouraged. The indigenous knowledge system promoted knowledge in disciplines that ranged from medical practices through teaching of herbal practices, religious and spiritual awareness, philosophical teachings and moral practices. These were upheld by all to be beneficial to the collective societies in existence (Woldegoorgis & Dovenspeck, 2013).

4.3 Shifts between Liberal, Afrikaner and Africanist University Traditions

According to Heleta (2016), in the colonial era, universities were based on the idea of the university being a tool that would promote the European ideals of civilisation. This included the promotion of white supremacy and the expansion of colonies.

Furthermore, the colonial South African university were identical in curriculum, faculty and ideology to their European countries of origin. Indeed, these universities were unapologetically Eurocentric and were based on the idea of developing the white youth to their fullest potential. These universities presumed the superiority of the Western culture (Taferra, 2014).

Christie (1991) argues that the colonial university in South Africa was theorized as an institution of post –secondary learning which would educate the African in Christian philosophy. In addition, these institutions instil the values of vocational training which brought in industrial awareness and life skills. Although Booie, Vincent and Liccardo (2017) state that colonial higher education was based on the idea of producing the elite, which were required for the development of colonial administration, the key focus was on the university affording males of European descent the privilege. On the other hand, females and those of other racial groupings were marginalised as not being worth a university education.

Davies (2004) notes that the colonial universities are characterised by first the British English Liberal idea of knowledge for knowledge's sake. This model emphasised, the teaching of classics and trained citizens for their vocation. The university aimed to develop character and the search for truth. Naturally, it emphasized critical and reflective thought. The English speaking universities that upheld the Western academic ideas were dominant in that they were true reflections of European universities and were far from being African universities.

It is important to note that the predominantly white English speaking universities endorsed an Anglo-Saxon historical tradition while the Afrikaans universities were based on the Dutch and German philosophical and theological traditions (Soudien, 2015). English speaking universities were all based on a masculine, patriarchal ideas aiming to create a new South African citizen. The original idea of the South African university during the apartheid era was one of divisions. It was characterised as being separated in numerous ways in relation to race, gender, disability, language and even geographic location (Mapesela & Hay, 2009).

Chaka and Mashige (2016) indicate that it is imperative to note that there existed contesting ideas during the apartheid era, given that South Africa had both English and Afrikaner Dutch settlers. The division among universities was indicative of the settlement patterns. In this regard, Mabokela (1997) argues that the Afrikaans universities resisted anything which was of British philosophy. The traditional view of the Afrikaans university was of an independent body of educators and their learners who were driven by a deep search for truth. This system is the same one which provided the apartheid state with intellectual rationalisation for a system of separate

development. The idea of a university grew as primarily focussed on serving a specified ethnic entity.

Sehoole (2004) notes that over time the Afrikaner ideology took over all universities, allowing the promotion of apartheid philosophy. Educational philosophy was based on the strict Afrikaans-Christian philosophy. To enumerate, this philosophy was to guide the African natives towards spiritual salvation through embracing manual labour and supporting the apartheid system. This ideology of the university limited contact with the outside world and avoided critical thinking. The major point here is the apartheid created a university system of inequalities for marginalized groups especially women who again were to remain donkeys of the university as administrators, while being overlooked as academic equals to males (Vally, 2007).

Additionally, Mamdani (1998) maintains that during apartheid the university remained a state entity in that it further exacerbated the divisions among the race groups. Historically black universities differed to historically white universities. While historically white universities were disconnected from social and political realities as “islands of white privilege”, historically black universities were not established to promote academic excellence of the black people, but to be instrumental in turning black people into useful bodies for the apartheid state and maintain the apartheid state (Prewitt, 2004). In reality, black students were being trained to be educators for black schools as apartheid agents to further indoctrinate the natives in Bantustans and townships. In this regard, the university education system was being manipulated to favour a system of social control and dominance, while indoctrinating the African and Anglicize the Afrikaner (Goldschmidt, 2003).

Critically, Mapesela and Hay (2005) emphasize that the idea of the university for blacks were training colleges created to maintain the white domination socially, culturally and economically. The curriculum endorsed in these universities, was of a Western dominated system encouraging civilization of the African through Christianity and a slave mentality of conforming to the dominant socio-political system. This was achieved through a university curriculum that undermined and criticized all that was African.

Brook (1996) details that the university was also aligned with extremely oppressive gender ideals of a patriarchal nature which ensured the exclusion of women which

was further justified through the apartheid socio-political system. Furthermore, it is observed that females may have had access to the university, however they remained voiceless. Scholars argue that these developments made African students to begin a psychological process of cognitive emancipation through identifying and rejecting the discrimination and oppression they were subjected to (Green, 2004).

4.4 Post-Colonial Conceptions of South African Universities

According to Barnett (2015) the idea of universities has had a major shift towards performativity in which efficiency and output are the vital factors of its success. The new idea of the university is based upon the idea of the university being that the knowledge produced should be directly applied to the society universities exist within. There is a demonstration that the new idea of universities should move away from the liberal education tradition.

South African ideas of higher education post-apartheid, specifically were addressed in policies and the idea was of an accommodative university for all South African citizens. Henceforth, the central emphasise of higher education policies during this era and even after were there to promote the acceptance of all citizens in the country this was encouraged through the development of student financial aid to encourage free participation of previously oppressed persons (Lefa, 2014). Nonetheless, Hugo (1998) maintains, that the process of changing the idea of previously white institutions into ones that are inclusive of all South Africans has not been successful.

