



NEGOTIATING SPACES IN ACADEMIA: WHAT MEDIATING FACTORS IMPACT ON THE PARTICIPATION AND PROGRESSION OF BRITISH AFRICAN CARIBBEAN MALES IN ACADEMIA

AUDLEY BEVERLEY GRAHAM

<https://orcid.org/0000-0002-0830-0492>

A thesis submitted in partial fulfilment of the requirements of
London South Bank University
for the degree of Professional Doctorate in Education

December 2022

Abstract

The experiences of racially minoritised individuals in academia has exercised the minds of several researchers in England over many years (Bhopal and Jackson, 2013; Bhopal and Pitkin, 2020; Gabriel, 2017a; Miller, 2016; Mirza, 2006; Stockfelt, 2018a). The career experiences of British African Caribbean males (BACMs) as a separate unique group have however escaped the attention of researchers. These individuals who are descendants of the *Windrush Generation* are largely situated at the bottom of the academic career ladder HESA, (2020) and have historically faced discrimination in the workplace (Collins, 2019; Hall, 2021; Peach, 1991b). This thesis examined the factors that impact on the participation and progression of BACMs in English academia through the combined lens of The Silences Framework (SF) (Serrant-Green, 2011) and the theoretical framework of Intersectionality (Crenshaw, 1989).

The career experiences of fifteen BACMs were obtained using an 18-point semi-structured interview guide. The collected data was complemented by the 'silence dialogue' and verified using the 'collective voices' embedded in The Silences Framework. Analysis used The Silences Framework Serrant-Green, (2011) and Braun and Clarke, (2006a) to uncover the 'Silences' embedded in participants' narratives.

This thesis contributes to the body of knowledge by addressing the distinct gap in the literature surrounding the factors that impact on participation and progression of BACMs in academia. Firstly, from a theoretical perspective I am yet to see another study among British African Caribbean Males in academia which utilises the tenets of intersectionality in conjunction with The Silences Framework. Secondly, utilising the joint methodological framework of The Silences Framework in conjunction with the analysis of framework of Braun and Clark 2006 among this population of participants has not previously been undertaken.

Thirdly, the interplay between BACM career progression and intersectionality was identified as the findings revealed that the career participation and progression of BACMs were impacted on by several 'Silences'. These include racial discrimination and microaggression, structural and institutional racism, intersectional identity exclusion and being racially undervalued. The intersection of multiple identities as well as race, class and ethnicity continue to impact on BACMs' career participation and

progression. Finally, this thesis identified several strategies used by BACMs to address barriers to career participation and progression that could be used to inform policy and procedures in academia as well as BACMs in negotiating the academic Space. These strategies include a multidimensional approach of six steps involving (i) engagement with role models, (ii) mentors and sponsors, (iii) social activism, (iv) having a voice, (v) networking and (vi) asserting one's identity and visibility.

This thesis proposes a six-step stairway to organisational support for participation and progression of BACMs in the workplace which is hinged on White faculty acknowledging, understanding, recognising, and acting on the racial inequality that exist in higher education settings. In conclusion, the most important way to achieve this is by policy, engagement, and positive procedural changes.

Acknowledgements

First and foremost, I give thanks to God for giving me the opportunity and fortitude to undertake and successfully complete doctoral studies irrespective of the health challenges I encountered along the way.

I would also like to express my gratitude to all the research participants for their time and willingness to share their experiences and views, which made this research possible.

Many thanks to the giants on whose shoulders I stand, Professor Calvin Moorley and Professor Nicki Martin, who supervised my research, and provided me with invaluable support, advice, and guidance.

Thanks to my dear wife Rose-Marie, my sons Dalonie and Dayan, and my doctoral peers, Mynasha Sankar, Jane Crussell, Dr Victor Abu, Dr Marie Horgan, and Dr Rosetta West, who have supported me throughout this challenging journey. A special thanks to my friend Dr Janet Ramdeo, whose weekends I have monopolised as she endured countless hours of discussion and the sharing of computer screens as I sought assuredness.

Throughout my academic career, I have sailed on the sea of ambition, today, thanks to the assistance and encouragement of many, I have landed on the shore of success.

Table of Contents

Abstract.....	i
Acknowledgements	iii
Table of Contents.....	iv
List of Figures	ix
Operational definitions	xi
Introduction to the thesis	1
I. Background, Justification, and the motivating factors that undergird the focus on BACMs.	1
II. Participation and progression	4
III. The Gap	5
IV. Research aims and question	5
V. Outline of the thesis	6
VI. Introduction to The Silences Framework and its assumptions	7
VII. Overview of the chapters.....	10
VIII. Chapter two (Hearing Silences) Methodology and methods	12
IX. Chapter three (Voicing Silences) Data collection and analysis	12
X. Chapter 4 (Working with Silences recontextualization) Findings	13
XI. Chapter Five (Discussion).....	13
XII. Chapter Six: Recommendations, Reflexivity & Conclusion.....	13
XIII. Contribution to knowledge.....	14
XIV. Summary.....	15
Chapter 1: Stage (1) Working in ‘Silences’ (Contextualisation)	16
1.1. Introduction	16
1.2. Review Question	17
1.3. Objectives and purpose	17
1.4. Introduction to the Chapter	18
1.5. Search Strategy	19
1.6. Inclusion and exclusion criteria for studies in the literature review.....	20
1.7. Search terms	20
1.8. Theoretical Framework: Intersectionality & The Silences Framework (SF)	23
1.9. Rationale for an inclusive Framework.....	23

1.10.	Intersectionality	23
1.11.	Criticisms of intersectionality.....	25
1.12.	The Silences Framework (TSF)	26
1.13.	Historical context and (In)visibility of BACMs in Britain.....	29
1.14.	Manifestations of (in)visibility.....	31
1.15.	Silences and silencing in academia (Black Men)	33
1.16.	Space, Race, Gender, and intersectionality on Black males.....	35
1.17.	Negotiating spaces in academia.....	35
1.18.	Black men in White Spaces	37
1.19.	Agentic action of Black males in academia	38
1.20.	Black men: Gendered racism and intersectionality	40
1.21.	Intersectionality among Black men.....	41
1.22.	Chapter summary.....	45
Chapter 2: Hearing Silences (Methodology and Methods)		47
2.1	Introduction	47
2.1.1	Philosophical assumptions.....	47
2.1.2	Ontological and Epistemological positioning.....	48
2.2	Methodological framework: Critical, Qualitative study.....	49
2.3	Qualitative inquiry.....	50
2.4	Qualitative vs. Quantitative Research Designs	51
2.5	Critical Qualitative Inquiry	52
2.5.1	Aims	53
2.5.2	Objectives	53
2.5.3	Researcher's Identity	54
2.5.4	Reflexivity.....	58
2.5.5	Objectivity and emotional labour	59
2.6	Research subject	62
2.7	Research participants.....	64
2.8	Location of Study.....	67
2.9	Where African Caribbean people live and work	68
2.10	Research Design	70
2.11	Narrative Approach.....	70

2.12	Access and recruitment of participants	72
2.13	Participant recruitment of a representative sample.....	73
2.14	Inclusion and Exclusion Criteria	74
2.15	Ethical Consideration and informed consent.....	75
2.16	Informed consent.....	77
2.17	Confidentiality and anonymity.....	77
2.18	Data management.....	79
2.19	Chapter summary.....	79
Chapter 3: Voicing the Silences (Data generation and analysis process) (TSF Stage 3).....		81
3.1	Introduction to the chapter	81
3.2	Preparatory interview	81
3.3	Data Collection	82
3.4	The interviews.....	82
3.5	Using Zoom technology for data collection	84
3.6	Icebreakers and building rapport.....	85
3.7	Transcription of the interview data	85
3.8	Data Analysis	86
3.8.1	Phase 1 analysis: Researcher review & Step 1: Familiarisation with the data	90
3.8.2	Step 2: Generating initial codes.....	91
3.8.3	Phase 3: Generating themes.....	94
3.8.4	Phase 4: Reviewing themes	96
3.8.5	Phase 5: Defining and naming themes	96
3.8.6	Phase 2: Analysis ‘silence dialogue’ and draft of initial findings	97
3.8.7	Phase 3: Analysis ‘Collective Voices’	98
3.8.8	Phase 4: Analysis and researcher reflection	99
3.9	Trustworthiness	99
3.10	Credibility	100
3.11	Dependability.....	101
3.12	Confirmability.....	101
3.13	Transferability	101
3.14	Chapter summary.....	101
Chapter 4: stage 3 (iii) (Findings), ‘Voicing Silences’		103

4.1	Introduction	103
4.2	Theme (1) Inhibiting factors.....	104
4.2.1	Sub theme (1): Racial discrimination and microaggressions in academia.....	104
4.2.1.1	Summary of sub theme (1)	111
4.2.2	Sub theme (2): Structural and institutional racism as barriers to participation and progression.....	111
4.2.2.1	Summary of sub theme (2)	120
4.2.3	Sub theme (3) intersectional identity exclusion	120
4.2.3.1	Summary of Sub theme (3).....	126
4.2.4	Sub theme (4) Racially undervalued and marginalised in the academic Space.....	126
4.2.4.1	Summary of sub theme (4)	130
4.3	Theme (2) Enabling factors	132
4.3.1	Sub theme (5) Role models.....	132
4.3.1.1	Summary of sub theme (5)	133
4.3.2	Sub theme (6) Mentoring	134
4.3.2.1	Summary of sub theme (6)	138
4.3.3	Sub theme (7): Social Activism- The rise of the Black Lives Matter movement (BLM).....	139
4.3.3.1	Summary of sub theme (7)).....	141
4.3.4	Sub theme (8): Having a voice and the opportunity to participate	142
4.3.4.1	Summary of sub theme (8)	144
4.3.5	Sub theme (9) Networking in academia	144
4.3.5.1	Summary of sub theme (9)	147
4.3.6	Sub theme (10): Asserting one’s identity and maintaining visibility	147
4.3.6.1	Summary of sub theme (10)	149
4.4	Chapter summary.....	149
Chapter 5: Stage 4, Working with ‘Silences’ (Discussion)		151
5.1	Introduction	151
5.2	Discussion and interpretation of key findings as indicated by the themes in the last chapter .	152
5.3	Theme One: Inhibiting factors -Summary and discussion.....	152
5.3.1	Summary of discussion sub-theme (1) Racial Discrimination and Microaggressions in academia	152
5.3.2	Summary of discussion sub theme (2) Structural and institutional racism (Barriers)	155

5.3.3	Summary of discussion sub theme (3): Intersectional identity exclusion	159
5.3.4	Summary of discussion of sub theme (4): Racially undervalued and Marginalised	161
5.4	Theme 2: Enabling factors- Summary and discussion.....	165
5.4.1	Summary of discussion of sub theme (5) Role modelling.....	165
5.4.2	Summary of discussion of sub theme (6) Mentoring.....	166
5.4.3	Summary of discussion of sub theme (7) the role of social Activism	168
5.4.4	Summary of discussion of sub theme (8) Having a voice and the opportunity to participate 169	
5.4.5	Summary of discussion of sub theme (9) Networking in academia	170
5.4.6	Summary of discussion of sub theme (10): Asserting one’s identity and maintaining visibility 172	
5.5	Methodological issues and reflection on the research process.....	173
5.5.1	Positionality of the researcher	173
5.6	Review of the silence’s framework in conjunction with intersectionality	175
5.7	Constraints undertaking this research study	176
5.8	Chapter summary.....	178
5.9	Contribution to knowledge	178
Chapter 6	Recommendations, Reflection, and Conclusion	180
6.1	Introduction.....	180
6.2	Recommendations for policy change.....	180
6.3	Recommendations for procedural changes in academia.....	182
6.4	Role models.....	182
6.5	Mentors and sponsors	183
6.6	Social activism	183
6.7	Having a voice and using your voice	183
6.8	Networking.....	184
6.9	Asserting identity and visibility	184
6.10	Recommendation for Research.....	185
6.11	Conclusion	186
References	189
Appendix 1:	Demographics of participants.....	230
Appendix 2:	Sample Advertisement	231

Appendix 3: Sample recruitment letter	233
Appendix 4: Participant information sheet.....	233
Appendix 5: Ethics approval	236
Appendix 6: Consent form	237
Appendix 7: Debriefing letter	239
Appendix 8: Preparatory qualitative skills DEVELOPMENT INCLUDING initial questionnaire).....	241
Appendix 9: Interview guide	251
Appendix 10: Example of commonalities of participant perspectives	254
Appendix 11: Sample of Initial findings	257
Appendix 12: Initial coding	267
Appendix 13: Sample of silence dialogue	268
Appendix 14: Demographics of Collective voices	279
Appendix 15: Sample of Collective Voices.....	280

List of Figures

Figure 1:The Silences Framework	8
Figure 2:Four phase analysis of The Silences Framework	9
Figure 3:Prisma diagram	22
Figure 4:Combined analysis process incorporating The Silences Framework and Braun and Clarke six phase analysis (adapted from Janes 2016)	90
Figure 5: Grouping of codes into initial themes.....	95
Figure 6: Guba construct for Trustworthiness	100
Figure 7:Factors inhibiting career participation and progression of BACMs in academia.....	104
Figure 8:Factors Enabling participation and progression of BACMs in academia (Afrotopia).....	132
Figure 9:Six steps stairway to organisational support for participation and progression of BACMs in the workplace.....	182

List of Tables

Table 1:Typology of literature review types	18
Table 2: Inclusion and Exclusion criteria.....	20
Table 3: Search terms	20
Table 4:The stages of the Silences Framework.....	28
Table 5:Selection criteria	75

List of Abbreviations

Athena SWAN	Scientific Women's Academic Network
BACMs	British African Caribbean Males
BAME	Black Asian and Minority Ethnic
BERA	British Educational Research Association
BLM	Black Lives Matter
BME	Black and Minority Ethnic
CRE	Commission for Racial Equality
CRT	Critical Race Theory
HESA	The Higher Education Statistics Agency
NASUWT	National Association of Schoolmasters Union of Women Teachers
PWI	Predominantly White Institutions
Post 1992	Former polytechnic institutions that were given university status by the Higher Education Act 1992
Russel Group	An association of twenty-four British universities. Often associated with academic excellence, selection, and elitism
TSF	The Silences Framework
TUC	Trade Union Congress
UCU	Universities and Colleges Union

Operational definitions

Words	Meaning
African Caribbean	The term 'African Caribbean' refers to people who originate from the Caribbean islands but have an African ancestry.
Black	The way that people of African descent describe themselves in countries such as South Africa, the US, and parts of Europe.
Backlash	The righteous indignation and/or verbal uprising of the Black/African American community in response to an egregious violation of disrespect against one or more of its members.
Blaxploitation	An ethnic subgenre of the exploitation that emerged in the United States during the early 1970s.
Diasporic identity	Typical of most migrant populations that retain objective components of a coherent ethnic identity, such as a shared history, language, and culture.
Ethnicity/ethnic group	A group of people whose members identify with each other through a common heritage, often consisting of a common language, common culture.
Historical particularism	The belief that cultures and societies should be understood and described in their own terms.
In(visibility)	Cumulative experiences of being ignored, slighted, or not recognised because one's race and or ethnicity.
Institutional racism	'The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture of ethnic origin.
Intersectionality	The interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.
Intersectional uniqueness	Unique nonadditive experiences arising from the intersection of multiple social identities.
Microaggression	The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalised group membership.
Race	The classification based on physical characteristics into which humankind was divided.
Racism	The belief or ideology that 'races' have distinctive characteristics which gives some superiority over others. Also refers to discriminatory and abusive behaviour based on such a belief or ideology.
The Silences Framework (TSF)	A research tool for studying areas and experiences that are poorly studied, little understood or silenced.
Space	The settings in which individuals experience their career as an academic.
Social Justice	The vision of society in which the distribution of resources is equitable, and all members are physically and psychologically safe and secure.
Structural Racism	A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity.
West Indian	Native or inhabitant of the West Indies.
White Allyship	Working in solidarity with a marginalised individual or group of people, and building relationships based on the ability of a dominant group member to support marginalised groups.

White Fragility	A defensive response by a white person when their whiteness is highlighted or mentioned, or their racial worldview is challenged, whether this response is conscious or otherwise.
White Privilege	The unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed on people solely because they are White.
Windrush Generation	Caribbean migrants and their descendants who arrived in the UK in 1948 aboard the ship <i>HMT Empire Windrush</i> .
Windrush scandal	The <i>Windrush scandal</i> is a British political scandal which began in 2018 concerning people who were wrongly detained, denied legal rights, threatened with deportation, and in at least eighty-three cases wrongly deported from the UK by the Home Office.

Introduction to the thesis

This thesis explores narratives of experiences relating to the participation and career progression of British African Caribbean Males (BACMs) working in academia. It therefore asks, what mediating factors impact on the participation and progression of British African Caribbean males in academia.

In this chapter I present the rationale for this research study and identify the gaps in the current literature as well as indicate the contribution of this thesis to knowledge. I delineate the scope of the thesis as well as outline the aims and the research question. An overview is provided as a forerunner to the detailed content in each of the chapters.

- I. Background, Justification, and the motivating factors that undergird the focus on BACMs.