4.5 The Advancement of a Revolutionary Post- Colonial African University

According to Thaver and Thaver (2010) the idea of a Pan African university should be based on the renewal of the African mind although guided by modernisation and decolonization. Arguably, Weinberg (2004) states that the modern South African universities are institutions that are created for the privileged in financial and social capital. This is linked to the original general conception of universities as discussed earlier. These universities were defined as institutions which only admitted those who were elites. For instance, Valley (2007) admits that universities in South Africa have been unable to accommodate learners who are mature in age, employed learners and disabled persons thus maintaining its “ivory tower” origins. In the same way, the application of a neoliberal idea of universities makes a mockery of human rights.

Lategan (2009) says that the South African university has no liable and concise definition. This is because even policies have failed dismally to abstract the university in South Africa. At the same time, the policy has been discredited as a viable instrument to define the South African university.

4.6 Transformation of South African Institutions Post-Apartheid

In the post-apartheid South Africa, higher education was expected to be transformed. Its social structural conditions were to be changed as to bring about a democratic social order in which race, gender inequalities are radically reduced. In other words, the new government aimed at satisfying the basic needs of people and of the whole nation (Case, Marshall, McKenna & Mogashana,2018). Below I discuss some condition affecting this transformation.

4.6.1 Factors Hampering Transformation in South African Universities

Karoda, Soni and Soni (2016) argue that despite the strides towards transformed universities, the process of transforming the idea of universities in South Africa has been slow in progress. The higher education institutions which were previously white still embrace an idea of exclusion through race, class and gender discrimination. What is more, Post- 1994 universities in South Africa have been a sight of conflict. The reason for this is that these institutions have contributed to the growing of a middle class thus promoting inequality against those who have failed to attain university education due to it being an expensive commodity (Wangege-Ouma,2012).

According to the Department of Higher Education and Training (2012) the ideology of racism and patriarchy is particularly strong and these are the key features of colonisation and apartheid. Unfortunately, these features shaped the ideology and staff of South African universities. The department also acknowledges that the continued alienation of black people and women is the missing link in improving academic capabilities, improved teaching and research output (Higher Education South Africa, 2014).

Others, like Roberts (1994) have maintained that apartheid ideas of South African universities have resulted in inequality in the South African higher education sector. The apartheid history of universities makes transformation a challenge and under these circumstances, this ideology continues. Particularly, South African universities still embrace Western knowledge systems and practices. Although, these systems have forced those previously excluded to assimilate to the system. As opposed to the idea of South African universities being re-theorized (Lebeau & Mills, 2008). To illustrate, Wangege-Ouma (2012) points out that in the sciences fields women and people of colour are still not represented according to the demographics of the country.

4.6.2 Reflections of Significantly Transformed African Universities

Nkambule (2014) writes that, transformed universities institutions contribute to the overall freedom of inquiry, they educate students to be advocates of free inquiry. The concept of university transformation was based on integration of research with teaching and learning. This means first an affirmation of new knowledge as distinguished from the knowledge of the past traditions (Derrida, 2004).

The above thinking confirms De Le Rey's (2015) understanding that the notion of discovery is advent in the transformed university and is also linked to notion of free enquiry. The result of this was that academics claimed the notion of free speech while administrators and legislators contested these claims. The idea of academic freedom in this case focused on the intellectual formation of freedom towards pursuing better knowledge without constraints from established doctrines. By implication, one would also expect that such traditions would not oppress women and other marginalised groups.

4.6.3 Redefinition of an all Inclusive Universities in South Africa

Mokadi (2004) suggests that the character of the South African universities today requires to undergo redefinition. Universities are to be transformed and be significantly altered such that they are properly inclusive, thereby adopting a new identity. The convenient label universities use to prove they have restructured their identity is "transformation". Nevertheless, it is argued that this is a buzzword with no practical implementation (Ndebele, 1997).

The pressure of Africanising universities in South Africa is linked to “Ubuntu” and aims at humanising universities. This entails a preoccupation with communities in and around the universities and focusing on their aspirations. Notwithstanding, this results in the development of Pan African universities aimed at finding African solutions for African problems (Higher Education Summit,2015). These movements are indicative of the view that the days where universities proposed knowledge for the sake of knowledge may be obsolete. The reason being, that the new South Africa requires knowledge with a purpose. There needs to be a preoccupation with African agendas and the development of African assessment, content, criteria and requirements based on the African context (Department of Higher Education and Training, 2012).

Dlamini and Adams (2014) argue that the redefinition of the idea of South African universities entails more than just changing student demographics that is, adding black students and women. It is embracing the African context and creating a system that is suitable for the South African context while being sensitive to issues of diversity, heterogeneity and university culture.

However, Bender (2008) emphasizes, that the idea of South universities remains racist and sexist as it was during apartheid. It is alleged by Nkambule (2014) that the expensive fees required by universities are a strategy to exclude those who already were not wanted in the system such as women, black people and those from a lower social class. In view of this, Botha (2014) proposes that there is a need to forge an identity of tolerance, more fluid and new identities, reconciliation and social connectedness, as current practices have not aimed to dismantle and displace previous institutional arrangements, norms and practices. It is for this reason, that I argue that the idea of the South African higher education should no longer be defined by the limitations of its political history, where the woman was insignificant and non-existent.