I have chosen to focus on BACMs as result of my identity as a British African Caribbean male and own experiences in academia as well as the long history of workplace challenges faced by African Caribbean males in Britain (Mc Dowell, 2018; Collins, 2001; Sutherland, 2016; Peach, 1991). To date very little of this research has underscored how the intersecting identities of BACMs shape their experiences in academia. Consequently, there continues to be a deficit in relation to the intersectional impact of race, gender and ethnicity specifically related to BACMs in academia as no research has adequately addressed this issue. Additionally, other research has addressed workplace issues facing British African Caribbean women and Black and other ethnic minority BME female academics (Gabriel, 2017b; Mirza, 2018; Osho *et al.*, 2019; Rollock, 2019; Sian, 2017; Stewart, 2019; Stockfelt, 2018). Focussing on the 'invisible' and ethno-cultural boundaries facing these individuals as opposed to other ethnic minorities, this thesis presents the challenges and opportunities that confront BACMs in creating Spaces for participating and progressing in academia. It aims to accelerate the change of existing hegemonic structures and achievement of social justice.

My attention on the creation of Space is important as a familiar method of restricting the pecuniary and political advancement of people, is by limiting social reproduction through restraining access to Space (Lefebvre, 1991 p. 86-87). I refer here to Space not in the old notion as a fixed or static cartographical location, but rather as a universal

medium, including political Space, ideological Spaces and even imagined Space as a general context for human exchange' (Kumin, Beat and Usborne, 2013). Therefore, for the purposes of this thesis I have adopted Puwar, (2004) definition of Space, as the settings in which individuals experience their career as an academic. The focus on negotiating Spaces for BACMs is important especially in the current international climate with the focus on the Black Lives Matter (BLM) movement as well as the Windrush scandal, Williams, (2020), all of which has had implications for BACMs as a minority group in British society. Taking cognisance and examining the encounters of BACMs in diverse institutional environments is important primarily because their lived experiences are diverse, given the institutional context in which they work (Wood, and Palmer, 2015). The intersectional uniqueness, Wong et al., (2017), of BACMs warrants a detailed and nuanced approach to examine the multiple challenges faced by this group.

BACMs in academia deserve attention for several reasons. First, the numbers indicate they are at significant disadvantage (HESA, 2018). Not only do they lag behind their White male counterparts in workforce participation, promotions, and pay, but they also face marginalisation (Jenny, 2020; Maddrell, *et al.*, 2016). BACMs are more likely to be at the lower end of the pay scale and to express dissatisfaction with their jobs (TUC, 2017).

Secondly, as an ethnic minority group in academia, BACMs encounter gendered racism, meaning they are subjects of prejudice, micro aggressions, and oppression Allen, (2018) & Cornileus, (2013), because they are both Black and men "Blackmen", an intersectional understanding of their single social position is required (Mutua 2006, p. 18). They are also subjected to structural racism as they attempt to negotiate their career trajectories (Bracey, 2015; Crichlow, 2015).

Thirdly, research relating to British African Caribbean males in England is at best sparse and often obscured and homogenised with other Black and minorities ethnic data which diminishes focus on the unique challenges faced by BACMs (Civil Service, 2017; Brown *et al.*, 2017; Equality and Human Rights Commission, 2019; McGregor-Smith, 2017). While there may be numerous commonalities of experience amongst minority ethnic academics, it is important to take cognisance that BAME and BME academics are not a homogenous group (Saha, 2021). Essentially, many types of

Black exist and each has its own meaning and experience to its owner's identity (Okonofua, 2013). Issues such as gender roles, class, nationality, age, religion, culture, and other key factors including historical background and communication, may have influenced their daily experiences (Shaw *et al.*, 2016). Any analysis of the experiences of BACMs must take into consideration the distinctiveness of this group (Wong *et al.*, 2017), which focuses on how the intersection of social identities creates unique, non-additive experiences. A non-additive intersectional analysis would begin from observations of the variations that exist between people (e.g., Black men). The numerous, separate, and intersecting "sources" of subordination are analysed to ascertain whether or not multiple social identities and forces interact to influence human experiences (Muirhead *et al.*, 2020).

This thesis does not engage in spinning victim ideology or ascribe to the notion of "Black male exceptionalism" for BACMs. That is, the premise that Black males fare worse among ethnic minority groups and are "exceptionally burdened and marginalised—and therefore should be treated as a distinct group in fashioning racial justice strategies" (Butler, 2013 p.485). However, numerous studies in which BACMs have been homogenised with other minority groups, indicate that they are at the bottom of almost every index of inequality, and are among the worst outcomes in education, employment, wage disadvantage, and disproportionately over represented in the penal system (Ministry of Justice, 2017; Shaw *et al.*, 2016; Wallace, 2017; McGregor-Smith, 2017; Dustmann *et al.*, 2017). Black minority men are not a monolithic group, and we are still to fully explore their differences. Even within the Caribbean itself, there are significant differences. Not only intergenerational difference, but as Caribbean people, we speak differently, we eat different foods and apart from our heritage, the only other key commonality we share is our love of the game of cricket. Black men are also diverse and there are significant differences (Harper, S.R., & Nichols, 2008). Research studies have however treated them as a monolith. Greater focus on the heterogeneity among Black male academics could engender better practices and policies to improve outcomes for these groups (Palmer, and Wood, 2012; Strayhorn, 2013). These differences warrant greater understanding on the varying experiences on this numerical minority group of men in academia given the history of being homogenised, hidden, and rendered invisible in research with other minority groups.

As result of the paucity of research in this field and the longstanding vacuum in England that specifically focuses on these issues specifically related to BACMs, this thesis will consequently utilise published works that bear relation to Black, Asian, and Minority Ethnic literature as (BAME) and Black and Minority Ethnic (BME) literature, as these often encompass BACMs (Bhopal, 2019; Stockfelt, 2018; Gillborn, 2015; Miller, 2016; Rollock, 2019; Sian, 2019). Other literature from the United States of America (USA) focusing on the experiences of Black men in USA schools and universities will be utilised as these are frequently used as analytical anchors for studies relating to racialised and gendered experiences of Black male teachers in the wider world (Carey, 2020; Kokka and Chao, 2020; Miller and Callender, 2018; Warren, 2020; Woodson and Bristol, 2020). My thesis adds to the body of knowledge with regards to the participation and progression of BACMS in academia. In terms of a unique contribution, it recognises several previously hidden or 'silenced' issues affecting BACMs and identifies a pathway for participation and progression academia. It is also unique in terms of the methodological approach in which I have utilised a combined framework of intersectionality, Crenshaw, (1989) and The Silences Framework, Serrant-Green (2011).

II. Participation and progression

Participation as a concept has a variety of different connotations and meanings and it is important to define the context in this study. From a generic perspective participation is 'a process which allows employees to exert some influence over their work and the conditions under which they work' (Heller, 2019). Others, Arnstein, (1969; Pateman, (1970), have regarded participation as a matter of degree or as a hierarchy of practices. For the purposes of the study, I refer to the exercise of agency by these individuals in academia in which they take control of their work and its conditions by incorporating their involvement in decisions regarding their work (Strauss, 2006). BACMs as a minoritised group in academia should contribute to what is valued as knowledge in the academy as they hold unique knowledge and perspectives which need to be considered to inform research and scholarship. Likewise, career progression can be regarded as a purposeful and progressive engagement with work which can facilitate an individual moving beyond economic essentials and advanced social status and into life satisfaction, and identity (Abele *et al.*, 2016; Law, et al.,

2002). In the context of this study, career progression is taken as a process developing gradually towards a more advanced state along the academic pipeline.

III. The Gap

This research addresses the deficit of knowledge concerning the career experiences of BACMs in academia and contributes to our understanding of how BACMs negotiate their career trajectories. BACMs represent less than 1 % of the ethnic minority males in British academia (HESA, 2019). There is a lack of approaches which centralise the experiences of British African Caribbean males in academia. To date, I am yet to locate research that highlights the positive aspects of the lives of African Caribbean males in academia and the focus continues to be on the deleterious, incompetent, uneducated stereotypical *Baby father* or aspiring *Bus driver*. The absence of Black males in academia represents a considerable challenge to diversity and social justice as it reinforces the dominant racist hegemony and contributes to the discrimination and marginalisation of Black males (Turner, and Grauirholz, 2017). The main objective of the thesis is to present the perspectives of the experiences of participants and illuminate ‘Silences’ that can assist in disabling systems of oppression in academia.

IV. Research aims and question

This thesis is guided by the following research question; What mediating factors impact on the participation and progression of British African Caribbean males in academia.

The research has three main aims:

1. To explore the factors surrounding equal participation and career progression of British African Caribbean Males in academia in the Spaces they occupy.
2. To examine the interplay of intersectionality and career progression for BACMs in academia Space negotiation.
3. To understand BACMs perception of their (in)visibility in academia and how they negotiate this Space.

As an individual of African Caribbean heritage, I have experienced first-hand, the educational system in the Caribbean in my embryonic years and the higher education system in England both as a student and as an academic. My experiences may not be typical but affords me significant insight into two different systems of education.

Undertaking this research is therefore of tremendous relevance to myself as my own experience and that of other ethnic minorities indicates that giving visibility to these issues among minorities potentially could assist in giving voice to the 'Silences' of this marginalised group.

The intention of this thesis is not only to highlight and disrupt the status quo, but also to give hope to British African Caribbean males in academia or those seeking an academic career. This thesis, far from being an academic assemblage of melancholy, relates to the life experiences of British African Caribbean males. It provides an avenue to focus attention on and give voice and visibility to a group of individuals who due to their small numbers might not otherwise gain attention or have their voices heard.

I am cognisant of the value of the importance of investigating the experiences of this minority group in British academia because the illumination of the issues impacting on them, can facilitate the identification of mechanisms and trajectories through which British African Caribbean males may negotiate Spaces in academia. 'Negotiate' has been chosen as an evocative word as part of the title to accentuate the challenges, boundaries, and obstacles BACMs must get around in academia as pathfinders in an education system that can be regarded as a historicised vessel of racialised power.

To achieve these aims, this thesis will therefore seek answers to some salient questions through interviewing including:

- Can you tell me about your career experiences as a British African Caribbean male in your place of employment?
- What are your thoughts about the combination of being British African Caribbean and Male impact on your participation and career progression?
- What is the single most critical issue facing you as a British African Caribbean Male in your place of employment?

V. Outline of the thesis

This thesis explores the narratives of British African Caribbean Males working in academia and is structured in line with the stages of The Silences Framework (Serrant-Green 2011).

VI. Introduction to The Silences Framework and its assumptions

Traditional Western philosophies and methodologies, have not focussed sufficient attention on ways of researching and understanding social concerns relevant to minoritised groups (Nakhid-Chatoor *et al.*, 2018). The potential sensitivity of some topics at times may require a departure from the traditional Eurocentric approaches to more indigenous frameworks that reflect the essence of the topic under study. The Silences Framework (SF) originated from the work of British academic Serrant-Green (2011) following her study exploring the decisions and 'Silences' of sexual health among African Caribbean males in Britain. The framework focusses on the concept of "Screaming Silences' or ('Silences'), define areas of research and experience which are little researched, understood or silenced (Serrant-Green, 2011). The core principles of The Silences Framework are to take cognisance and expose some of the intrinsic rigidities in studying issues among marginalised populations (Serrant, 2020). Although relatively new, the four stage framework centres on an anti-essentialist stance, lends itself as a natural ally to intersectionality and has proven its efficacy in several empirical studies on sensitive issues of individuals lived encounters which have been silenced (Eshareturi *et al.*, 2015; Janes *et al.*, 2018; Nyashanu and Serrant, 2016; Rossetto *et al.*, 2017; Serrant-Green, 2011). The framework places emphasis on divergent perspectives and individual experiences. In a qualitative research among offenders, Eshareturi *et al.*, (2015) adopted the SF to explore levels of support aimed at improving the lives of ex-offenders and reported that the framework was an effective mechanism uncovering concealed perspectives in relation to health interventions among this group. Rossetto *et al.*, (2017) in their qualitative study in Brazil investigating Tuberculosis/HIV/AIDS co-infection, found that the SF was effective in exploring issues related to the illnesses which historically have been stigmatised.

Janes *et al.* (2018), review of the usefulness of the framework, reported it affords a useful mechanism for researching underrepresented groups and topics as it places the participants as the focal point of the research. French (2010) and Eshareturi (2017) underscored the value and utility of the SF in researching marginalised groups and they envisaged that their use of the framework will spur greater use in researching other marginalised groups. Issues such as racism, microaggressions and invisibility which impact on the everyday lives of marginalised populations in England remains

silent as it is thought among the majority White population that if it is not spoken about, it does not exist (Adler-Bell, 2015; Jones, 2021; Obasi, 2022).

Central to The Silences framework, is its focus on marginalised discourses. These discourses constitute constructs of knowledge values and beliefs about our place in society as individuals (Aikman and Robinson-pant, 1995).

Figure 1 shows the four-stage process of The Silences Framework.

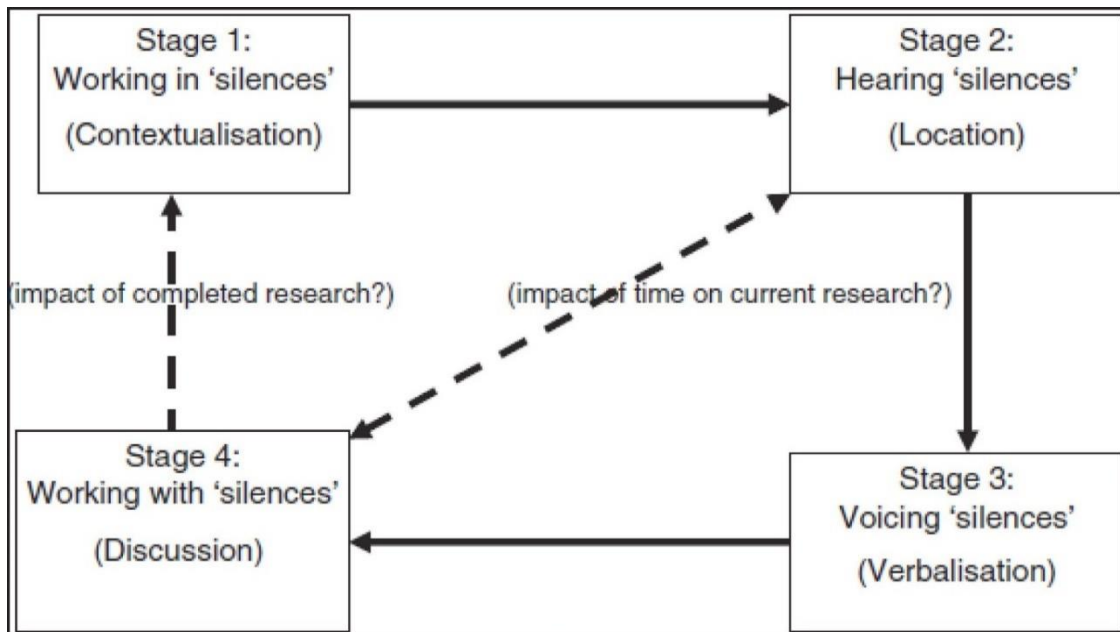


Figure 1: The Silences Framework

Stage 1: 'Working in Silences' contextualises the research study through a critical literature an exploration of existing knowledge surrounding the subject and the context in which the study is understood and represented in society. The aim of this stage of the research is to situate it in the real world of the participants to ascertain what is already known and silenced. The multiple identities of BACMs are explored through the lens of intersectionality to address core issues without fragmentation of each category (Carbado, 1999; Carbado *et al.*, 2013; Hancock, 2007). This is the point at which marginalised discourses are explored and incorporates Chapter (1), the literature review which questions past approaches to dealing with the issue under investigation.

Stage 2: 'Hearing Silences' takes cognisance of issues that are 'little researched, understood, undervalued, and silenced'. This second stage of The Silences Framework necessitates the researcher expose the 'Silences' that are central to the

research study. In this stage a tripartite approach is adopted and takes into consideration the relationship between the researcher, the research subject and the participants of the study (Serrant-Green, 2011). This stage of the framework identifies the ‘Silences’ (unknown or seldom discussed) and takes into consideration the complexities and contradictions in knowledge that may exist within the subjects and in the wider context (Serrant, 2020) and informs the methodological considerations.

Stage 3: ‘Voicing Silences’ encompasses the active data collection and analysis phase of the research. The purpose of Stage 3 is to explore the identified ‘Silences’ in context from the perspectives of participants in the research. As such, it aims to collect data to expose the situated views and lived experiences of those involved. In the context of this research, it will facilitate the researcher to listen to the voices of the of British African Caribbean males in academia to have an appreciation their lived experiences. The evidence collected is reviewed by individuals who has shared experiences ‘collective voices’ and therefore facilitates an intersectional analysis as the researcher critically reflect of the wide range of issues arising from the data(Serrant, 2020).

The analysis is a four-phase recursive process in which the researcher seeks ‘collective voices’ of associated individuals in the wider social context, to assist in shaping, informing, and challenging the researcher’s own perspective.

Figure 2 shows the phases of analysis.

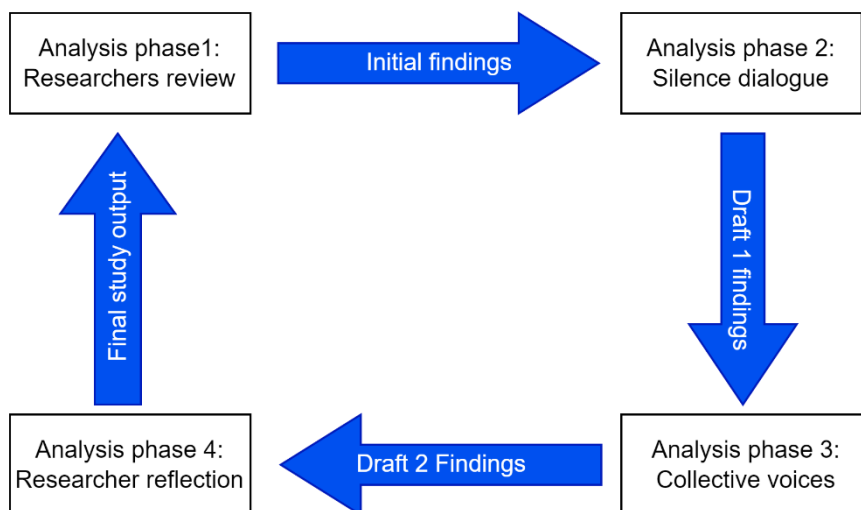


Figure 2:Four phase analysis of The Silences Framework

In the first phase, the data is collected and analysed by the researcher in line with the research question. The process involves the researcher collecting the data, listening to recordings, transcribing, reading, and organising the data for coding and assigning labels for thematic analysis.