4.7 Conclusion

In tracing the origins of the university in South Africa, this chapter has noted that despite the presence of indigenous knowledge systems, the South African universities were ushered in on the backbone of liberal British and Afrikaner Dutch

worldviews. In the passage of time, the Afrikaner Dutch heritage seemed to sway the direction of universities. These traditions in themselves have proven to be exclusionary of women and other disadvantaged groups.

This analysis calls for a reconstitution of the idea of South African universities which would afford females an equal status to males in university institutions. Directly, this position points to the need to deal with patriarchy as this is one of the main frames informing African traditions, and the Liberal English as well as Dutch Afrikaner routes of the university in South Africa.

CHAPTER 5

THE PATRICAL CULTURE OF THE SOUTH AFRICAN UNIVERSITY

5.1 Introduction

Speaking of culture in universities has often proved to be a complex process. This has further proved to be a time wasting process especially when one relies on policy and legislation to achieve this. On the other hand, university culture has often referred to the attitudes and practices pertaining to a specific context (Archer, 2017). To this end, this section attempts to uncover the culture of South African universities especially those that were historically white.

By exploring the culture of the university, it will assist me uncover the unequal status afforded to women given that culture relates to the deeper subconscious processes of universities. To do so, I will begin by providing an over view of what the university culture is all about. Thereafter, I seek to unveil how South African universities are naturally patriarchal in their culture and practice. This will be followed by an in-depth discussion of women's experiences within South African university contexts. The rationale for this is that the university culture often tends to influence universities practices which in the end can contribute towards women suppression within the universities.

5.2 General Concepts of Culture

According to Readings (1995) there exist numerous and various definitions of culture. These variations demonstrate how complex and complicated the notion of culture is. On the other hand, some of these definitions have simply emphasized the significance of culture rather than what it really is. Other definitions have endeavoured to demonstrate the interconnections between intellectual developmental and spiritual development. On the other hand, one's assimilation to a culture may be understood as the attainment of authentic humanity by that individual especially within university environments and contexts.

5.3 Overview of Ivory Tower Culture

Tierney and Lanford (2018) argue that over the recent years, universities have engaged in an impressive but diverse initiatives and activities. However, these initiatives and activities have complicated the notion, of a single but unified institutional culture in higher education (HE). For example, in their attempt to

promote research and scholarship, universities have courted private partners and donors which have in turn linked their institutional culture to that of business communities.

Strydom and Fourie (1999) likewise assert that university culture has become a useful construct and tool for describing universities. Such institutional culture has become a critical tool for gauging university quality and equality programs. In this context, university culture has been understood as the transmission of knowledge for knowledge's own sake also known as elite scholarship. It is clear therefore that, institutional culture has a direct impact on universities practices and policies most of which remain unchanged.

Further, The Council on Higher Education (CHE) (2010) defines university culture as a collective and mutual process that influence the norms, behaviours and values of groups and individuals within the university system. This is a frame of reference that is applied to understand and explain the meaning of actions, events and practices that occur on and off the university precincts. Institutional culture, to this end, is something that is shared by the university community and this is reflected by the norms, values and behaviours that characterize the system.

Methodologically, university or institutional culture can serve numerous analytical purposes. Culture explains why members of the university community do what they do, why they do it and how they do so. Culture also serves the purpose of clarifying what motivates university members to do what they do, how they do it and why they do it. Sometimes, institutional culture explains how the university staff members and administration approaches crisis situations and problem-solving in the way they do (Thaver & Thaver, 2010).

While autonomy of the university may become a barrier towards the critiques of its culture as it is protected and impossible to deconstruct. Nevertheless, there exists challenges since some universities use culture as a bait for obtaining power. Therefore, university culture can be analysed as consumerist, capitalist, military and policing which judges everything negatively through flawed ideologies (Beytekin, Yakankaya, Dogan & Karakoc, 2010).

Culture may also refer to the on-going Eurocentric policies and practices that often alienate those who are not white and males. Precisely, universities have maintained

racist and sexist culture reminiscent of its previous context and genesis. For example, black students have found themselves in raciest environments when on university campuses (CHE, 2010).

CHE (2007) further argues that by describing institutional culture as “whiteness,” it means that only black students and staff members are subjected to a dominant unspoken culture. This means that such assumptions perpetrate Western, European and Anglo-Saxon attitudes and values which are not only hegemonic but may also be not be true in all contexts. This means we need to remember that women also face oppression through university culture regardless of their racial and economic status.

Relative to this, efforts have been made to reform the university culture into one that is Africanised and responsive to the African Renaissance. This way, universities have become uncontested terrains wherein power relations and dynamics between management and academics regarding cultural clashes have emerged (Cross, 2004).

It is for this reason that Mapesela and Hay (2006) have argued that the call to Africanize institutional culture has been rejected as being ideal and utopian idea of culture. This has further assumed essentialism as it suggests a fixed and distinct notion of culture (Booi, Vincent & Liccardo, 2017).

Following this, Metz (2015) argues against the implementation of Africanisation. Metz further argues that Africanisation must be construed as acknowledging all cultures and recognition and awareness of the effects of colonisation and apartheid. Again, Africanisation is linked to humanising people and their liberation through intellectual emancipation.

5.4 The University of Africa and Patriarchy

Patriarchal and racist societies have always been dominated by men. While the university has always been exclusive in many respects, this has not been concerned purely on gender alone but has also encompassed race, disability and class (Chliwniak, 1997).

Furthermore, Hood and Dyson (2007) state that South African society post colonialism has continued to maintain patriarchy. Women and girls are always are often victims of male domination and oppression. Rozee (2012) demonstrates

through citing the high levels of gender-based violence and femicide in the country. Within university settings, the culture of female oppression has manifested itself in university traditions.

Since academia has always been dominated by males, women have usually been reminded that they do not belong to this industry. Reynolds (1994) observes that few and too few women have progressed to senior positions, and even when they hold such positions, their authority has often been undermined. In other words, universities still practice's a masculine culture in Africa (Barnes, 2005).

For Vice (2015), female academics are usually vocal hence easily expose gender inequalities in historically white South African universities. As a result, they become susceptible to emotional and physical attack. Under these circumstances, a feminist scholarship remains a highly contested terrain. The African university has then started a search for the so called "new man" which is a term given to females who adopt masculine characteristics within the university (Mathews, 2015).

In reality, universities in Africa are not gender neutral spaces and are rigid to change as they are held captive to the traditional ways of transacting their businesses (Mabokela & Hay, 2004). Further, Kele and Peterson (2015) argue that women in African universities have remained in lower pedestal positions. Female students have similarly found themselves in soft-sciences and that few and too few of them may become professors, if ever (Essack (2012).

University Portraits of Patriarchal Culture of Gender Inequality

According to Booi, Vincent and Liccardo (2017) the South African university is characterized as a boxer-like eagerness wherein seminars you go for the jugular so as to satisfy combat motives. This exemplifies how the universities have maintained masculinist processes that privilege the strong (male) at the expense of the weaker (female).

These aside, there exists a concerted efforts between the government and universities to change the masculine norms of the university system by way of accommodating women as members of staff and students into pure sciences. While the state and the university have been blamed for perpetrating women and or female student's deplorable conditions. While also promoting and reproducing of patriarchal

symbols and control (Department of Education, 2008), others observe that some institutions are doing all they can to correct this malaise.

Botha (2014) laments that university systems are mostly prejudiced against women and that such women are always unaware of the university system and its culture. There exists a wide gap between men and women in the production of knowledge, research and learning. It is for this reason, that practices remain male dominated (Mahope, 2014).

Hence, Essack (2012) argues that this pushes the women on the peripherals of knowledge production as males dominate the centre. Although, there have been transformative structures and practices aimed at eliminating all forms of discrimination against women; South African women in historically white universities still remain marginalised despite their individual achievements (Mapesela & Hay, 2006).

For example, Msimanga (2014) argues that the pressures presented by the university system through publishing and research disadvantage women through increased workloads on top of their other existing familial workloads. This is contrary to what used to happen in the past where special considerations were accorded to such groups.

Furthermore, Msimanga (2014) retaliates that the entry requirements such as a Masters and or a PhD for employment may be have further pushed women to the margins unlike their male counter parts. Thus, Mahope (2014) considers this as another incentive for excluding women who are already in the system as they cannot be considered for full time employment. This a system favours males as they have been in the system for years and have already obtained such minimum requirements unlike women who are fairly new to the university system.

In other words, the culture of the university is one which has ensured that women remain voiceless and invisible. Again, whites and males are unwilling to accommodate women especially black women as students and or as colleagues. A point often overlooked, is that women are undermined by their male supervisors, and their ability to carry out research and publication is often questioned and criticized as being substandard, just because they are women (Madileng, 2014).

Calhoun (2009) on the other hand argues that research and publications in the university system are relatively new disciplines and should have allowed for freedom of intellectual inquiry for both students and lecturers irrespective of sex.

Walker (1997) however argues that when it comes to preparing papers for publications and conferences, women report that they receive little or no assistance from male counterparts in South African universities. They argue that they are never inducted into the institution and its cultures hence they feel lost and helpless. Surprisingly, male colleagues are provided with both informal and formal assistance by way of induction (Mabokela & Mawila, 2004; Mabokela, 2002).

What emerges here is that the university culture is one that is isolationist wherein academics compete with each other for research output and publications and promotion. Given this competition, other employees lack information about the available facilities to advance their careers (Nkambule, 2014).

Furthermore, Mabokela (2002) observes that women's voices are silenced in meetings. This means men do the talking and women just listen. Women have in these cases chosen to remain silent in fear of making mistakes or being rebuked (Mabokela & Mawila, 2004).

Walker (1997) also admits that women experience snide remarks from students and selective monitoring of their work by their male superiors. Likewise, female students in class experience laughter, snickering, heckling and irrelevant questions from male students hence forcing them into hibernation.

Barnes (2008) adds that females experience of the patriarchal culture in South African university does not only refer to management, pedagogical and curriculum matters but also pertain to physical expressions of violence. Thus the high rise in GBV in South African campuses is nothing new as it has been there since 1994. There exist hostile attitudes and practices with regards to females on African universities and residences.

Conversely, De Viler (2016) observes that in South African universities rape related crimes are ever present. For example, he cites sexist jokes, sexist comments, and unwanted sexual touching among others have been reported.