The second phase includes the review of the initial results by a selected group of the participants of the study. In this phase known as the 'silence dialogue', the aim is to ensure that the researcher does not undertake further silencing of the voices of the participants or in any way restrict their articulation of opinions related to their participation and progression in academia.

The third phase of the analysis focuses on the utilisation of comparative group referred to as 'collective voices'. The profiles and social context of these individuals are similar to those in the study. The aim is to obtain the opinions of the comparative group and ascertain whether their opinion compliments the findings or disagrees with sentiments emanating from the interviews. This process can establish transferability of the research findings.

In phase four the researcher reflects critically on the findings of the study to develop the final output. This includes focus on how the research findings would address the 'Silences' surrounding the participation and progression of BACMs in academia in England and the challenges in negotiating Spaces in academia.

Stage 4: 'Working with 'Silences' addresses the final 'discussion' aspects of the research study. The primary purpose of this stage is to ensure critical reflection on the outputs and theoretical contribution arising from the research and to present a clear consideration of the study's aims and objectives. In this stage the SF requires re contextualisation of the findings and includes a reflection on the theoretical contribution of the study.

VII. Overview of the chapters

Chapter one presents the contextualisation. This includes the literature review looking at contemporary scholarly literature surrounding BACMs experiences in academia as well as in the wider context of British society. Several studies originating in the United States is used to support my discussions as these studies facilitates focus on diverse

views and experiences from which we can better understand variations in experiences and how best to account for it.

The chapter begins with an introduction and outline of the purpose of the review, and this is followed by an overview of the sections of the literature review. Then there is a summary of the search strategies utilised in sourcing the literature. The theoretical framework which draws on the theory of intersectionality, Crenshaw (1989, 1991) and The Silences Framework (SF) Serrant-Green (2011) are discussed in detail to emphasise how structural disadvantages intersect with social identities of British African Caribbean males and the salient roles it plays in framing the thesis as well as give an indication of other studies that have utilised these frameworks including appraisals of both.

This thesis is a project focussing on BACMs in academia and takes in consideration the unique race and gendered discrimination that they encounter, but it does not seek to position them as the racial standard bearers or obscure the problems of Black women, or other ethnic minorities. Adopting an intersectional approach in combination with The Silences Framework, will assist me to critically reflect on a broad range of issues arising from the analysis of the data.

The fourth section of the chapter discusses issues relating to the historical context and (in)visibility of BACMs in Britain to illustrate how this group has fared since the arrival of their forerunners in England in the 1940s Hall, & Pryce, (1986); Peach, (1986) & Sutherland, (2006a) as well as the ways in which invisibility of BACMs manifests (HESA, 2018; Lammy, 2017). Focus is also given to the mechanisms by which BACMs are silenced and marginalised in academia (Aiston *et al.*, 2020; Marković, 2020). In the final core section of this chapter, issues pertaining to Space, Race, Gender and intersectionality and its impact on Black males are discussed with emphasis on the different perspectives in relation to the conceptualisation of theories of Space as well as a focus on the challenges BACMs face in negotiating spaces in academia (Arday, 2020; HESA, 2020). Issues in relation to the challenges facing Black males in predominantly White institutions (PWIs) is underscored (Allen, 2018; Cannon, 2014; Jones and Reddick, 2017; Mcgee and Martin, 2011; Sue, 2005). To give an in-depth overview of Black men in academia, greater focus is then placed of Black men in White Spaces and the impact of gendered racism and intersectionality. The issue of visibility

of Black men in academia affords greater attention to distinguish key elements surrounding this subject. The literature pertaining to the experiences of racism and gender bias among Black males particularly in the USA are used as analytic underpinnings as are often utilised as terms of reference relating to Black males in predominantly western societies (Bowleg *et al.*, 2013; Mutua, 2013).

VIII. Chapter two (Hearing Silences) Methodology and methods

This chapter presents the second of stage of The Silences Framework, 'Hearing the Silences' and consists of the justification for the methodological considerations. Here, I justify my use of narrative approach and why I chose not to utilise other methods including phenomenology. Issues related to the recruitment of participants for the study are discussed as well as the ethical procedure and informed consent. A tripartite focus taking into consideration the dynamic relationship of issues related to the researchers' identity, the nature of the subject and the participants are explored. This depth of exploration is necessary so I can enable myself to hear fully the 'Silences' from the participants perspective. In conclusion of this chapter, issues of confidentiality and anonymity are discussed and the approaches I adopted in the management of data is presented.

IX. Chapter three (Voicing Silences) Data collection and analysis

This is the third stage of The Silences Framework which centres on the voicing of 'Silences' and incorporates the data collection, the participants situated views and experiences of the BACMs working in academia living in the "silent spaces" within academia. The methods of data collection including the interview schedule, ethical considerations are presented, and critical reflection is undertaken on a wide range of the presenting issues emerging from the data analysis. The chapter presents the stages of data analysis and how I managed and analysed the data using a combined framework including the stages of The Silences Framework, Serrant-Green (2011) and the phases of the thematic analysis of Braun and Clark (2006) qualitative analytic method. It demonstrates how I used the SF together with the thematic framework of Braun and Clarke, (2006) in a recursive process to provide a detailed mapping and account of the themes that emerged from the data. The various phases and steps in the process is outlined to demonstrate how I have used the process including

“collective voices” to assist in informing my own perspectives throughout the stages of analysis.

X. Chapter 4 (Working with Silences recontextualization) Findings

In this chapter, I present the findings which encompasses the two themes. Theme one, is subdivided into two and includes intrinsic and extrinsic factors inhibiting the participation and progression of BACMs in academia. It also includes four sub themes which identifies the different categories withing the theme and the mode of their impact.

Theme two focusses on the factors enabling participation and progression of BACMs in academia and is also subdivided into extrinsic and intrinsic factors which includes six sub themes. These themes focus on separate categories that could have positive impact on the career trajectories of BACMs.

The uncovered ‘Silences’ emanating from the study are exposed to show how the lived experiences of BACMs are impacted on in academia. I demonstrate how the feedback obtained both from the ‘silence dialogue’ as well as the collective voices outlining the possible impact the findings can have on the current context as identified in stage one on the study.

XI. Chapter Five (Discussion)

In this chapter I present detailed discussion the themes, the sub themes including uncovered ‘Silences’, as well as the unique contribution of this study to the body of knowledge surrounding British African Caribbean males in academia. This chapter also present a summary of some of the methodological issues encountered in the study as well as a review of The Silences Framework in conjunction with the theoretical framework of intersectionality. The chapter concludes with a discussion of some of the constraints that were encountered in undertaking the study and the contribution to knowledge.

XII. Chapter Six: Recommendations, Reflexivity & Conclusion

In this chapter, I present recommendations for policy change as well as change to procedures in academia and areas for further research will also be proposed. Originating from the findings of this study I present a process of six steps that can be

adopted to aid participation and progression of BACMs and other racially minoritised groups in academia. Each step within the process is discussed to outline the approaches that could be adopted to enable BACM participation and progression in academia. Reflexivity in relation to key issues in undertaking this research study are presented and a conclusion of some of the salient aspects regarding BACMs in academia is underscored.

XIII. Contribution to knowledge

This thesis contributed to the identification of pathways for progression and participation of BACMS in academia. It also demonstrates understanding of the ways in which the careers of British African Caribbean males are impacted, as well as the development of an awareness of their intersectional uniqueness which has the potential to inform policy initiatives and workplace procedures in academia.

- The uncovering of the 'Silences' and the identification of strategies has led to the development of a six-step process which has the potential to inspire initiatives that give voice, visibility, and valorisation to BACMs.
- The outcomes of the analysis and interpretations of the narratives could lead to enhanced awareness and understanding of the strategies that could assist BACMs in their career trajectories as well as encourage greater participation of racially minoritised individuals in academia.
- This study demonstrates that there is a requirement for a multi-faceted approach to addressing issues impacting on the participation and progression of British African Caribbean males in academia.

The intersectional analysis and the uncovering of the 'Silences' underpinning the narratives of the lives of BACMs has the potential to lead to new understandings of the intersectional uniqueness of these individuals in terms of the diasporic identities and historic particularism. The knowledge from this research has been disseminated at a several forums both formal as well as informally.

- Sigma International Nursing Research Congress, 2022: Strategies, advantages and learning experienced in data collection during the Covid 19 pandemic.
- Advance HE annual conference 2022: Intersectionality, identities, struggle, and voice; The impact of intersectionality on the progression and participation of British African Caribbean males in academia: A doctoral study.

- University and College Union 2022 annual conference: The impact of multi-layered identities on the Career progression of British African Caribbean Males in academia.
- Oxford Brookes University annual Colloquium 2021: Recruiting research participants among the minority of minorities: British African Caribbean males in academia.

XIV. Summary

This introductory chapter provided an outline of the thesis, the aims, and objectives of the study an overview of the contribution to knowledge. It has also introduced the joint theoretical framework that underpins the research. Some key concepts have been provided as a precursor to much more detailed information that informs the study. Chapter 1 presents greater clarity and a much more nuanced view in the contextualisation of the research study.

Chapter 1: Stage (1) Working in ‘Silences’ (Contextualisation)

1.1. Introduction

This chapter contains the literature review of the thesis and aims to identify the gap related to British African Caribbean males (BACMs) participation and progression in academia in England. The chapter begins by presenting the question that guided this literature review, together with its objectives and purpose. I have utilised an inductive approach to analyse and synthesise the literature by applying a combined theoretical framework of intersectionality Crenshaw, (1989) and The Silences Framework Serrant-Green, (2011a) to expose the intersectionality of hidden issues relating to racism, discrimination, and prejudice. Using an inductive approach facilitates the generation of meanings from the data collected in order to identify patterns and relationships (Dudovskiy, 2019). The primary purpose of this chapter is to review the literature and identify the ‘Silences’ in relation to the intersection of structural positions. These experiences would show the disadvantages with social identities and how these impact on the lived experiences of BACMs.

Other research has addressed the issues related to ethnic minority female academics (Mirza, 2018; Rollock, 2019; Sian, 2019; Stockfelt, 2018), the accounts of the relatively small numbers of BACMs in academia are less visible or silent (Dumangane, 2016; Miller, 2016; Miller and Callender, 2018).

This review explores the literature relating to the intersection of race, gender and ethnicity and presents an analysis of the experiences of BACMs in England utilising the lens of intersectionality Williams-Crenshaw, (1991) and The Silences Framework (Serrant-Green, 2011a). Intersectionality focuses on validating complexities and disadvantages arising from intertwining of multiple demographic categories such as race, gender, and socio-economic status. These results in the formation of unique identities (May, 2012). The Silences Framework places emphasis on “areas of research and experience which are little researched, understood or silenced”.(Serrant-Green, 2011b, p.347). Both intersectionality and The Silences Framework share a commitment to equality and social justice in exposing structures and systems that serve to marginalise, oppress, or silence counter narratives.

My literature review develops an understanding of BACMs perception of (in)visibility in academic institutions and how they negotiate Spaces. Historically, the focus on *Space* referred to the physical environment (Hubbard, and Kitchin, 2011). For the purposes of this review, I refer to Space as places where individuals undertake functions of employment within academia as an academic (Stockfelt, 2018). Space as a concept is important in the participation and progression of BACMs as it is a conventional mechanism of inhibiting the “pecuniary and political advancement of people by restricting social reproduction and restraining access to Space”, (Lefebvre, 1991, p. 86-87).

This review addresses the deficit of knowledge concerning the career experiences of BACMs in academia and contributes to our understanding of how BACMs negotiate their career trajectories. BACMs constitute a small minority in British academia and are glaringly absent and marginalised (Arday 2018). The absence of Black males in academia represents a considerable challenge to diversity and social justice as it reinforces the dominant racist hegemony and contributes to the discrimination and marginalisation of Black males (Turner, and Grauirholz, 2017). This is the primary reason for this literature review that focuses on BACMs in academia. It progresses with an outline of the research question and an overview of the sections covered in the main body and ends with a summary of the salient issues that emerge from the literature.

1.2. Review Question

This review is guided by the following question: Intersectionality in academia: What current literature exist regarding the experiences of British African Caribbean Males in academia.

1.3. Objectives and purpose

The review is guided by the following objectives:

- 1) To explore the factors surrounding equal participation and career progression of British African Caribbean Males in academia in the Spaces they occupy.
- 2) To examine the interplay of intersectionality and career progression for BACMs in academia Space negotiation.
- 3) To understand BACMs perception of their (in)visibility in academia and how they negotiate this Space.

Firstly, BACMs did not feature as separate entities in mainstream discourses regarding the experiences of ethnic minorities in academia and therefore this is an attempt to address this issue separately.

Secondly, the comparatively small numbers of these individuals can contribute to the invisibility and ‘silencing’ of BACMs individuals.

To achieve the objectives of the review, the next section will identify the approaches, strategies and mechanisms used in obtaining the data underpinning the review.

1.4. Introduction to the Chapter

Literature reviews provide a critical summary and assessment of the range of existing materials dealing with knowledge and understanding in a given field (Blaxter, L., Hughes, C., & Tight, 2010). Paré *et al.*, (2015) suggests there are several approaches to undertaking a literature review as seen in Table 1.

Overarching goal	Theoretical review types	Scope of questions	Search strategy	Nature of primary sources	Explicit study selection	Quality appraisal	Methods for synthesising/ analysing findings
Summarization of prior knowledge	Narrative review	Broad	Usually, selective	Conceptual & Empirical	No	No	Narrative summary
	Descriptive review	Broad	Representative	Empirical	Yes	No	Content analysis/ frequency analysis
	Scoping review	Broad	Representative	Conceptual & Empirical;	Yes	Not essential	Content analysis or thematic analysis
Data aggregation or integration	Meta-analysis	Narrow	Comprehensive	Empirical (quantitative only)	Yes	Yes	Statistical methods (meta-analytic techniques)
	Qualitative systematic review	Narrow	Comprehensive	Empirical (quantitative only)	Yes	Yes	Narrative synthesis
Explanation building	Theoretical review	Broad	Comprehensive		Yes	No	Content analysis or critical analysis or interpretive methods

Table 1: Typology of literature review types

My review employs a narrative method. I chose this approach because it is a mechanism of communication of a sequence of occurrences that are important to me as a narrator and recounts events in a temporal, causal sequence (Denzim & Lincoln, 2008). Narrative studies represent the investigator’s attempt at gaining a

comprehension of a participant's thoughts through events and what is of value to them. In this review, I draw on the transcendent power of storytelling and its experienced impact over centuries by situating the review both in a geographical as well as a historical context.

This chapter is divided into six main sections in which I provide an outline of the current literature related to BACMs in academia. At first, I outline the objectives of the chapter and then identify the databases used in the literature search and explain the search strategies utilised including the inclusion and exclusion criteria. Taking into consideration the complexity of the issues involved in undertaking research with this group, I then present a combined theoretical framework of intersectionality Williams-Crenshaw, (1991) and The Silences Framework (SF) Serrant-Green, (2011) which helps to address the emerging subtleties and nuances that guide the review of the experiences of BACMs and BAME individuals. The other subsections, e.g., the rationale for the use of an inclusive framework, intersectionality, and the outline of The Silences Framework, delineates the key concepts that I am using to frame the understanding of the context of BACMs in academia. This is followed by more general concepts and issues relating to the historical context and the (in)visibility and silencing of BACMs to illustrate how this group has fared since the arrival of their forerunners in England and experiences in the workplace will be underscored. This leads on to an examination of the literature in relation to Space, Race, Gender, and intersectionality on Black males to illustrate how these intersect with each other to shape the working lives of BACMs. To give a much more in-depth overview of Black men in academia, greater focus is then placed on Black men in White spaces and the impact of gendered racism and intersectionality. To conclude this review, I present a summary of some of the salient issues about what is known about the subject emerging from undertaking the review, the 'Silences' uncovered and identify the gap in knowledge which I will use as the basis for this research.

1.5. Search Strategy

The search strategy involved identification of publications in electronic databases via the London South Bank University online library. The databases searched were Discovery, Academic Search Complete, Education search complete, Google Scholar

Semantic Scholar as well as Academia.edu database was also exploited to locate open access relevant literature.

1.6. Inclusion and exclusion criteria for studies in the literature review

The inclusion and exclusion criteria delineate the criteria for the studies included in this review are outlined in the table (2) below.

Table 2: Inclusion and Exclusion criteria

Inclusion	Exclusion
All studies including ethnic minorities in academia.	Articles not published in English language.
Only research articles published in the English language.	Articles not related to ethnic minorities in academia or gender inequality.
No articles beyond ten years unless seminal text.	Articles older than 10 years unless seminal literature.
	Articles are not related to the context of academia.
	A combination of one or more of the exclusion criteria.

1.7. Search terms

Search terms using Boolean operators and truncation were employed to locate relevant articles in table 3 below.