He cites one of the most compelling evidence at the University of Dares Salaam in Tanzania where a female student was heckled and tormented by male students

leading to her committing suicide. An unfortunate truth is that further acts of violence whether physical or sexual are never reported nor resolved if reported (Eastern and Southern African Universities Research Programme, 1987).

5.7 Chapter Conclusion

This Chapter has uncovered the culture of South African universities. I began with an over view of the general definition of university culture. Thereafter, strategically outlined how South African universities are patriarchal in nature.

This was followed by an in-depth discussion of women's experiences in the various South African universities. Additionally, university's culture and practices and their impacts were examined. It is evident that the university culture in South Africa has failed to adapt to the changing nature of students, staff and times.

This means university culture has remained antagonistic to those who may have been previously discriminated by previous regime. More specifically so, women who were disadvantaged by both the colonial and Apartheid regimes continue to be discriminated contrary to the expectations.

Moreover, women are expected to assimilate to the culture of the university instead of the university transforming and assimilating its culture to the needs of democracy and women in particular.

This far, having dug deeply into the idea of the South African university culture and female experiences within this pervasive culture, I will now examine the status of women in South African Universities.

CHAPTER 6

THE STATUS OF WOMEN IN SOUTH AFRICAN UNIVERSITIES

6.1 Introduction

Democracy in South Africa may not become meaningful as long as women are not afforded equal status to that of men in South African universities. Despite claims of egalitarianism, women still remain excluded through subtle long standing traditions and stereotypes (Segalo, 2015).

The focus of this Chapter is to critically analyse how women are excluded from participating in the various affairs of the university system. I will therefore begin by examining the current status of women in the universities from selected cases in Europe, the USA and finally the South African context.

I shall do this to gain a broader view of the issue as it has manifested itself in different contexts locally and internationally. I will use this analysis to determine how context may become the determining factor of the unequal status women find themselves in, in the universities. Finally, I shall explore how the South African university alienates women from equal participation.

6.2 University Status of Women in the West

In mapping out in detail the status of women in the west prior to the South African context. The reason being that the university as we know it today has its credence in western origins. Moreover, this allows for a wider scope in the status of women besides the South African context as to expose that the unequal status of women in the university is not only an issue unique to the South African soil. However, women's unequal status in universities are a result of western influences on the university. In other words, the university has maintained in all contexts its western origins of female exclusion.

Ruth (2005) asserts that university women have always been invisible. Universities as ivory towers have legitimated and preserved male domination. Some scholars have established that women working in the universities have found themselves on the margins of the mainstream academic.

In the prestigious and influential universities, women academics have been underrepresented, and that most of them work and are placed at the lower professional ranks. Even then, these women have in many ways demonstrated signs

of resilience, willingness and talent that can enable them compete favourably (Mabokela, 2000).

Villain (2005) however, argues that social background influences an individual's chances of occupational and educational success and survival. Villain observes that the major factor that determines one's opportunities for upward mobility both at work and at school is their socio-economic levels.

Likewise, Eliou (1988) notes that while there is a lot of literature on HE, literature on women's participation in higher education is limited. Given the absence of data on this topic, the consequence is that a skewed view of women as equal partners in HE is therefore promoted (Wolpe, 1995).

6.3 The University Status of African Women

6.3.1 The Status of South African Policy on Women

Naicker (2002) argues that South African policies on women are on paper only but not in practice. This implies that lived experiences of women cannot be explained as equal to of their male counterparts both in society and the universities (Wildschot, 2008).

Relative to this, Smith (2008) argues that such laws, policies and legislature have become mere stepping stones towards female empowerment. Smith adds that laws and policies alone may not be enough to achieve the desired goals as there is need to change attitude, practices and behaviours that marginalize women. In addition, Smith observes that the effectiveness of policies may also depend on funding which facilitates smooth implementation. Furthermore, the absence of rewards and or sanctions applied on those adhering to or breaching the policies on women empowerment. Indeed, the fight for gender equality in South African universities may remain a mystery (Searle, 2005).

According to Sunday (2018) the University of Cape town implemented sexual diversity policy which was located in the office of the deputy vice chancellor responsible for transformation.

Sunday (2018) observes that locating such a policy under the powerful office like this one has promoted zero tolerance approach to discrimination of any kind against women be it staff or students. Although this policy originally aimed at homosexual

staff and students but not exactly women, its impact on the entire women folk has been significant.

Similarly, the University of Witwatersrand also implemented an anti-discrimination policy in 2015 based on the South African Constitution (1996: 108); the Employment Equity Act (1998: 55) and the Prevention of Unfair Discrimination (2000: 4).

These policies prohibit unfair discrimination of any kind based on race, gender; sexual orientation and or any other status. The policies have further helped guide staff and student placement, recruitment and selection so that these processes become neutral, inclusive and fair for all staff and students (Sunday,2018).

6.3.2 Revitalization of Masculine Practices in the African University

Professor Malegupuru Makgoba during the Commonwealth Association of Universities Conference in 2010 urged universities to embrace a transformative spirit in HE by way of encouraging gender equity and equality within universities (Matsolo, Ningpuanyeh & Sauman, 2018). Likewise, Assie-Lumumba (2006) observes that the University of Makerere in Uganda and The University of Dares-Salaam in Tanzania have applied affirmative action to increase the staff composition of females.