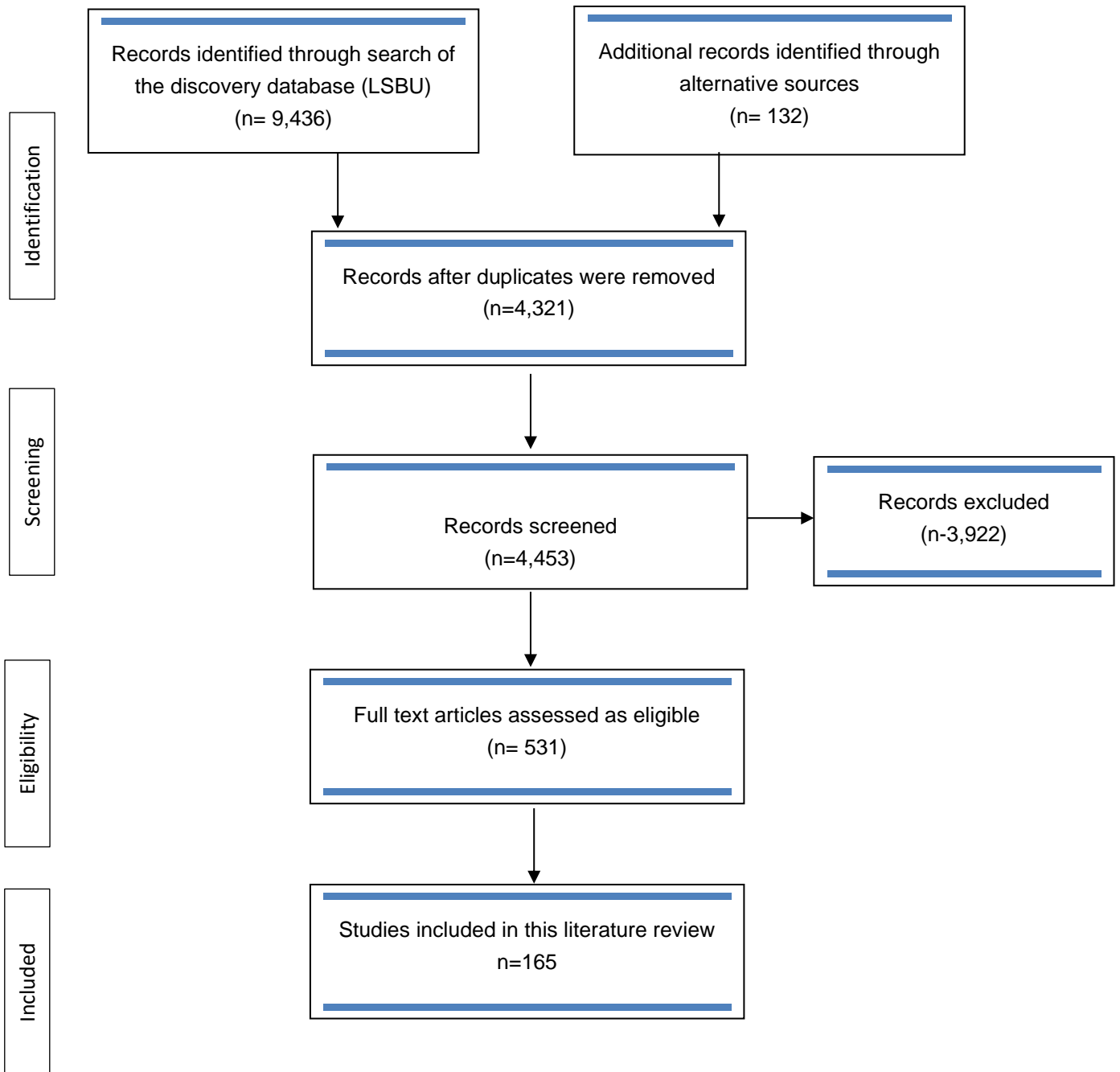
Table 3: Search terms

Search 1	Ethnic minorities AND experience AND Academia NOT student, black men or African American men or black males) AND Intersectionality AND (academia or academia or universities) AND experience NOT student NOT health.
Search 2	Black men AND career experience AND (academia or higher education or universities, black men, AND intersectionality AND (academia or higher education or universities) NOT students NOT HIV AIDS NOT Health.
Search 3	Ethnic minorities or racial minorities or ethnic groups) AND intersectionality AND (academia or higher education or universities) NOT students NOT Disability NOT Health.
Search 4	Ethnic minorities AND career AND experience AND (academia or higher education or universities.
Search 5	Ethnic minorities AND Gender AND (academia or higher education or universities) AND progress* NOT student NOT Health;
Search 6	Ethnic minorities or racial minorities or ethnic groups) AND "career Progress* AND (academia or higher education or universities) NOT Students (ethnic minorities or racial minorities or ethnic groups) AND (academia or higher education or universities) AND visibility NOT students.

As this is a contemporary issue, the literature search was not limited to current studies, but also include some extant and seminal literature which could be utilised to contextualise some key issues from a historical perspective. Abstracts were screened to ascertain their relevance using recognised selection principles indicated in the inclusion and exclusion criteria in Table 3. Full texts articles that met the selection standards were obtained and stored in Mendeley. I also set up alerts on Academia.edu. for newly published articles as this online resource hold an extensive amount of literature pertaining to the North American context of minoritised groups in academia. These were later read and reviewed to determine whether they met the inclusion criteria.

Please see figure (3) PRISMA diagram

Figure 3: Prisma diagram



1.8. Theoretical Framework: Intersectionality & The Silences Framework (SF)

1.9. Rationale for an inclusive Framework

Combining intersectionality, Crenshaw, (1989) with The Silences framework, Serrant-Green, (2011) is aimed at illuminating experiences of BACMs working in academia as well as giving voice and visibility to issues that may not be otherwise heard. Serrant, (2020) proposed that valuing personal experiences as characterised by the (SF) aligns itself with the philosophy of intersectionality.

It is envisaged that merging the frameworks would ensure that these individuals are at the forefront not merely as participants, but optimally integrate them in the research (Carastathis, 2014). My aim here is to avoid any identity fragmentation among participants Carastathis, (2018), and offer a mechanism which address diverse challenges by dealing with the complexities of these individuals' lived experiences. A combined approach offers the ability to focus on the unique experiences and world views of individuals which can be utilised to challenge established beliefs and validate the call for change. utilising a cohesive framework facilitates engagement of marginalised discourses such as intersectionality and provide the opportunities to uncover and expose the intersectional nature of issues (Serrant, 2020).

1.10. Intersectionality

The theory of intersectionality, originated in critical race theory (CRT), and is aligned with Crenshaw (1989, 1991), work which focussed on an analysis of the experiences of Black women. Williams-Crenshaw, (1991) seminal critique argued that sexism and racism was an inadequate explanation for the composite inequity in legal judgements meted to women. Furthermore, she proposed that any examination of disadvantage pertaining to only one of these mechanisms, is a 'single axis analysis' which 'distorts' the experiences of individuals impacted by more than one classification of discrimination (Crenshaw, 1989 p.140). Utilising the lens of intersectionality, can further facilitate visibility of mechanisms which preserve power hierarchies and shape society while simultaneously providing a medium to theorise individuals' experiences. Intersectionality can be regarded as a analytic framework which challenges the thought that numerous social delineations of intensity exist (or can be considered) as separate entities (Serrant, 2020). Furthermore, intersectionality has been used to

explain how individuals' experience numerous sources of discrimination and oppression (Bhopal, 2019; Sang, 2018; Stewart *et al.*, 2020). In other contexts, intersectionality has been adapted and utilised to critique and explain how multiple sources of discrimination and oppression can combine to have an adverse impact on individuals (Collins, 2000; McCall, 2008; Yuval-Davis, 2006). In a broader context, intersectionality has been utilised in theoretical and empirical methods to illuminate the interface of different categories of difference (Davis, 2008; Hancock, 2007; Warner, 2008; O'Neal and Beckman, 2017; Salem, 2018; Stewart, 2019). The concept has concentrated focus on characteristics and methods of subordination made imperceptible by hegemonic structures such as institutional policies and practices restricting equal access to opportunities of progression and has assisted in the development of sophisticated and nuanced appreciations of social structures (Asare, 2022; Harris, 2018). In this review, intersectionality is taken to mean: 'the way in which any particular individual stands at the crossroads of multiple groups' (Minow, 1997, p. 38 as cited by Sang, 2018).

A substantial amount of research on gender and intersectionality has focussed on the disadvantages of women (Agustín and Siim, 2014; Bailey and Graves, 2016; Dickens *et al.*, 2019; Parker, 2015) among others. The experiences of men have not gained similar consideration and there is an analogous shortage of research focussing primarily on experiences of Black men at the intersection of race, gender, and class. Ostensibly, it may be that men's gender is recognised as a privileged status (Curry, 2018). Worthy of note is Black men's gender is often made invisible or subsumed under race (Schwing *et al.*, 2013).

Although other minoritised male academics who are of non-African Caribbean origin may share some common experiences and identities, it is important to note that group unity does not automatically mean group uniformity. There is a common postulation that all BAME groups are bonded together and often treated as a homogenous entity irrespective of differences in culture, history and ethnic origin (Alexander, 2018; UCU, 2016; HESA, 2021; UCU, 2019). Therefore, variances that exist between BACMs and other BAME communities can be disregarded, as there is an assumption that as non-Whites, they all share common experiences. However, the experiences of BACMs in academia indicate that fundamental variances exist between these communities in

terms of culture, notions of status, ethnicity, and gender as well as migration patterns to Britain, have all intersected to forge separate identities, (McGregor-Smith, 2017; The Equality and Human Rights commission, 2019). Given that intersectionality is rooted in feminist theory, it is perhaps not surprising that there is a paucity of research which uses intersectionality to understand the experiences of Black men in the workplace. Intersectionality is important in the struggle for visibility and social justice as it highlights the notion that Black, Asian and Minority Ethnic (BAME) men have relatively unique experiences that contrast from those of men in general and from women of BAME origin; (Wong *et al.*, 2017). Likewise, the inequalities of Black women have gained some degree of redressing of the balance. Initiatives such as Athena Swan (AS) and Gender Action, and significant amounts of research has been done looking at the experiences BAME women teachers, (Hargreaves, 2011; Runnymede Trust with NASUWT, 2017). Conversely, intersectionality remains problematic for British African Caribbean males (BACMs) in academia. In the USA a number of studies (Blogs, 2021; Oluwayomi, 2020; Bell, 2010; Pittman, 2012; Smith, 2012; Young, 2011), exist focussing on African American males in academia, this is not the same in UK where studies on Black males and intersectionality are rare (Gosine, 2007; Rhamie and Hallam, 2002).

1.11. Criticisms of intersectionality

Intersectionality has several advocates (Erel et al 2010; Gopaldas *et al.*, 2013; Harris and Patton, 2019; Salem, 2018), however it is not without criticisms, and some has even debated its efficacy and its classification as a theory or concept, (Foley, 2019; Lewis, 2013). Foley in a Marxist critique argued that intersectionality does not offer a sufficient illustrative framework for addressing the underlying causes of inequality in society within capitalist systems. Likewise, Patil, (2013) analysis' suggest that the emphasis on Black women in the USA has domesticated the theory as it perpetuates, existing racism, Eurocentrism and privilege. Her argument suggests that although the theory has eclipsed patriarchy, its incomplete as did not address gender oppression. Likewise, Oluwayomi, (2020) suggest that intersectionality facilitates a stereo- typical narrative within gender studies which results in the essentialist portrayal or caricature of the Black male as something that he is not, as well as a presumptive ascription of male privilege to Black males. Congruently Carastathis, (2018) cautioned that the predominant approaches of theorising association between axis' of oppression,

inadvertently creates the very modes it strives to defeat. In her critique of intersectionality she cautioned that researchers should not be reflecting on the past, as the divisive categories could not sufficiently account for the lived experiences of women, and suggested that intertwining systems rely on each other (Carastathis, 2018).

Taking into consideration these perceived limitations, Nichols and Stahl, (2019) systematic review of intersectionality in academia concluded that much more needs to be done to address the intersecting systems of inequality. The following section presents an outline of the SF and its utility in combination with intersectionality.

1.12. The Silences Framework (TSF)

The Silences Framework originated from the work of British academic Laura Serrant-Green (2011) following her study exploring the decisions and 'Silences' of sexual health among African Caribbean males in Britain. The core principles of The Silences Framework is to acknowledge, take and expose some of the intrinsic rigidities in studying issues among marginalised populations (Serrant, 2020). Although relatively new, this four stage framework centres on an anti-essentialist stance, lends itself as a natural ally to intersectionality and has proven its efficacy in several empirical studies on sensitive issues of individuals lived encounters which have been formerly silenced (Eshareturi *et al.*, 2015; Janes *et al.*, 2018; Labinjo, 2022; Nyashanu and Serrant, 2016; Rossetto *et al.*, 2017; Serrant-Green, 2011). The framework places emphasis on divergent perspectives and individual experiences. In a qualitative research among offenders, Eshareturi *et al.*, (2015) adopted the SF to explore levels of support aimed at improving the lives of ex-offenders and reported that the framework was an effective mechanism uncovering concealed perspectives in relation to health interventions among this group. Rossetto *et al.*, (2017) in their qualitative study in Brazil investigating Tuberculosis/HIV/AIDS co-infection and found that the SF was effective in exploring issues related to the illnesses which historically have been stigmatised. Janes *et al.* (2018), review of the usefulness of the framework, reported it affords a useful mechanism for researching underrepresented groups and topics as it places the participants as the focal point of the research. Labinjo, (2022) qualitative study explored the mental health of internal migrants in Nigeria and found that the challenges

of finding suitable accommodation as well as cultural and language issues resulted in significant stress, which ultimately led to poor mental health.

French, (2011) and Eshareturi *et al.*, (2015) underscored the value and utility of the SF in researching marginalised groups and they envisaged that their use of the framework will spur greater use in researching other marginalised groups.

The four-stage process can be seen in table 4.

Table 4: The stages of the Silences Framework

Stage 1: 'Working in Silences' which involves the identification of the silences presented by the research subjects and the context in which the research takes place.
Stage 2: 'Hearing Silences' includes taking cognizance of the 'Silences' inherent in the researcher, subject matter as well as the participants.
Stage 3: Referred to as 'Voicing Silences' comprises of the collecting and analysis of data utilising methodological approaches which situate power with respondents.
Stage 4: 'Working with Silences', focussed on the aspects of the study usually associated with the discussion element of the research process.

Other research among Black academics focussed on silencing, promotion and lack of participation. Arnold *et al.*, (2016) utilised psychological approaches to elicit participant narratives and found that "congeniality and likability" were deciding factors on the progress of these individuals. Bristol, (2020) using qualitative methods based on Kanter's Theory of Numbers comparing the perceptions of Black male teachers experiences in Predominantly White Institutions, (PWIs) found that Black men who were the only Black male teachers in their universities were more likely to describe feeling socially isolated. These studies illuminated some critical issues in the discourses of marginalised Black men, but collectively, they have failed to address the underlying issues affecting these groups and what can reverse the feelings of social isolation.

The combination of both Intersectionality and The Silences Framework aims to provide a much more holistic approach in interrogating the lived experiences of BACMs by focussing on diverse perspectives and experiences to obtain greater understanding of the dissimilarity in experience.

The next section addresses the issues in relation to historical context of BACMs and the challenges that they have encountered.

1.13. Historical context and (In)visibility of BACMs in Britain

The unique and multifaceted experiences of and challenges for BACMS, are historical and are linked to their intersecting marginalised identities (Peach, 1986). Following World War II, the British Nationality Act 1948 bestowed British Citizenship on individuals arriving in the UK between 1948 and 1971 from commonwealth countries including the right of entry and settlement into Britain, known as the *Windrush generation* (Sutherland, 2006). The name *Windrush Generation* refers to the ship *MV Empire Windrush*, which brought migrants from the Caribbean to complement post-war labour shortages (Peach, 1986).

Many were enticed by the prospects of improved life chances, but irrespective of their services during the war as well as their contribution to rebuilding Britain following the end of the conflict, ex-servicemen were characterised as semi-skilled and un-skilled and relegated to a subordinate social positioning in British society (Sutherland, 2006). Post invitation and welcome to Britain during the war, they were repeatedly asked by Whites 'when are you returning home?' and endured prejudice, intolerance, and racism. Hospitality was only temporally exhibited by most Whites for the duration of the war (Collins, 2001). The dissonance between Black and White perceptions were evident in White stereotypes of African Caribbean men which were utilised to justify denial of employment, refusal of dates, as well as justification for act of physical aggression towards them (Collins, 2001). Consequently, many BACMs were alienated from the country to which they regarded as their mother nation and the work ethic of West Indian men were markedly different from White perceptions as it required "hard work" to pay their travel to Britain and their aim was to work hard for respectable wages in Britain. These African Caribbeans were referred to as "hustlers" Hall, and Pryce, (1986) and were eager to achieve autonomy and self-respect through spurning the "shit work" on offer in Britain (Collins, 2001). Today, many BACMs continue to be treated with disdain and microaggressions, BBC News, (2020); Griffiths and Yeo, (2021) spearheaded not only by hostility in the workplace, but also frustration of Byzantine rules of a "hostile environment policy" which aims not only to restrict their progress in the workplace, but also to discount their right to exist as British citizens (House of Commons Library, 2016; Hill, 2017; Slaven, 2022). Negotiating staff and student perceptions as a Black male academic is problematic because judgements with regards to one's professional capabilities are constructed with the use of micro-

aggressions as tools of Whiteness to accentuate deficiencies to highlight lack of ability (Arday, 2018). Historically, a constructed *meta narrative* Brown, (2018), surrounding the Black male in western society has become normalised in social discourse and categorised with a White male racial logic about African men which locates them outside the parameters of “human” and “citizen”(Brown and Thomas, 2020).