Enyon (2017) however argues that HE institutions have not really reformed when it comes to considering women as male counterparts and equals. He blames policies that have failed to bridge the gap between men and women in universities. Rees (2001) likewise observes a specific case from the University of Kwazulu Natal where a male professor resigned after he was assigned a female as his superior.

6.4 Sources of Enduring Patriarchy

Villain (2005) maintains that gender ideologies in that society is socialized into portraying men as superior to women. This has further trickled down to the universities despite some efforts being made by universities to minimize these vices.

Walker (1998) just like Villain, argues that the problem is that there are allegedly negative stereotypes associated with women in universities as they are considered incapable of holding senior positions including professorship.

For Mabokela (2000), women are deprived of necessary resources that can help them cope with academic and research requirements (Cape Higher Education Consortium, 2013).

Furthermore, Cillier, Nadioo and Smith (2008) observe women in universities are never afforded the same support as their male colleagues hence rendering them ineffective.

Mahope (2014) observes that there is extreme disregard and oppression of women in previously male dominated fields such as mathematics and natural sciences. For example, the manner of teaching; teaching and learning materials including textbooks are insensitively sexist and excludes examples on (Madlala-Routledge, 2015).

Unlike Mahope, Kele and Peterson (2015) argue that women-only factors are a barrier to female integration into the South African universities. In this regard, women themselves are to blame as they resort to pull down syndrome and have carried over the patriarchal ideologies into the university systems. Further women choose to remain stunted in academic progress as they do not apply for senior positions once they realize that they lack support even from their own gender (Moodley & Toni, 2017).

These aside, Potokori and Perumal (2018) chooses to differ as they believe that women have in one way or another significantly contributed to HE in Africa especially when given space to do so.

Kele and Peterson (2015) on the other hand contend that women have been too slow to progress and get leadership positions in the universities and that they have nobody to blame but themselves. They however argue that this slowness does not mean that they are naturally incapable. Actually, when given adequate support and resources, women leaders in HE have managed to make sound but tough decisions and stick by them.

According to Bhana (2009) the prevalence of sexual violence against women in universities has not been successfully addressed by the authorities as there continue to exist a culture of silence and censorship against women. For example, Shefer, Strebil, Ngabaza and Clowes (2018) observe that female students within university walls have been subjected to untold GBVs including sexual and physical assaults.

Du Preez, Simmonds and Chetty (2017) observe that protests movements which began in 2014/16 were due to the need for change in South African universities especially on patriarchy, colonialism, naturalisation racism and fees increases.

Specifically, the rape must fall movement deplored GBV in South African universities as women faced extreme misogyny, assault and rape (Du-Preez, Simmonds & Chetty, 2017).

6.5 Conclusion

This Chapter has critically analysed how women are excluded in the universities. I began by examining the status of women locally and internationally especially Europe, the USA and Southern Africa.

Numerous factors that limit women participation in HE were tackled. Factors such as racism towards black females; undermining of women competencies by both male and female counterparts; and other forms of GBVs and how these perpetrate inequalities in universities were examined. In the coming Chapter I will examine the notion of inclusion.

CHAPTER 7

INCLUSION

7.1 Introduction

It might not be correct to assume that universities have not made any concerted efforts to fully include women in its business transactions. However, the main issue at this point maybe that such inclusion has been of narrow magnitude as it has only focused on female staff and students' access to universities. This Chapter will therefore examine the inclusion of women.

I shall begin with an in-depth discussion of how South African universities have attempted to include women within its spaces. I will further argue on how South African universities can effectively include women through female empowerment, social justice and Ubuntu practices among others.

7.2 South African Universities Testimony of female inclusion

South African universities have had a long history of female oppression. However, it would be a mistake to argue that there have not been strategies to accommodate women within the university spaces. To this end, I will examine four universities in South Africa to demonstrate how these have contributed towards female inclusion.

The Commission for Gender Equality (2015/2016) demonstrates that Rhodes University was at one point involved in controversial matters relating to rise in rape cases on campus. This led rise in protests by female students. Rhodes University then rose to the occasion by constituting a task team to deal with the issues.

The University of Cape Town on the other hand makes use of non-binary gender codes when collecting data relating to students and staff. Here, the UCT's Transformation Advisory Committee (UTAC) assists in ensuring that the Employment Equity Act is implemented and maintained at all times. UTA also assists in difficulties met during implementation of the Employment Equity Act. UTA has significantly contributed towards the full gender transformation within the university.

Furthermore, these policies and projects together have assisted during review process for academic promotions to ensure that it is unbiased against gender. UTA has also ensured that there exist positive working conditions for previously marginalised groups. UTA also tracks the movement of women in terms of

promotions and progression. UTAC has also monitored and ensured that GBVs are kept on check (Commission for Gender Equality, 2015/2016).

Commission for Gender Equality (CGE) (2015/16) commends the University of Witswaterand for ensuring gender mainstreaming initiatives through equal staff training, recruitment and promotions. In fact the Wits recruitment and selection processes have taken an extra mile by giving preference to women and previously excluded groups.

In addition, tracking of women as they progress upwards has been achieved through the employment equity plan- a five-year plan that is conducted on quarterly or monthly bases. Further, the establishment of the Sexual Harassment Office and the Gender Equity Office(GEO) have played significant roles in dealing with GBV and equality concerns. The GEO applies separate procedures to deal with GBV misconducts for both staff and students (CGE, 2015/16).

The University of Kwa-Zulu Natal (UKZN) has invested heavily towards gender transformation. The UKZN has also made available extra funds for females training programs. These programs are referred to as the advanced leadership development programs and do run yearly (CGE, 2015/16).

In 2015, UKZN introduced seminars that aim to encourage women to apply for leadership and senior academic positions. Some seminars have aimed to promote women academically and professionally. The CGE has since acknowledged the achievements UKZN has made in achieving gender transformation.

There is also the academy programme which prioritizes women by encouraging them to attend trainings. More importantly, the introduction of The New Generation of Academics Programme (NGAP), initiated by the Department of Higher Education and Training (DHET) has helped the UKZN achieve its desires to promote women participation in HE

Despite all these programs and the strides made, UKZN still experiences pockets of discrimination (CGE 2015/16 and Bagchi, 2013) just like is the case in many other universities who seek to protect patriarchal traditions.

7.3 Constitutive Approaches towards University Inclusion

7.3.1 Social Justice Key to University Female Inclusion

The DHE (2008) argues that female inclusion is not just hiring females into the institution but rather a social justice issue focusing on the protection of women and recognizing them as such. This means that the university needs to move beyond mere compliance to changing the whole institutional culture.

Blue (2001) argues that this process does not entail dismissing black female's experience of sexist stereotypes, masculine knowledge and pedagogy. It is not about changing criteria when selecting female staff but rather changing the ideologies and practices of those who appoint female staff and students.

Allman (2013) further states, that there exists a limited qualitative data on gender as opposed to race which has dominated South African policies in HE. Admittedly, women should also stand together and rise through implementation of gendered female scholarship and unite as one rather than fighting in isolation and from different fronts.

7.3.3 Social Justice as Equality for Female Inclusion

Moorosi (2006) observes that attaining gender equality in the university entails an integration of the gender perspective. Meaning that there needs to be a realisation of gender and how it affects research, team selections and funding.

Gender equality is a process that analyses and eliminates long time held traditions, cultures and stereotypes which have oppressed and still continue to oppress women. Gender equality refers to the attainment of equal rights, life opportunities and power relations that benefit both males and females (Seminar Gender Equality in Research in South Africa-Sweden, 2016).

7.3.4 Application of Liberal Education and Neoliberal Philosophy

Liberal education is significant because it challenges dominant consensus and seeks to promote professional, personal and political lives. Liberal education empowers learners to be self-sufficient and to be responsible for what they think and believe in (Roth, 2014).

In addition, Potokori and Perumal (2018) argue that African universities should embrace the positive side of neoliberalism. This implies that women are autonomous beings who should pursue their interests to the fullest which will then lead to their

economic liberation. This will only be attainable through them accessing university education which is equal to their male counterparts.

Equality, in general for women means that they are fully participative citizens in their respective countries and educational systems. Female development will be realized only when these women attain meaningful HE and become part of the university academics (Mabokela, 2000).

7.3.5 Inclusion a Journey towards Ubuntu Empowerment

Mabokela and Nkomo (2016) note that female inclusion in the university entails female empowerment. The process of female empowerment is a reflection and a process of theorization what is possible for women to do in situations where they have been restricted.

At the same time, women will be active participants in the development and production of knowledge. The ability to overcome and find workable solutions to Africa's problems will be impossible if women participation is non-existent. Admittedly, the limited positions available for women in universities can be a barrier to women development and the universities as well (Teffer & Altbach, 2004).

Shanyanana (2014) narrates how Ubuntu can be an effective tool to promote female empowerment in South African universities. Universities in Africa need to consider the knowledge, expertise and experiences of women. This will lead to positive contributions towards teaching, policy formulation and research. Ubuntu is an African concept depicting that it is a concept about communal practices that promotes inclusion.

A point often overlooked is the fact that universities can be the pioneers towards a reconceptualisation of Ubuntu. This will warrant the conditions needed for female inclusion and gender equality. A common agreement on Ubuntu can assist in accommodating women in the university system and stripping the system of its oppressive practices and cultures (Shaw, Litner & Harris, 2007).

7.3.6 Mentoring and Role Models for Equality

Moodley and Toni (2015) observe that the inclusion of females also entails a commitment towards providing females with mentoring and role modelling. Women struggle to find a balance between their research, publishing, teaching

responsibilities and being parents. Hence, it is suggested that the provision of mentorship can assist women in their professional development.

Specifically, mentoring can assist women in overcoming the sense of a poor self-image that they eventually develop over time. Additionally, the mentor relationship generally develops over time while staying flexible enough to accommodate the changing needs of the mentor and mentee (Chandler, 1996).

Hill and Wheat (2011) observe that role models and mentors can be both male and female and in senior management positions. These will support women to climb up the leadership ladder. Furthermore, role models can assist in enhancing the implementation of policies.

The role models can provide career guidance and strategies to cope with gender barriers and sponsorships. Mentors can also assist in providing support for fellow women. For instance, women who have had mentors have reported job satisfaction and growth in their perspective careers (Zulu, 2016).

7.3.7 Ineffective Affirmative Action in the universities

Evans (1995) notes that affirmative action is important for inclusion. Affirmative action calls for aggressively seeking out highly qualified people to redress gender and ethnic imbalances in the work places.