Franklin *et al.*, (2012) qualitative research on the experiences of racism and invisibility suggests that the cumulative experiences of challenging race-related stress, emotional abuse, and psychological trauma of racism can result in the development of the invisibility syndrome. That is, the occurrence of adverse psychological conditions when an individual perceives that his or her talents and identity are not valued (Aymer, 2016). This is due to the dominance of pre- conceived attitudes and stereotypes (Williams and Williams-Morris, 2000). Such microaggressions if not addressed may result in debilitating symptoms among persons of colour. Dowden *et al.*, (2014) phenomenological study sought to ascertain how African American males cope with invisibility experiences, found that African American males experience numerous types of invisibility, including being ignored or side-lined on a daily basis. Their participants utilised a strong sense of self and ability to affirm who they are as Black individuals existing in an environment where they often feel invisible. The research findings suggest that participants coped with feelings of invisibility by developing a relationship with something or someone superior to themselves (religious or spiritual connection) including African-American history and culture, being resilient, developing strong community relations with likeminded individuals within their culture (Evans and Moore, 2015). While these experiences are largely centred on the African American male, Franklin *et al.*, (2012) cautioned that invisibility is a global phenomenon for individuals of African descent, particularly in places where remnants of European colonization prevails or continue to have influence over people of African heritage. It may undoubtedly be challenging for BACMs as a small group in British society to achieve validation from a larger White society including their White counterparts in workplaces or in their own communities. In seeking validation from the perceived oppressor, ethnic minorities need to be mindful as this endorsement and legitimising could be disaffirming and dehumanizing as subordinated view of persons of colour remains problematic (Arday, 2018).

Invisibility is not static property and dynamically develops according to how it is perceived by an individual or group (Neel and Lassetter, 2019). The small numbers of BACMs in academia contribute to the relative invisibility and inadvertent 'silencing' of these individuals. To change perceptions of BACMs within academia, gain recognition and reduce invisibility in traditional White Spaces they occupy, using approaches that highlight or create group interdependence may be a way forward. However, fostering an environment in which the rights of minority groups are protected requires a fundamental structural change which must go beyond mere perceptions of equality (Shnabel *et al.*, 2016). In this section, I gave a historical context of the experiences of BACMs in England and outlined some contemporary challenges that continue to characterise their daily experiences. The next section illuminates the issue of invisibility and how it manifests among Black males.

1.14. Manifestations of (in)visibility

"I am invisible; understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in circus sideshows, it is as though I have been surrounded by mirrors of hard, distorting glass. When they approach me, they see only my surroundings, themselves or figments of their imagination, indeed, everything and anything except me."(Ellison, 1952).

Ellison's classic novel explores both philosophical and psychological domains of the main character and sought to utilise ambiguous challenges to represent the moral, mental, and emotional exasperation that results from the pursuit for identity in a majority White society that renders the black male invisible.

Consistent with the experiences of this fictional character Franklin *et al.*, (2012 p, 12) regards invisibility as "an internal struggle with feelings that one's talents, abilities, personality, and worth are not appreciated or even recognised as result of racism and prejudice".

After more than 70 yrs. of mass migration of Black people to Britain, the perception of invisibility of Black and minority ethnic academics within their workplaces continues to exercise the minds of several researchers (Bhopal *et al.*, 2015; Mirza, Gopal, and Rollock, 2019; Sian, 2017, 2019; Winter, 2012). In Britain, while the Black male is highly visible in negative stereotypical spheres such as knife crime, the penal system and the mental health system, his invisibility is maintained in academia (HESA, 2018; Lammy, 2017; Monrose, 2020). For example, Lammy, (2017) report highlighted that

BAME people are increasing their achievements as well as increasing representation in high-profile institutions including in parliament, this is not reflected in their visibility in the justice system or in senior roles in the workplace. In fact, irrespective of comprising just 14% of the population, BAME men and women make up 25% of prisoners, while over 40% of young people in custody are from BAME backgrounds. In the UK, BAME professors account for 3% UCU, (2019) and in his reference to this invisibility and lack of presence, the Vice Chancellor of one leading UK university commented that BAME academics are “chronically absent” (Canagarajah, 2020). Several authors have underscored the absence of Black men in academia, and how invisibility manifest in the workplace (Allen, 2018; Banks, 2018; Parker *et al.*, 2016).

Power disparities are sustained in organisations by both hidden and profound facets of (in)visibility (Simpson, 2014). This may present as an aspect of (in)visibility, including mistreatment and discrimination related to an individual’s token status in an organization or much more entrenched (in)visibility, by maintaining the status quo through discourse and silence about the justifications for power disparities. In congruence, Foucault in his work, *Discipline and Punishment* referred on to visibility and the exercise of modern power based on surveillance, suggests that:

“The panoptic mechanism arranges spatial unities that make it possible to see constantly and to recognise immediately. In short, it reverses the principle of the dungeon...—to enclose, to deprive of light and to hide—it preserves the first and eliminates the other two. Full lighting and the eye of a supervisor capture better than darkness...Visibility is a trap”(Foucault, 1977p.211).

Ellison, (1952) and (Du Bois, 1968), identified invisibility is not just simply being overlooked, it’s also paradoxically the repercussions of conspicuousness.

Invisibility emerges from the perception that another person neither helps nor hinders one’s ability to achieve chronically or acutely active goals (Neel and Lassetter, 2019). They cited examples such as not being seen as a viable friend, romantic partner, or teammate; or being passively excluded from social situations. Invisibility manifests in different forms and facets of prejudice and stigmatization, and because it can have negative consequences for individuals regarded as invisible, it is imperative to have an understanding what it is, and why and when it ensues. In reference to his own experience of racial micro aggression, Arday, (2018) suggest that the problem experienced by academics resembles invisibility and hyper-surveillance by both staff and students, with mistakes being overstated and exploited; and commendation being

regarded as fortuitous and incidental. Buchanan and Settles, (2019) using semi-structured one-on-one interviews among Black academics, found that Black men felt like they are living in two worlds, i.e., they were forgotten, dismissed, and literally unseen or unheard by White faculty, while at the same time being spotlighted as a faculty of colour in a primarily White space.

Hayes, (2017) quantitative study of the relationship between race invisibility with discrimination, social recognition, and group affiliation, reported that affiliation to a particular group is a mediator for the influences of perceived discrimination and poor social recognition on the sentiment of invisibility. Visible minority status may increase alienation and can lead to social isolation. In contrast, Anderson, (2015) suggests that in America, the Black middleclass can be rendered almost invisible due to the iconic ghetto where law enforcement, taxi drivers, businesses, and members of the public often treat Blackness in a person as a “master status” that displaces their characteristics as ordinary law-abiding individual. Regrettably, in the UK, the same cannot be said for BACMs and the intersections of race gender and ethnicity remains a mediating factor in the lives of many.

BACMs are numerically underrepresented in academia HESA, (2018), yet highly distinctive in predominantly White institutions (PWI). It is imperative that they have an awareness of the hegemonic and normative status of the context in which they exist and how they can eradicate restrictions between themselves and the dominant group to foster a climate that appreciates and validates all individuals. This section accentuated the prevailing context of BACM invisibility and identified some of the critical issues that may impinge on their negotiation of Spaces in academia. The next section presents a nuanced view of the experience of ethnic minorities including BACMs in society in relation to being silenced in academia.

1.15. Silences and silencing in academia (Black Men)

‘When we speak, we are afraid our words will not be heard nor welcomed. But when we are silent, we are still afraid. So, it is better to speak, remembering we were never meant to survive’ (Lorde, 1978 p.31-32).

This extract from Lorde’s poem epitomises the state of many Black men in academia. Despite efforts to eradicate racism from the daily experiences for many ethnic minorities in Britain, racism continues to define sociality in British society (Kinouani,

2020; Lentin, 2008). In academia, several studies report the effects of racism and its role into silencing ethnic minorities in the workplace (Bhopal and Jackson, 2013; Sian, 2017; Stockfelt, 2018a). In these studies, silence has been generally condemned, because it symbolises passivity and powerlessness in Spaces that are predominantly White and male. Individuals whose voices are unheard are unable to make their experiences known and have no control and influence over their working life, career, and progression in academia. Silence and silencing present in a variety of ways within the academy. One such form is through passivity in which individuals choose to detach themselves from matters involving race or minorities as well as act in an apprehensive way (Trepagnier, 2016). ‘Silencing’ is an idiosyncratic experience that individuals undergo and can occur in several ways including, either self-silencing or being silenced. Self-silencing occurs when an individual may avoid rejection by constraining behaviours that can endanger their acceptance (London *et al.*, 2011). In contrast, silence can premise on intimidation by another individual or exclusion (Aiston and Fo, 2020; Marković, 2020).

Mazzei, (2011p. 661) suggest that “racially inhabited silence” is commonplace in White-dominated settings where the silencing of Whites ensues because of individuals who identify as White, feeling challenged to discuss thoughts and feelings in relation to issues of diversity. In contrast, White individuals may engage a system of “Whitesplaining” when issues of race arise and as such drown out the voices of ethnic minority individuals. This approach involves attempting to explain and or justify issues of race and injustice to others in a manner that becomes condescending (Cabrera *et al.*, 2017).

In this section, I referred to ‘silence’ both as an intentional use as well as a resistance or strategy for one group’s success. Whether individuals chose to be silent, or silence is imposed, silence deprives individuals of the opportunity to assume equal parity in academia and can inadvertently perpetuate the same systems of repression that has systematically constrained the progression and ethnic minorities in academia.

The next section extends the conversation by examining the experiences of BAME including BACMs to consider research regarding the negotiation of spaces in academia.

1.16. Space, Race, Gender, and intersectionality on Black males

“Space is the medium in which things maintain or, as the case may be, change their location; time is the medium in which they must conserve their identity lest they disappear qua “things” and be reduced to momentary apparitions” (Glaserfeld, 1984 p, 1).

To emphasise the importance of social Space, Glaserfeld used the following examples to illustrate the significance of Space. By saying “things are” or “are there”, individuals convince themselves that they exist and what “exists”, we intend, must do so, irrespective of our perceiving or experiencing it in any way.

1.17. Negotiating spaces in academia

Negotiating barriers in academia for BAME staff can be challenging and when advancement is achieved into traditionally high positions considered as “White Space”, Puwar, (2004) reports that these individuals have been regarded as “Space invaders” and “out of place”. In contrast, adopting a Marxist materialist critique of the alienating conditions of daily life, Lefebvre, (1991, p. 86-87) “Space is politically contested and consist of more than just a vacuum to be filled but dictates who we are as humans and plays a critical role as an architect of social relations”. In congruence, social geographer, Harvey, (1989); De Certeau, (1984) & Soja, (1989) emphasised that power relations delineate social spaces and the production of Space is related to the utilisation of economic power and highlighted that “the rational rules which define the “time” and “place” for everything ... are undoubtedly utilised for the achievement and replication of specific distributions of social power” (Morgan, 2000). These Marxist geographers argue that the production of space is critical to social dynamics. (Harvey, 2001) asserts that the preconditions for enduring capitalist society, includes the fundamental modifications in spatial relationships and distinguishing spatial structures. On the differences between Space and place, DeCerteau reasoned that "Space encompasses intersections of mobile elements" (p. 117) and suggested that while schools are conceived as places for education, what occurs in these environments or campus can vary and at times, it is exactly what happens. In essence, "Space is a practiced place".

Soja, (1989 p.79-80), proposed that "the organization, and meaning of Space is a product of social translations, transformations, and experience" and utilised the

concept "spatiality" to describe the continuous evolution of nature of Space. Similar to DeCerteau's classification of Space which characterised it from a stable notion of place, Soja's description of spatiality separates conceptions of "naturalness" from material conditions of place and suggests that spatiality is a dynamic that affects our daily lives. In fact, Soja envisaged "an essential relation between spatiality and being" (p. 119). That is, the role of educational institutions is not primarily a purpose of "education," but rather, the relationships between the stakeholders, and the material constituents of the place combine together "school" as a Space and "student" as a "specific way of being in a specific moment" (Soja, 1989 p.119). Morgan, (2000) proposed that the organisation of Spaces is ordered in ways to maintain a constituent of 'others' 'in their place' and can be seen as texts that indicate to certain sections of society that they are 'out of place'. Foucauldian conceptions suggest that we are all embodied in Space and would require participation in decision making processes, working in partnership as well as negotiating power relations to reinforce spatial claims (Foucault, 1976). If BACMs are to negotiate Spaces in academia within the prevailing predominantly White middleclass institutions, their limited numbers and lack of social capital will ultimately determine whether they can achieve visibility and career progression.

To address these concerns, Alexander and Arday, (2015) proposed that emphasis should be on creating Spaces for BAME individuals through compulsory quotas, for career development as well as training and mentorship. Such an approach including positive discrimination may contravene the Equality Act (2010), and rather than promote the cause of BACMs, may result in a backlash from those seeking to preserve what they regard as White Space (Davidson, 2016). The Equality Act (2010) legally protects people from discrimination in the workplace and in wider society and should be not seen as the point of departure when considering racial equality of employment. In highlighting the predicament of BAMEs in academia, Gillborn,(2015); Rollock, (2019) & Shilliam, (2013), emphasised that the awareness of intersections of race and gender are critical to the experiences of BAME in the workplaces generally.

The literature presented in this section brought to the fore several perspectives in relation to the conceptualisation of Space and highlighted some pragmatic approaches that potentially can play a role in the trajectory of BACM career progression. The next

section aims to highlight challenges encountered by Black men in predominantly White spaces.

1.18. Black men in White Spaces

The entry of Black and minority students in academia has changed the student demographics in many English universities particularly in metropolitan areas. However, transformation in academia has lagged, with White academics maintaining their hegemonic dominance (HESA, 2018). The UK university Space continues to be viewed as an arena where the Eurocentric order of knowledge is dominant and if one does not conform, they risk being alienated, silenced and their voices may be viewed as invalid and reticent (Motlounge and Durrheim, 2015). The feeling of marginalisation, discrimination and disempowerment faced by female academics are well documented (Mirza, 2015; Rollock, 2019; Stockfelt, 2018a; Wright *et al.*, 2007).

For the Black male, the academic Space could be quite a challenge as assertive occupation could be met with resentment or guarded approaches may be seen as signs of diffidence (Arday, 2018b). It is important that Black individuals occupying historically White Spaces learn how to navigate within White society as this move could trigger visceral responses from White individuals and can provoke behaviours that may cause them to react in ways to re-establish the normative social order (Anderson, 2015). In the UK, despite the existence of legislation e.g. the Race Relations Act (2000); The Equality and Human Rights Commission, (2019) highlighted that universities' were complacent in tackling racism. The report has been criticised by leading BAME academics for its alleged evasive and inadequate way in which it failed to address issues related to the experiences of academics of colour (The Guardian, 2019). More recently, Universities UK (2020) in its report on approaches to tackling racial harassment in academia suggested that Vice Chancellors due to their inaction serve to perpetuate racism in HEI. The absence of ethnic minorities in senior positions of Spaces in academia is evidenced by (HESA, 2020) report which indicates that only 140 academic staff at professorial level were identified as black, equating to 0.7% out of a total of more than 21,000 professors. Nearly 18,000 or 85% identified as White, 1,360 as Asian, and more than 2,000 as unidentified or from other ethnic backgrounds. Although many other ethnic minorities may encounter similar challenges, they are not a homogenous group, and it is imperative that differences be considered when

developing schemes or policies to address the distinctiveness as there are different types of Blackness in terms of people and BACMs is one such group.

The experience of unwelcoming ideologies in White Spaces for the BACMs is not dissimilar to African Caribbean counterparts in the United States of America. Turner, and Grauirholz, (2017) in their qualitative study among Black students in the USA used interviews with 10 participants and reported that the limited number of Black male professionals in education, impacted on their treatment and questioned the institutions' commitment to diversity. Louis *et al.*, (2017) in their exploration of the perceptions of five African-Caribbean faculty members in three different states and regions about their experiences with White faculty in the USA, utilised open ended questions and thematic analysis and reported that although African Caribbeans has influenced the educational landscape, their limited numbers in academic Space are rendered indiscernible as the unique experiences of various ethnicities and nationalities are often negated as the academy has largely ignored heterogeneity within minority populations. Anderson, (2015) suggested that the American academy has historically been a White Space perpetuated by foundations of Eurocentric systems and colonial epitomes which were centred on creating predominantly White Spaces. White Spaces are maintained and reproduced by institutional racism and insidious operation of anti-Black practices as well as systemic mechanisms of institutionalised White logic and ideologies that dictate normative racialised practices (Moore, 2020).

1.19. Agentic action of Black males in academia

The concept of agency signifies 'individuals' capacity to exert control over one's life and pursue goals. Several studies have recorded agency among individuals residing in areas of conflict, poverty or marginalization (Gigengack, 2014; Veronese *et al.*, 2019 Klocker, 2007).

Human agency can be shaped by several factors including history, culture and the prevailing environment (Cavazzoni *et al.*, 2021). While Puwar (2004) spoke of minoritised individuals being regarded as *Space invaders*, other research suggests that these individuals were also able to make strategic decisions and act in some instances to alleviate their predicament. Minoritised individuals have not been neutral umpires and have also taken steps to advance their participation and progress

(Murray and Ali, 2017). Challenging the belief that minoritised individuals are passive victims of structural restrictions, studies have found that they are reflexive, knowledgeable agents, capable of creating Space for themselves (Atewologun and Singh, 2010; Essers, 2009; Kachtan and Wasserman, 2015; Pio and Essers, 2014).