Additionally, affirmative action is attained by requiring employers, public institutions and the university admissions officers to cast a wider net in searching for students and employees. Moreover, the inclusion of women through affirmative action exposed the complexity presented by overlapping categories (Yee, Boris, Geiger & Woods, 1998).

On the other hand, Shaw, Leder and Harris (2007) observe that affirmative action and legal measures have provided women and minorities with greater access to HE. Affirmative action has also allowed universities to fight against various types of employment discrimination.

Nonetheless, academic discrimination on the basis of gender, race and other categories has persisted and is an obstacle to the inclusion of women in general and the challenges women face have become complex (Mabokela, 2001).

7.3.8 Establishment of a Female Led University's

Dominic, Fried and Zeger (2009) argue that despite good intentions by leaders in higher education, women are still underrepresented in academic leadership positions and that the lack of highly qualified women is also an obstacle.

In this case, departmental chairs and deans can be key agents of change in an effort to diversify women within the academy. On the ground women are less represented in South African Universities and this raises questions of inequalities (Phakeng, 2015).

7.4 Chapter Conclusion

This Chapter has discussed the inclusion of women. It began by looking at how South African universities have attempted to include women. I also tried to argue on how South African universities can effectively include women. I did this by discussing factors such as support, mentorships, equality, female empowerment and Ubuntu.

There is significant evidence that effective measures have been put in place towards affording females an equal status in HE. Although, the argument here is that these efforts have not been enough to be effective at affording females an equal status. This implies that full inclusion of women is a complex matter and process altogether.

All the chapters above have helped us understand the unequal status of women in the universities. The first chapter allowed us to engage with various ideas of South African universities as impacted by history. Of course, the idea of an inclusive South African university has proved to be lacking in accommodating specific groups of people that need to be fully included.

Likewise, the ideas of South African universities have led us to discussing the culture of South African universities which has failed to transform by way of including the vulnerable groups(women). This means the culture of the South African university has failed in the transformation process and has continued to segregate against women.

The third Chapter examined the way the university has tried to be exclusive and inclusive of women. This gave rise to numerous factors which stumble full inclusion of women into universities spaces.

Lastly, the fourth chapter has explored the full inclusion of women and how this can be effectively through initiatives such as Ubuntu, social justice and equality.

It is however evident from the creation of various offices and policies in various South African universities that HE institutions have been attempting to ensure that women are accorded an equal status within the university spaces.

CHAPTER 8

SUMMARY CONCLUSIONS AND RECOMMENDATIONS

8.1 Summary of study objectives

The objectives of this analytical research study were to intensely investigate how the traditions which have impacted the idea of the university have resulted in the unequal status afforded to women in South African universities. Furthermore, to understand the idea of the university in South Africa the objective was to uncover whether the past university traditions are the reason for women's unequal status. What is more, this objective led to further examination of the nature and role of patriarchal culture in South African universities. This was preceded by an exploration of the current status of women in South African universities as to ascertain if they have been fully included in the system.

8.2 Study Conclusions

In general, the university has endured an immense transformation especially in the globalised context. However, the foundations it is built on still continue to influence its traditions and ideologies. My hypothesis is that it is for this reason that women are still afforded an unequal in status. The patriarchal nature of universities continues, specifically the argument here was that universities are patriarchal due to past traditions that have robbed women of social justice and effective inclusion.

In fact, the traditions of universities have failed to entertain diversity. In other words, the university is still created in the image of serving white males of European descent. Moreover, it is imperative to note that the status of females in universities locally and internationally has remained an unequal one. This has shown the need to move from focusing only on access of women into universities. Instead, a shift towards understanding the deep seated issues that have contributed to women's unequal status in universities worldwide.

Equally important, the reconstitution of the idea of South African universities which would afford females an equal status to males in university institutions is required. Directly, this position points to the need to deal with patriarchy as this is one of the

main frames informing African traditions, and the Liberal English as well as Dutch Afrikaner routes of universities in South Africa.

Furthermore, a concise and clear argument has been put forward on how South African universities can be effectively inclusive of women. Although, the argument here again is that it is still not enough and has failed to be effective at affording females an equal status. Henceforth, the full inclusion of women is a complex yet and impossible process.

8.3 Recommendation

Calhoun (2009) states that, the transformation of the university relies on the liberation from previous practices that have been oppressive and discriminatory. This would allow the voiceless who exist in the university system to be empowered and share their views thus leading to inclusion and equality. In essence, a university cannot be effective if it discriminates against specific groups. It is therefore ,recommended that university transformation not only focus on aesthetics and name changes, however they should put in place more effective polices for gender equality and ensure they are implemented skilfully and their benefits studied.

In relation to the long standing patriarchal university culture. Universities can establish a culture of emancipation and acceptance. In detail, this entails the provision of mentors for women when they first enter university. These mentors can help induct them into university traditions and provide clear rules geared for career advancement. (Vilceu, 2013; Su, Johnson & Bozeman, 2015).

Ng (1993) mentions that to make the university more inclusive special efforts should be made to redress the unequal balance of power at every level. This would mean affording women equal status through promotions, providing funding for women's research and providing support for females at all levels in the university.

8.4 Final Personal reflections

This study was challenging as there exists numerous texts on women in universities. However, a few touch on gender equality within the university. Thus, sources which are updated were rare and not easy to access. Further, the research was not an

empirical study which would have provided the research with more rich data from personal lived in experiences of the participants while observing their actions.

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