Other studies have examined how counter-hegemonic approaches can be adopted by Black males in predominantly White institutions (PWIs) (Allen, 2018; Cannon, 2014; Hope *et al.*, 2016; Jones and Reddick, 2017; Mcgee and Martin, 2011). These approaches include development of counter-Spaces to facilitate access to resources to redress their invalidation by the dominant culture, Cannon, (2014), and gain representation beyond the limitations of the institution. Likewise, surrounding oneself with advocates for change and forming alliances with likeminded community organisations, Jones and Reddick, (2017). Drawing on the tenets of CRT, Samatar *et al.*, (2021) study among marginalised female students revealed that Whiteness impacts on participants' negotiation of university Spaces and the extent of the 'White gaze' dictates their decision to occupy counter-Spaces.

The revival of the focus on race in conjunction with mass migration across European countries has been accompanied by a backlash against the cultivation of greater equality between ethnic groups in multicultural societies (Pickering, 2020). Therefore, countering hegemonic White Spaces in academia if not appropriately managed may result in resentment and the so-called *White backlash*, that is, a pushback by the dominant White group aimed at preserving their privilege.

As BACMs are relatively small in numbers, it is envisaged that they would need to build alliances and establish *White allyship* to overcome pockets of *White fragility* that may exist within academia in the UK. Formation of alliances may be a good starting point; however, much more concerted efforts to dismantle structural barriers may require greater concessions and fundamental changes by the dominant White race in British academia.

This section discusses how Black men fare in predominantly White Spaces in academia as well as strategies and mechanisms that have been used to facilitate career progression taking into consideration the environmental context in which they

work. The next section focuses on gendered racism and intersectionality as experienced by Black men.

1.20. Black men: Gendered racism and intersectionality

While a significant amount of research on gender and intersectionality has focussed on the disadvantages of women (Agustín and Siim, 2014; Bailey and Graves, 2016; Parker, 2015). Bowleg et al., (2013) in a mixed methods HIV prevention study, focussed on how Black heterosexual men utilised intersectionality as the theoretical framework to describe the experience and the multiple intersections of race, gender, and socioeconomic status; and how these descriptions reflected interlocking systems of social inequality for Black men at a socio-structural level.

Their participants' narratives reflected macro socio-structural inequality racial discrimination and microaggressions, unemployment, incarceration, and police surveillance and harassment. Bowleg et al., reported Black men's experience intersectionality of race and gender, were based on a multiplicity of intersecting factors. Collins, (2000) proposed that intersectionality challenges the notion of independent, unidimensional, and additive social identities. Instead, intersectionality asserts that social identities are multiple, interdependent, and mutually constitutive. Bowleg et al., (2013) postulates that Black men, from an intersectionality perspective, are not the sum of their race and gender. Rather, Black men's race and gender constitute each other such that a single identity (e.g., race) insufficiently explains unequal or disparate outcomes unless it is intersected with other identities. Their study found that while men's gender is often linked with social privilege, these so-called penalties and privileges varies when intersected with established historical identities such as socio-economic status, education, and class etc.

Mutua, (2013) proposed as a result of Black men being perceived as a greater threat to White supremacy than White women, they are singled out for harsher treatment. They suggest that Black men are afforded similar patriarchal privileges and prerogatives as White men, but while they were privileged by gender they were subordinated by race. Furthermore, (Mutua, 2013) identified that while intersectionality seemed to capture some of the differences between women and men in the Black community, in relation to areas such as wage variances, it did not capture the harsher treatment Black men faced, in issues such as racial profiling higher rates of

incarceration, death by homicide and certain diseases, suicide rates, and high unemployment as compared to Black women. She concluded that Black men were experiencing gendered racism which indicates that they stood at the intersection of race and gender. Mutua further reported that although both Black men and women were Black and subject to racial profiling, Black men suffered a higher incidence of profiling and were particularly targeted not just because they were Black but also because they were men.

The concept of intersectionality is important to the struggle for visibility and social justice as it highlights the notion that Black, Asian and Minority Ethnic (BAME) men have relatively unique experiences that contrast from those of men in general and from women of BAME origin; therefore, acknowledgement of Black men's experience warrants separate consideration (Wong *et al.*, 2017). Black women have gained some degree of redressing the inequity balance through initiatives such as Athena Swan (AS) (Equality Challenge Unit, 2019) and Gender Action, together with research examining the experiences BAME women teachers, Hargreaves, (2011); Runnymede Trust and NASUWT, (2017), intersectionality remains problematic for BACMs in academia. Unlike in the USA where there are number of studies focussing on African American males in academia, Bell, (2010), Pittman, (2012), Smith, (2012) & Young, (2011), this is not the same in England and studies on Black men and intersectionality are sparse (Wright and Callender, 2012).

1.21. Intersectionality among Black men

In this section, I discuss the lacuna of the need for an 'equalised' academy and argues that intersectional identities play a key role in the positioning of BACM academics in academia. An intersectional approach can facilitate an understanding of discourses surrounding inequality by exploring how diverse factors operate to exclude individuals from certain Spaces (MacKinnon, 2013).

Intersectionality framework theorises that social identities are not independent and additive, but multiple and mutually constitutive (Collins, 2015; Mitchell, 2014). Therefore, Collins suggests that the experiences of Black men occur at the intersection of "penalty and privilege" and as such Black men are ideally suited for

intersectionality's examination of the contexts in which their privileged identities as men interlock with their penalised status as Black persons.

To emphasise the focus on Black men from an intersectional perspective, Bowleg *et al.*, (2016) investigated the empirical gaps that exist relating to the psychosocial costs and benefits of Black men's experiences at the intersection of race and gender. Utilising the Black Men's Experiences Scale (BMES) with focus groups among 578 predominantly low-income Black men of working age to measure Overt Discrimination, Microaggressions, and Positives, found that after 50 years following the Civil rights march, the lives of many Black men mirror much of the civil rights progress that Dr Martin Luther King envisaged; the most notable the election of Barack Obama, a Black African American male, as a President of the United States. This study suggests that notwithstanding this noteworthy milestone, racial discrimination continues as an oppressive reality for many Black men in the US. In response to the question 'what it's like to be a Black man', participants reported that "it's not easy" and gave other narratives of discrimination, in the workplace, recollections of microaggressions experienced. In contrast, they also provided positive descriptions about being a Black man despite challenges e.g., "feeling blessed" (Bowleg *et al.*, 2016 p.7). Overall, findings indicated that Black men are resilient irrespective of their experiences of overt discrimination and microaggressions.

Arbouin, (2009); Dumangane, (2016); Henry, (2015) explored the experiences and achievements of individuals of African Caribbean heritage in education in the UK and provided an insight into how working practices and trends in academia are experienced by British African Caribbean males.

Dumangane, (2016) focussed on the educational experiences of fifteen BACM's within Bourdieu's (1977) theoretical framework concepts of habitus, capital and 'the field' and cultural reproduction, as well as Critical Race Theory (CRT). He reported, that as a marginalised group, BACMs (in educational research) have been misrepresented and stigmatised in an exploitative manner. BACMs experience higher unemployment, lower wages as well as face considerable unemployment penalties when compared with other ethnic minorities and asserted that these experiences were compatible with intersectionality and interconnectedness of race, gender, and class.

The experiences of second generation BACMs are not dissimilar to those of early arrivals of African Caribbean men to Britain who were stigmatised as lazy and irresponsible and faced discrimination and ostracism by the host population (Collins, 2001). Meanwhile, Dumangane reported that rather than focusing on issues of race, class and social justice for African Caribbean males, the UK government has focussed on meritocracy and hard work as a benchmark for individual success and by these actions has consigned issues of class and racism manifestations, as institutionalised and legitimate aspects of society (Dumangane, 2016). Based on the theory of intersectionality, Collins, (2015) asserts that race, class and gender, operates not as unitary or mutually exclusive entities, but rather as a reciprocally constructing phenomena. Therefore, any analysis of the experiences of BACMs must take into consideration the intersectional uniqueness paradigm, Wong *et al.*, (2017), which focusses on how the intersection of social identities creates unique, non-additive experiences. Exclusive experiences of individuals are therefore premised on the proposition that social identities are inherently intertwined and cannot be separated (Cole and Zucker, 2007). Similarly, Henry, (2015a) in her identification of the factors that support British African Caribbean heritage children in achieving academically, utilised a combined lens of intersectionality and Critical Race Theory (CRT), highlighted that one form of oppression was shaped by and shapes other forms of oppression in the lives of the respondents in her study. She emphasised that the issue of social capital and community relations were often overlooked without consideration of the socio-economic and structural issues that contribute to the academic achievement/ underachievement of individuals of African Caribbean heritage. Similarly Arbouin, (2009) qualitative study adopting a narrative approach, explored the educational and career experiences of second generation African Caribbeans, and found that the intersection of race, class and gender continue to impact negatively on the educational and career prospects of British African Caribbean men and women. Using a combined framework including Bourdieu reproduction theory, CRT, Black feminist theory and the theory of intersectionality, she recommended that there is a need for a more inclusive structure in education regarding staffing, curriculum content that would engender change in attitudes and result in a challenge to the surreptitious nature of the oppressions that are faced by this group (Arbouin, 2009). Callender, (2018) using combined frameworks of CRT and intersectionality among a group of

male primary school teachers, explored racialised experiences and perceptions of Black male primary school teachers and found that the agentic action of Black male teachers is helpful in rebuilding of their professional roles and assist in the negotiation of their identities in workplaces. Callender draws parallels with the experience of Black male teachers in the US., Brockenbrough, (2012) and indicates that although Black teachers are regarded as 'super heroes' and desirable in the profession as role models for Black boys, they are overwhelmingly situated at the bottom of the career trajectory. Although conferring of additional responsibility upon them can be seen as positive, it is also an example of *identity taxation*, Hirshfield and Joseph, (2012), which may impact negatively on their career progression. Using an intersectionality lens, this so-called '*Blaxploitation*' is not necessarily driven by the need to increase Black men's representation, but rather seeks to address societal inadequacies resulting in underachievement, disaffection, and disadvantaged young men. Employment of Black males as 'surrogate fathers', role models and positive masculinities or 'ethnic peers' to challenge the existing cultural stereotypes is basically a token gesture at a micro-level practice aiming to compensate for longstanding racial disparity (Wallace, 2020). Alternatively, as asserted by Brockenbrough, (2012), Black teachers may be challenged by Black boys 'you aren't my daddy' who may become resentful of the patriarchal role assumed by the Black male teacher. In some schools Black male teachers are utilised to fill the diversity gap (Callender, 2018) in the role of disciplinarians, pastoral care workers, role models, and mentors act as a guarantor of the schools' reputation as a responsive or non-racist institution. However, Wallace, (2020) cautioned that this can be detrimental to the status of the Black male as content experts or as intellectuals. These multiple identities and complexities place the Black male in quite an unenviable position where he can either challenge the entrenched White hegemonic system in hope of engendering change or remain silent and invisible. The value of intersectionality has, nonetheless, expanded beyond the specificity of Black women to incorporate the experiences of other marginalised groups, including minoritised men (Bowleg *et al.*, 2013).

This section highlighted the disadvantages, marginalisation and discrimination encountered by Black males not only in the England, but also in the USA. It accentuates the idea that while several approaches have been used to draw on their experiences, what becomes clear is that a holistic approach that is equipped with

mechanisms not simply to identify but also to chart new trajectories toward social justice of BACMs is required.

1.22. Chapter summary

In this literature review chapter I utilised a combined theoretical framework of intersectionality Crenshaw, (1989) and The Silences Framework (Serrant-Green, (2011) to explore the factors surrounding equal participation and career progression of British African Caribbean Males in academia as well as examined the interplay of intersectionality and career progression for BACMs in HEI Space negotiation. The review aimed to develop an understanding of reports on BACMs perception of their (in)visibility in academia and how they negotiated these Spaces in academia.

Although the presence of BACMs in the England dates back to the 1940s, the review demonstrated that with minor exceptions there is little research that focusses specifically on the participation and progression of this group in academia (Bristol, 2020a; Callender, 2018b; Dumangane, 2017). Existing literature on BACMs and BAME groups indicates that their experiences in the British workplace dating from the Windrush generation to the present day, have not been positive in many respects with many revelations of microaggressions, discrimination, hostility and blatant racism (Collins, 2001; HESA, 2018; McDowell and McDowell, 2008; Sutherland, 2006).

The deleterious effects of current practices in academia revealed by the experiences of BACMs, not only in the England, but also among their African Caribbean counterparts in the USA suggest that a tremendous amount of work needs to be done to facilitate achievement of equality for this group (Bowleg *et al.*, 2013; Sinanan, 2012). In addition, as the pace of change is slow, it could take decades before equality and advancement is achieved in academia for BACMs. Nevertheless, with international representations under the umbrella of the Black Lives Matter movement bringing these issues to the forefront, there is hope that change will come sooner.

The evidence generated by this review indicates that the issue of race, ethnicity and gender has dominated the career trajectories of these group(s) (Dumangane, 2016; Rashaun Jackson *et al.*, 2013; Woodson and Bristol, 2020). This review identified the inability of BACMs to negotiate Spaces in academia and demonstrates that academia remains a hostile environment for Black men. Likewise, the perception of silence and

invisibility of BACMs in academia is yet to be fully ascertained as the current literature does not categorically address these issues in any fundamental way. Additionally, the intersectional impact of race gender and ethnicity specifically related to BACMs as a unique entity working in academia in England has not been sufficiently explored to date by research studies.

My research aims can contribute to closing this gap in the literature and increase knowledge on this phenomenon.

In the next chapter I present the methodology and the methods that will be employed in the research study and provide justifications for the selected techniques. The next stage includes reflection on a tripartite focus, which recognises the existence and importance of the dynamic relationship between researcher/research subject/participants in a study. The research design and my epistemological and ontological assumptions and positioning will also be outlined.

Chapter 2: Hearing Silences (Methodology and Methods)

2.1 Introduction

This chapter outlines the methodological approaches employed by explaining the research methods that have been employed in this study and provides justification for the selected techniques. In chapter one, I presented the theoretical framework Intersectionality and The Silences Framework that underpin this research, examining and including some of the ways in which structural disadvantages intersected with the social identities of BACMs and how their voices have possibly been silenced. The qualitative design, the methodology and methods of this research including identifying the “Silences” (Unknown or seldom discussed) will be outlined. It commences with a trilateral focused discussion relating to my Identity and shows awareness of the significance of the unique connection between researcher and the research subject as well as the participants (Serrant, 2020). The Silences Framework adopts the supporting supposition of intersectionality as portrayed by McCall, (2005) in highlighting the complexities and logical inconsistencies of apprehension occurs inside the subjects as much as the outside setting.

The philosophical assumptions underpinning this research are outlined and this is followed by my ontological and epistemological positioning prior to the discussion of issues relating to the design, sampling, data generation and data analysis. I conclude the chapter with an outline of the ethical issues involved in this research.

2.1.1 Philosophical assumptions

Research frameworks are grounded in the beliefs about nature of existence and structure of reality (ontology) (Crotty, 2003), as well as the nature or theory of knowledge (epistemology), (Cohen, Louis,. Manion, L. & Morrison, 2007) and how knowledge may be obtained (methodology) (Kumar, 2019). Collectively, ontological beliefs and epistemology dictates the choice of research methodology and in turn this influences the choices of the design and methods. My epistemological and ontological assumptions are that there is no absolute reality or knowledge and therefore my reliance on the words of participants is based on my belief that individuals have a moral duty to tell the truth (Foucault, 1984). My focus is not only on the spoken word but also to the meta-data. That is, factors such as the spoken and unspoken

expressions about individuals' interior thoughts and feelings (Fujii, 2010), as well as their cultural expressions which may not necessarily be articulated in their stories.' 'Tell the truth' needs unpacking.

2.1.2 Ontological and Epistemological positioning

The value of any educational research design lies in its epistemological quality (Christopher, 2017). Narrative research warrants epistemological questions about the basis of narrative truth primarily due of its inherent subjectivity based on sense making and rather than scientific objectivity (Greenhalgh *et al.*, 2005).

While ethical relationship with the truth was central to ancient philosophy, (Iftode, 2013). This research takes the position that contemporary Eurocentric epistemological understanding of truth, separates us from the opportunity of having an ethical affiliation with the truth. I also believe that the development and production of knowledge should not only be the preserve of professionals, but ownership should also be shared with the participants (Liamputtong, 2007). As argued by Lorde, (2007) in her seminal essay on differences among women, "the master's tools will never dismantle the master's house". That is, use of traditional Eurocentric approaches will only serve to reify and perpetuate hegemonic normative orthodoxies and authority. The methodological framework, Polkinghorne cited by Goodson, and Scherto, (2011), represents the shift away from dominant postpositivist approaches, towards an approach which legitimises peoples' stories as important reservoirs of empirical knowledge (Hyvärinen, 2010). I have adopted the Foucauldian approach *Parrhesia*, Foucault, (1984), that is, the act of free speech, to tell the truth out of one's moral duty and obligation. The ontological approach of "accessing deeper truths" may not be unequivocal, therefore narrative studies should not be compared with privileging the decisions of the person conducting the research over perspectives of the respondent (Greenhalgh *et al.*, 2005).

While one may disapprove the old canard emanating from the Chicago school that if research is not scientific it is not valid, narratives, critical theory and other divergent methodologies as prescribed by the Frankfurt school, which according Habermas, (2003), relies on conditions of truth, rightness and sincerity are considered as relevant in assisting researchers in raising critical consciousness of salient social issues. (Charles Taylor, 2008).

A phenomenological approach, Cresswell, & Poth, (2016) & Tuffour, (2017), could have been used. However, such an approach is more about making meaning of a particular phenomenon and its essence, and less about those participating in the research. Likewise, while the use of phenomenology would have facilitated identification and formalization of specific elements to develop an analysis of the phenomenon, utilising a narrative approach enables greater understanding of the essence of their lived experiences.

2.2 Methodological framework: Critical, Qualitative study

Critical theory aims to advance the interest and contribute to the liberation of suppressed people (Gronmo, 2020).

The intention is not just to give an account of society but also to envision a society that is based on equality and democracy for all (Cohen, Manion, & Morrison, 2007). In uncovering the interest at work in particular situations and the interrogation of the legitimacy of those interest, critical theory strives to identify the extent to which interest function in the service of equality. While these tenets are positive and of worth, they are not without criticism. If viewed from the perspective of its origins in the Frankfurt school, Critical theory has been dominated by White European males from its antecedence in the work of Karl Marks, Sigmund Freud, Max Horkheimer and Jurgen Habermas (McArthur, 2021). My choice to utilise a critical methodology such as The Silences Framework, Serrant-Green, (2011), is not delegitimised by its origins, but rather emphasises the need for more indigenous context among individuals with diasporic identities. Connell, (2007) highlighted that most theoretical texts were written in the global North and had the assumption that it did not matter. In recognition of the need for more indigenous thought that are central to contemporary struggles, Adfearakan, (2011) & Nakhid-Chatoor *et al.*, (2018) among others called for a more inclusive understanding of the needs of the African diaspora. If social change and equality is to be achieved, methodologies need to shift away from predominantly middle-class enterprise towards perspectives that promote the interest of marginalised groups. Approaches must facilitate “conscientization”, that is, critical consciousness through a process of reflection on action (Freire, 2013). Critical reflection is an effective method for revealing hegemony within the education system and explores how processes that are usually thought to be neutral in fact maintain power structures and

dominant societal ideologies ((Vindevoghel, 2016). Freire posits that the oppressed must lead the revolution for social justice because they possess intimate knowledge of oppression and are more likely to be motivated in the removal of unjust social conditions. In addition to conscientization, critical reflection can provide a pathway for reducing the support of dominant societal ideologies within education. As a British African Caribbean working in academia, this research is of particular importance to me as it relates to my own lived experiences. This research aims to assist BACMs in the achievement of social justice within academia by addressing multi systemic and overlapping issues through illuminating awareness of the circumstances that shape their everyday working experience.

In utilising the criticality tenets of The Silences Framework, this research aims to uncover the 'Silences' that have restricted the progress and participation of BACMs and also identify ways through which they may negotiate pathways to progression.

2.3 Qualitative inquiry

Qualitative research is based on a constructivist philosophy which assumes that reality originates from an interactive, shared social experience (McMillan, 2013). The perception of individuals is considered to be real, and in turn it directs their actions, thoughts, and feelings accordingly (McMillan, 2013). It includes heterogeneous processes incorporating a plethora of different philosophies, paradigms and methodologies, with significant differences on how qualitative researchers conduct research designs, analyses as well as assure quality (Cresswell and Poth, 2016; Lincoln and Guba., 1985; Gray, 2018).

The qualitative paradigm was chosen as a suitable approach for this study and is underpinned by the work of (Cresswell & Poth, 2016; Denzin 2016). Both Creswell, & Poth, (2016) as well as (Denzin and Lincoln, 2018) sees qualitative research as a situated activity that places the observer in the world and consists of a set of practices that make the world visible. From my perspective, this research study is a continuation of other studies which sought to strive for social justice for minoritised people Bhopal, (2022); Miller, (2016); Stockfelt, (2018) among others. Other researchers have utilised qualitative research to highlight the disadvantageous position of women in academia (Mirza, 2014; Rollock, 2019). To present a more inclusive research study in which the participants are foregrounded, necessitated a methodological framework that is

flexible and values the dialectical contributions of the participants, locating BACMs as well as identifying possible solutions. My focus is on understanding how BACMs make sense of their experiences with different interpretations and self-expressions.

Qualitative research which focuses on lived experience is not without its critics whose preferences are centred around a stable unchanging reality that could be studied using empirical methods (Hagger and Chatzisarantis, 2011; Latimer *et al.*, 2011). These authors criticised qualitative research as atheoretical, lacking in rigour, unscientific, impressionistic and as an exercise in storytelling. Smith and McGannon, (2018) suggest that the development of rigour in qualitative research can be achieved through elements such as member checking, inter-rater reliability as well as universal criteria, but acknowledged that these measures are not without challenges.

2.4 Qualitative vs. Quantitative Research Designs

While qualitative research focusses on naturalistic approaches and seeks to gain contextual insights quantitative research methods aims to utilise experimental methods to test hypotheses and make generalisations (Atieno, 2009). Both designs have inherent strengths as well as weaknesses Choy, (2014), and it is the ontological as well as the epistemological beliefs of the research that may well dictate the choice of methodology. Qualitative research designs often rely on interpretive or critical social science as opposed to quantitative researches whose emphasis is on the measurement of variables as well as the testing of hypotheses to arrival at causal explanations (Bishop, 2007). My interest in this research is to ascertain the factors that impact on BACM career participation and progression and therefore, I am concerned primarily with process rather than outcomes using an inductive approach. Likewise, my decision not to follow a quantitative approach, that is, scientific knowledge derived a priori through deductive reasoning is based on my belief that knowledge and its origins are not binary. Advocates for quantitative approaches, Flanagan, (2013) argue that its predictability as well as replicability makes it the most powerful tool in discovering truths about the world. This researcher believes that there are multiple truths that does not require measurement, but necessitates reflection and conscientization, Freire, (2013), that could be best gained through a qualitative approach in which the participant can express himself based on his lived experience. Adopting a critical qualitative approach takes into consideration that the environment

in which BACMs work is not static and as such inquiry needs to be responsive and flexible to the changing environment and its practices when outcome(s) cannot be assumed.

Other researchers have expressed doubt on the usefulness of the distinction between qualitative and quantitative research and views it as a problematic enterprises as there are several aspects of heterogeneity between the methods used by both (Allwood and Allwood, 2012; Westerman, 2014). The distinguishing features of qualitative research are the philosophical assumption that underlie it and its provenance as well as its rejection of the scientific method as a preference for the study of society in place of a humanistic approach that emphasises the participants perspectives (Alasuutari, 2010). After considering the different approaches available, my decision to follow the qualitative paradigm is centred around the need to undertake a broad examination of issues rather than a single issue that may not necessarily give a full exploration of factors that impact on BACMs participation and progression in academia. Instead of a single focus on a single issue, Brown, et al (2010 p.4) in their review of transdisciplinary approaches to research suggests that there is a need to be imaginative and receptive to new ideas and direction requiring new methodological and theoretical resources that will take cognizance of 'wicked dynamics' in problems. As these 'wicked problems' are part of the society that created them, resolution requires change in that society (Brown, et al 2010). This research, apart from highlighting the factors that impact on career progression and participation seeks to identify solutions to the problems that have a negative impact.

2.5 Critical Qualitative Inquiry

Critical qualitative inquiry (CQI) serves as a mechanism to uncover power and generate previously unthought possibilities for social change and be responsive to changes in social structures (Koro-Ljungberg and Cannella, 2017; Denzim, 2016). CQI methodologies interrogate and disrupt taken-for-granted assumptions that symbolise oppressive structures, hegemonic power dynamics, and dominating discourses (Denzim, 2016). Critical approaches in qualitative inquiry are not a unified set of approaches but share commonalities concerned with power social justice and the ways in which issues related to race, class gender religion and education reproduce or seek to transform social systems (Rogers *et al.*, 2016). Other critical theorist,

Gramsci, (1996) & Ives, (2004) assumed that powerful forms of oppression exist in society in the forms of internalised hegemony which includes coercion. Critical research has impacted on the understanding of issues in studies among children (MacNaughton, 2005; Viruru, 2001) among others.

2.5.1 Aims

My choice of a criticalist methodology is consistent with the aims of this research study which sought to explore the impact of the power relations within academia that has impacted on BACMs participating and progression.

2.5.2 Objectives

- To explore the factors surrounding equal participation and career progression of British African Caribbean Males in academia in the Spaces they occupy.
- To examine the interplay of intersectionality and career progression for BACMs in academia Space negotiation.
- To understand BACMs perception of their (in)visibility in academia and how they negotiate this Space.

To achieve the aims and objectives, require more than the airing of perspectives, but also the raising of critical thought among these individuals and hopefully the wider academic community. In utilising critical qualitative perspectives, my aim is to address issues from a historical, social or political context in relation to matters of power and relevance that are hidden and destabilising (Halualani and Nakayama, 2011). Underscoring its importance, Stewart and Haynes, (2019) suggests that it provides a mechanism which seeks to disrupt Black deprivations in academia and promote inclusive spaces. In this research, the decision to utilise a qualitative methodology was based not only on my ontological and epistemological stance but also on the need to provide Space for voices which may not otherwise be available within the quantitative domain. From a criticalist perspective, qualitative research plays an important role in informing new directions in educational practices and policies that can foster social justice (Tilley, 2019).

My research questions the power relations in academia between the White majority and BACMs and aimed to produce knowledge that may be considered contextually sensitive and are informed by the intersection of several of factors. To explore these

issues, it is important that the methodological framework is flexible enough that it could examine issues related to the privileging of dominant discourses as well as addressing the marginalisation and inequitable treatment of BACMs in academia. These principles forms a natural ally with The Silences Framework which seeks to act as a vehicle for exposing perspectives in studies involving sensitive subjects or marginalised populations (Serrant-Green, 2011b). As a relatively small group of individuals in academia, BACMs are few and to collect, interpret as well as illuminate their experiences, it was thought that utilising a critical qualitative approach as opposed to a quantitative approach would facilitate contextualisation. At the core of critical qualitative research is the avowed humanistic and social justice commitment to study the world from the perspective of the participant through interaction (Denzim, *et al*, 2008).

In utilising a critical qualitative approach among individuals with mental health needs in Australia, Rose, (2021) argued that it facilitates epistemic justice and reiterates the call for methodological frameworks through which knowledge can be surfaced. Utilizing critical enquiry identifies areas for change and can spur activism towards a more just society as it seeks to address hidden structures, spoken and unspoken discourses, race, gender, and socioeconomical status elements as well as colonial, neo-colonial, and postcolonial practices in people's everyday lives (Koro-Ljungberg and Cannella, 2017). This research utilised critical qualitative approaches to be responsive to the changing environment in academia and the practices that impact on the everyday working lives of BACMs.

2.5.3 Researcher's Identity

Within the context of The Silences Framework, the researcher plays several critical roles including data collection, (hearing Silences) and, (Voicing Silences) review, interpretation, and analysis of the data (Eshareturi *et al.*, 2015b). The close affiliation with the research process has the potential to result in bias particularly where interpretation of the data is concerned or due to implicit or explicit value assumptions (Guest, 2012). Researchers should engage in reflexivity to be aware of, and to explicitly discuss and document the interpretations associated with, social interactions in their constructions of knowledge throughout the research process (Gringeri *et al.*, 2013).

My interest in this topic emerged from my own identity as a British African Caribbean male and the need to strive for social justice in relation to my concern for the perceived lack of Space for racially minoritised individuals in academia in England. My feelings of disjuncture in academia coincided with counter currents in critical thought and radical perspectives of Paolo Freire (1974), whose critical pedagogy aimed to establish more egalitarian society. Ignoring issues that impacted on my own career was not an option and I decided that exploration of the issues relating to the participation and progression of British African Caribbean males (BACMs) in academia would be a worthwhile topic to pursue.

Being male of African Caribbean origin, this did not automatically mean acceptance even though I share some similar characteristics as my participants in terms of ethnicity and employment. Some of my participants came from well-heeled backgrounds with a considerable amount of social capital, Bourdieu, (2018), when compared to my own as the son of a working class African Caribbean country rustic. On the other hand, one participant took pride in his 'Jamaicaness', that is, his ability to be forthright and feisty. There are many other issues that we differ on as individuals of African Caribbean origin, including our attitudes towards the legacy of British imperialism on Caribbean society, as well as long running debates and discourses surrounding reparations for Britain's role in the slave trade. There was a constant shifting of the balance of power with me using my identity as an African Caribbean male researcher soliciting their participation and them as participants from a similar background having an awareness that they are in control of the information that I needed. The complexities of power dynamics in in the researcher participant relationship has been the focus of many within qualitative research (Kostet, 2021; Råheim *et al.*, 2016a; Schulz, 2021).

For other aspects of identity that are culturally prescribed, race gender and skin colour is thought to define one positionality. Irrespective of the research tradition, consideration should be given to one's positionality and one's social identity (Einstein, 2012).

Identity is a complex, multifaceted, and dynamic that is both liquid and situational, yet holding key qualities. Each individual has multiple identities, impacted on by credited attributes (Arnold *et al.*, 2016). Fundamental to qualitative research is the role of the researcher as a research instrument (Denzim, *et al.*, 2008; Marshall and Rossman,

1995). The researcher is integral to the process to facilitate engagement where a context is created where participants provide rich data with respect to their lived experiences. Biases can infiltrate the process and needs to be acknowledged (Chenail, 2011). Likewise, any power must be recognised (Muhammad *et al.*, 2015). I am an academic of African Caribbean decent and have lived and worked both in the Caribbean as well as in the England. My identity means that I may well reflect my delineating position (Savin-Baden and Howell-Major, 2013), and can be usually recognised by locating the researcher in relation to three contexts (i) the subject, (ii) research participants (iii) context and processes of the research (p.71). As a BACM employed in academia, I view my position as an insider in this research study, primarily due to my ethnic origin, my professional undertaking, gender, and the fact that I may well share comparable cultural experiences of the participants. In contrast, participants may have also seen me as an outsider as I am not British born and raised and would have only experienced the British system of education as an adult. From my own perspective, I do not consider myself to be hinged to either position, and I could easily fit in one or the other positions and traverse from one to the next as I share both the characteristics of an insider and an outsider due to my lived experiences as a BACM. I am therefore able to have a much more balanced perspective to some key issues of this research. In fact, it has been suggested that outsiders may facilitate alternative perspectives and arrive at inferences that insiders may not be able to (Finefter-Rosenbluh, 2017). Many individuals may utilise 'I questions' to interrogate issues thoroughly, thus obtaining invaluable understanding primarily due to their outsider perception. They may be in a position to take cognisance of characteristics of issues that may escape an insider's attention (Hellowell, 2007). Others may argue that as an outsider, I am not "black enough", i.e., not fully aware of issues affecting the BACM community and lacking authenticity as well as not having the experience of been brought up in that environment. Nevertheless, Adler and Adler, (2012), highlighted that the nexus affords investigators a high degree of legitimacy. Irrespective of how a researcher is positioned in terms of epistemological assumptions, it is of critical importance that researchers have clarity of the likely implications of their stance and be explicit of their positionality (Darwin Holmes, 2020; Secules *et al.*, 2021). Fenge *et al.*, (2019) in their review of the impact of sensitive research on the researcher suggests that it is imperative that researchers undertake critical reflection on "the self"

with regards to the communities and individuals associated with their research studies. This incorporates embracing a reflexive position toward their power or positionality and any potential challenges this may present to them regarding their role as an investigator. Hesse-Biber & Leavy, (2010) acknowledges the importance of reflexivity in negotiating the insider and outsider status and suggest that researchers must be balanced in inserting their own insights against the risk of biasing the study. The critical importance of positionality as an insider or an outsider is of epistemological importance as the researcher's position in relation to the participant has a direct implication on the knowledge that is co-created (Hayfield and Huxley, 2015). This perspective is also shared by Foote and Bartell, (2011), who suggest that the positionality researchers bring to their work as well as their personal experiences in which the positionality is shaped may influence research encounters, their choices of processes as well as their interpretation of research outcomes.

As I have progressed in this research, I have developed a dichotomous mindset between the characteristics of being an insider or an outsider, as on occasion I seemed to be aligned at either position. However, development of thought in a nonbinary way has afforded me the opportunity to be much more objective and gradually led me to question the normative positions held by researchers undertaking qualitative research. Several authors have revisited perspectives on insiderness and outsidersness and highlighted the fluidity of fixed dichotomous entities (Crossley, *et al*, 2016; Kersen, 2016). Lore (2010) proposed that that a researcher's identity can change according to the situation. Therefore, the researchers status as an insider or outsider is dynamic and corresponds to the social, political, and cultural values of the prevailing context and may transfer between facets of insiderness and outsidersness, as situations evolve, participants change, the project itself develops or the researchers' own life experiences vary (Berger, 2015). Traditional social identities, has been reconceptualised, and according to Hall, (2000) the main foundations of people's cultural identity in modern society are national and ethnic identities as systems of cultural representation they are born into. Reflecting on my own diasporic identity, as a British African Caribbean individual conducting this research, I question whether historical particularism, Boas, (1920) that is, the unique historical past and culture of the Caribbean has shaped on my own positionality.

As a Black male of African Caribbean origin, my position and knowledge as an academic served as an enabling factor in encouraging participants to speak candidly. It also assisted in inspiring BACMs to reveal their lived experiences that could facilitate the development of “ways to escape from, survive in, and/or oppose prevailing social and economic injustice” (Collins, 2000) p.209). I was also mindful that my disposition as a black male in academia could have the potential of preventing participants from sharing as they may have thought that I already knew the answers. This assumption led me to probe further to ensure I get the best responses.

2.5.4 Reflexivity

“Reflexivity is a set of continuous, collaborative, and multifaceted practices through which researchers self- consciously critique, appraise, and evaluate how their subjectivity and context influence the research processes”(Olmos-Vega *et al.*, 2022 p. 2).

Throughout this research, I have adopted a reflexive approach in which I have undertaken personal examination on an ongoing basis. In essence, I have turned the lens onto myself to recognise my own positionality as a British African Caribbean academic and the possible effect that it may have on my participants as well as my interpretation of data (Berger, 2015; Mitchell *et al.*, 2018). From the beginning of my interaction with participants, I thought it important to let them know my background as well as my own interest in relation to the research so they could take this into consideration in their responses and their deliberations are not in any way restricted. Reflexivity is the mechanism by which a researcher engages in the analytical equivocation between the researcher and the participant and is shaped by their socio-historical locations (Hammersley and Atkinson, 2007). Therefore, in undertaking this research I was appreciative not only of my own positioning and its possible effect on the research, but also the environment in which the research was taking place as well as the context in which the participants were contributing to the research. The use of reflexivity afforded me the opportunity to gain greater understanding of the lived experiences of BACMs, which in some instances were both similar as well as dissimilar to my own experiences in academia. For example, during the interviews, it was important that I took care to ensure that my own assumptions and values were not taking prominence and in one way or the other subconsciously channelling the

interviewee toward a particular perspective. Great effort was taken not to in anyway contaminate or influence the participants or to misconstrue their interviews, the processes involved in member checking as well as use of the 'collective voices' were of critical importance towards trustworthiness.

As postulated by Berger;

'Reflexivity is a researcher's conscious and deliberate effort to be attuned to one's own reactions to respondents and to the way in which the research account is constructed, it helps identify and explicate potential or actual effect of personal, contextual, and circumstantial aspects on the process and findings of the study and maintain their awareness of themselves as part of the world they study' (Berger, 2015; p. 221).

This process of introspection needs to be undertaken with great care as Hibbert *et al.*, (2015) cautioned that it could be a messy affair and should only be used to convey cultural meaning or in gaining in-depth awareness in the field of research. Nonetheless, I followed the path that reflexivity is an essential element in all phases of the research process (Fletcher-Brown, 2016) that can lead to increased credibility and trustworthiness (Bradbury-Jones, 2007).

2.5.5 Objectivity and emotional labour

Managing objectivity as well as emotional labour in this research was complicated by the very nature of the potentially sensitive issue of race and ethnicity underscored in this research. Researchers have expressed concern of the potential for damage and research harm resulting from the research processes (Johnson and Clarke, 2003; Woodby *et al.*, 2011). These concerns include emotional experiences and distress when researching marginalisation and complex issues of power relations and the use of mitigating strategies (Dickson-Swift *et al.*, 2009). In this thesis, issues reported by participants were at times challenging, but in some instances validated my own experiences. As a BACM employed in academia, I share many commonalities as well as some differences with the participants and as a result traversed both as an insider and outsider during the research process. It also allowed me the opportunity to locate and relocate and reflect on my positionality, my place in research as well as gain greater appreciation of the context with which I live and work as an academic. Apart

from my awareness of the emotions involved, I was able to clarify meanings and put into perspective the complexity of the issues involved. Du Bois (1903, 1991) suggested that having the power of 'second-sight' allows for clarification and greater understanding of the implications of racism that may exist. To manage my objectivity and emotional labour during the research process, rather than assume a position of a 'distant observer' I adopted a critical stance, (Charmaz, 2017) in line with key tenets of the Black feminist methodological framework utilised. Adopting a critical position allowed me to confront my own 'theoretical leanings' (Gubrium *et al.*, 2012) to enable greater objectivity (Charmaz 2012). My own positioning as a BACM as well as the use of the 'silence dialogue' and the 'collective voices' gave greater objectivity in undertaking the study. The value of epistemic virtues was underlined by Kuhn (1977) in his seminal work "Objectivity, Value Judgement, and Theory Choice,". He questioned what the characteristics of a good scientific theory are, and proposed elements including accuracy, internal consistency, external consistency, broad scope, simplicity, and fruitfulness (Kuhn, 1977; p.321). In all stages of this thesis, I endeavoured to limit possibility of bias and maintain objectivity.

Some of the key approaches involved ensured that my thesis was descriptively adequate and gave a true portal of the intent of the participants. This was achieved by use of *thick descriptions* in the findings of this study. Secondly, I maintained *reactive transparency*, (Zahle, 2021). That is, the data presented in my thesis accurately reflected what occurred during the interviews. Likewise, objectivity was maintained by ensuring that the data was *deception transparent* (Douglas, 2004). No data was intentionally or otherwise omitted or misdescribed in any attempt to manipulate the outcome. Accuracy and objectivity were maintained by reviewing recordings to ensure completeness as well as the use of the silence dialogue. Another approach I adopted to facilitate objectivity was to ensure relevance of my data by making certain that the data used was a true assumption of my research question (Davies, 2007). Finally, in selecting participants for this study, a broad-based sample was recruited taking consideration of university type, regional area of England, as well as age and academic grading of participants to facilitate balanced representation. This meant that the data set included all relevant individuals, settings, viewpoints and experience necessary to provide an adequate answer to the research question as outlined in the sample inclusion and exclusion criteria. In the absence of a balanced data set, Guest

et al., (2013) suggest that the researcher is unable to offer a satisfactory answer to the research question.

My doctoral journey and the challenges I encountered as well as the paths that I have navigated, compelled me to say that it was worth every minute of my time. Firstly, this doctoral study was borne out of my own interest in factors surrounding the career participation and progression of individuals of my own background. In other words, people who looked like me and talked like me. In choosing a potentially sensitive topic, I was not fully aware at the beginning that undertaking such work can have challenges and at times I felt like swimming among sharks as I encountered verbal hostility from individuals who thought my research could not be justified. It was implied by a senior academic that my research was not of optimal importance as there are many BACMs in academia. She then proceeded to name a few that originated from Ghana in West Africa, rather than Guyana in the West Indies. This indicated to me that while we may be on a journey to change minds, behaviours and practices, we have a long distance ahead as we are yet to educate our own in academia. It reaffirmed my belief that where such ignorance pervades, it requires more than just awareness of issues, but more fundamental action to disable the forces holding back change.

My interest was not just in getting into doctoral study programme for the sake of it. I was and I am more interested in furthering the cause of BACMs and other racially minoritised groups in academia in England.

My belief has always been that improved life chances should not be for the few, but for the many. Therefore, in undertaking this research I had a sense of determination that irrespective of how difficult it may be, it has to be done as part of my contribution to inclusivity in academia. Through perseverance and with excellent support, I have developed my research skills and have contributed to the body of knowledge with regards to the identification factors that can contribute to the participation and progression of BACMs in academia. The importance of the quality of supervision and support has been underscored in several accounts (Lee, 2008, Machin *et al.*, 2019). Reflecting on the issue of the initial difficulties in recruiting a sample, this brings into focus the importance of having viable and extensive networks and foregrounds the idea that minoritised groups such as BACMs need to establish such networks if they are to progress in academia. The collection of the data and the difficulties of making

contact at time gave me some thoughts and concerns I confronted challenges to recruit a suitable sample during the midst of the Covid 19 pandemic. The combination of the theoretical framework as well as the tools of assessment was quite a challenge as I had not undertaken and such research before but felt that it had to be done to assist in the quality and completeness of my thesis. Undertaking the interviews using audio visual technology was not my first choice but it soon became the norm and I adjusted rather quickly.

Finally, in the analysis of the data and in the uncovering the 'Silences' within the narratives, I was initially in doubt about the outcome, but I soon realised that the integrated analysis easily facilitated the process. Using NVivo to aid the analysis initially gave me concerns as I on occasion doubted my ability to use the software, but this was short lived and was soon overcome as I repeatedly assured myself that I had the abilities to complete tasks.

2.6 Research subject

Issues involving race and ethnicity are quite sensitive and sometimes treated as taboo subjects in the United Kingdom (McGregor-Smith, 2017a; TUC, 2017). This has led to some silence and reluctance to participate in interviews among participants, some of whom expressed concern about being identified in any publication of this research. My research focussed on the participation and progression of BACMs in academia. and the inclusion of the concept of race in this analysis gave visibility to the wider context of the lived experiences of this group and assisted in uncovering 'Silences' of their experiences (Groothuis, 2020). Although cultural sensitivity and unconscious bias training may take place in academia, it remains inadequate and silence persists while injustice prevails and stifle opportunities for dynamic dialogues, that foster the growth of harmful opinions (Acosta and Ackerman-Barger, 2017).

In English institutions such as the police service as well as and prisons service, there is appears to be hesitancy to fully address issues of racial discrimination emanating from the Macpherson, (1999) report and as well as the (Ministry of Justice, 2017b) report, not because we have no praxis for addressing these issues exist, but possibly a lack of political will or normative attitudes of whiteness withing the society. Choosing The Silences Framework, Serrant-Green, (2011), facilitates the opportunity for a much

more nuanced examination of issues relating to race, ethnicity and other forms of discrimination that may be encountered. Among the key principles of the framework is to recognise and expose innate tensions when undertaking research on sensitive issues and marginalised perspectives (Serrant, 2020).

Researching sensitive subjects has substantial implications for ethical and methodological dilemmas of studies, which necessitate approaches that go beyond usual expectations (Fahie, 2014; Goldblatt *et al.*, 2011; Richardson *et al.*, 2020). Undertaking research involving sensitive issues augments data analysis and engender new insights and reflections associated with the subject under study (Cornejo *et al.*, 2019). The subject matter of this research involves discussion of issues related to race and ethnicity of the participants and could be potentially sensitive. Great care was taken to avoid inflammatory language in phrasing of the questions. The event of the Black Lives Matters (BLM) protests in recent years presented an opportunity to have broad and open conversations on race and racism in academia, which is often treated as a taboo subject in many quarters of British society (Dar and Ibrahim, 2019; Sian, 2019). Likewise, the contemporary debates on terminology and the question of how to refer to racialised and minoritised groups in Britain has brought these issues to the fore not only for BACMs but also for other minoritised individuals. The UK as a whole is still uncomfortable talking about race with only four in 10 employees reporting that their employers are comfortable discussing race in the workplace (McGregor-Smith, 2017). The occurrences related to Black Lives Matter has given greater impetus to the sensitive issue of race and although some would see it as a turbulent time for the issue of race in Britain. Harewood, (2021) in pondering the future, suggests that it is because they lack understanding that slavery and colonialism are the 'roots' of what we are experiencing today' in Britain. Even when discussing issues related to migration which has racial undertones places individuals at risk of social ostracism as such issues are thought by some as better left unsaid. Ostracism can have negative psychological outcomes on individuals, including emotional pain, anger, and threats to psychological needs (i.e., belonging, self-esteem, control, and meaningful existence (DeSouza *et al.*, 2019).

The Silences Framework Serrant-Green, (2011) relates to the intersection of the social identities of race, gender and ethnicity, and as such enables the uncovering issues of lived experiences which have been concealed. In revealing sensitive issues, which

embody painful lived experiences the researcher may become emotionally affected (Dickson-Swift *et al.*, 2009). During my data collection some individuals revealed quite difficult experiences, and even as an experienced and resilient individual, it was hard for me to maintain emotional composure at times. Much of what was said by respondents resonated with me and my own experiences. When conducting research fieldwork on sensitive subjects, Ballamingie and Johnson, (2011) cautioned that researchers may be affected and feel vulnerable when listening to challenging narratives of social justice. The subject of this research does include issues of social injustice and inequality of BACMs in academia and had the potential to be quite a problematic issue for participant as well as myself. This resulted in a degree of tension between me as the researcher and the scope and nature of the subject under study. I however acknowledged that I have my own personal histories as a BACM as well as my own positions as a researcher. Researchers should adopt a reflexive stance acknowledging their own power and any potential conflicts that this may have in terms of their role as a researcher (Fenge *et al.*, 2019). Issues pertaining to race and inequality could be potentially sensitive, Cornejo *et al.*, (2019) suggests using reflexive note taking as well as transcribers notes aids reflexivity and subjectivity in relation to the subject under study. Sensitive topics facilitates enrichment of data analysis and has the potential to generate new questions and reflections related to the subject under study (Cornejo *et al.*, 2019). It is important that researchers undertaking research on potentially sensitive subject have a safe “unloading zone” for emotions that may arise and accept that they can be impacted on by the stories that are told (Connolly and Reilly, 2007). Undertaking research on sensitive issues among marginalised people and perspectives requires the utilisation of methodologies that encompass a universe of complex and often hidden meanings (Rossetto *et al.*, 2017). The Silences Framework utilised in this research provides such a mechanism to address the potentially problematic hidden and political sensitive issues that have emerged.

2.7 Research participants

The target population for this research are British African Caribbean males who are a relatively small minority of individuals working in several tertiary academic institutions across England. In the UK, the African-Caribbean population accounts for 1.1% of a

total of 56 million and are concentrated in 13 local authorities (Census 2011). Of the approximately 367,830 workers in academia, Black staff constitute 2.1%; 41% of which have a Caribbean background (HESA, 2018). While British African Caribbean males make up a small minority in academia, they tend to hold more senior positions proportional to their Black female counterparts (HESA, 2018). Even though small in overall numbers, British African Caribbean males have excelled academically with some notables, C.L.R James, Derreck Walcott, George Lamming and Stuart Hall among others (Schwarz, 2018). This is not normative and for many BACMs, excelling in academia or as intellectuals in British society remains unachievable. Individuals of BACM origins working in academia remain largely invisible in predominantly White systems that in many respects do not value their contributions. The traditional view and categorisation of the British African Caribbean male in some sections of British society is not always positive and this has added to the invisibility of these individuals particularly in higher positions in society (Collins, 2019; Owusu-Kwarteng, 2017). Alternatively, as Black men their visibility is often associated with negative stereotypes that are linked to biases, prejudice, and systemic discrimination (Taylor *et al.*, 2019). As British individuals of African descent and of Caribbean origin, their identities are multi-layered and malleable and is shaped not only by historical particularism, but also by stereotypical categorisation of a hostile environment in which they live and work. Embodying an identity as BACMs is therefore difficult if not impossible due to right wing discourses in British society (Hall, 1995). This is even more precarious as the identities of the Caribbean diaspora has often changed in significant ways from one historical period to another and the structural features of the receiving society that shapes their identity is not always immediately obvious (Foner, 1998).

Locating BACMs was indeed challenging as they do not appear to be part of any established or cohesive network that facilitated easy identification. In my role as the researcher, none of the participants are known to me neither in a personal or professional capacity. This could be seen as a positive as my presence as the sole researcher would minimise any influence of their participation or the information that is provided. My aim was to gain an awareness of their lived experiences in relation to their participation and progression in academia.

Conducting an interview with these individuals from an outsider's perspective could raise issues of trust. Whereby an individual may not be comfortable in providing

potentially sensitive information regarding himself to a stranger who can put his position at risk through disclosure. Alternatively, I also felt that this research facilitates visibility to salient issues that may be impacting on their participation and career progression. Such knowledge could be beneficial to the participants as in providing an avenue to give voice to 'Silences' which may have constrained their participation and progression in academia (Serrant-Green, 2011a).

Unlike the stereotypical views held by some in British society of the status of African Caribbean males Owusu-Kwarteng, (2017), these participants were the epitome of intellect, maintaining their composure while articulating some unpleasant lived experiences in a cogent manner, even when it was evident that they felt aggrieved by their encounters.

Many of these individuals are the decedents of the *Windrush generation* and apart from having a keen awareness of the challenges parents encountered as well as the difficulties they themselves experience, showed great courage and stoicism.

The resurgence of the Black Lives Matter movement, Bell *et al.*, (2021) in the UK and the US following the killing of George Floyd in May 2020, has brought renewed attention to the plight not only of Black males, but also to minoritised groups in predominantly White societies and institutions. Involving these individuals in research that focusses on their own place in society gave them an opportunity to voice their stories and validate their life histories. Many of these individuals that I have become familiar with during the data collection in this research are themselves researchers involved in equality, diversity, and inclusion activities and according to one participant, 'I am researching and resisting'. Some of these individuals saw their participation in research activities as a form of resistance in which they explore issues not seeking academic accolades, but rather as a sense of struggle and part of the consciousness rooted in the West Indian background and forged in the contentious Space of metropolitan Britain (Cantres, 2021). Acknowledging the plurality of identities and the diversity of blackness among African Caribbean diaspora, Hall (1997 p.4), opined those Black men and woman know they come from the Caribbean, know that they are Black, know that they are British. However, they want to speak from all three identities and are not prepared to give up any one of them. This ethno-cultural dilemma

epitomises the essence of BACMs participating in this study and signifies their intersectional uniqueness as a group in academia.

The participants of this research are quite diverse in terms of their ages, educational attainment, their location, and occupation as well as the type of institution in which they are employed and the number of years they have been in their current posts. (See Appendix 1 Demographics of participants)

2.8 Location of Study

This research was undertaken among BACMs individuals working in English universities. This was done primarily because the population of BACMs reside within the main metropolitan areas of England i.e., London and Birmingham (ONS, 2021). Historically, individuals of African Caribbean heritage settled in these areas following migration to the England (National Office for Statistics, 2015). The other three countries within the United Kingdom are governed by devolved administrative frameworks and as such higher education administration in these devolved countries may well follow different pathways to England.

The 2011 Census revealed that the most ethnically diverse region in England and Wales was London, with 40.2% of residents identified as Asian, Black, Mixed or Other ethnic group. The other area with a high concentration of minoritised groups is Birmingham as indicated in the map below.

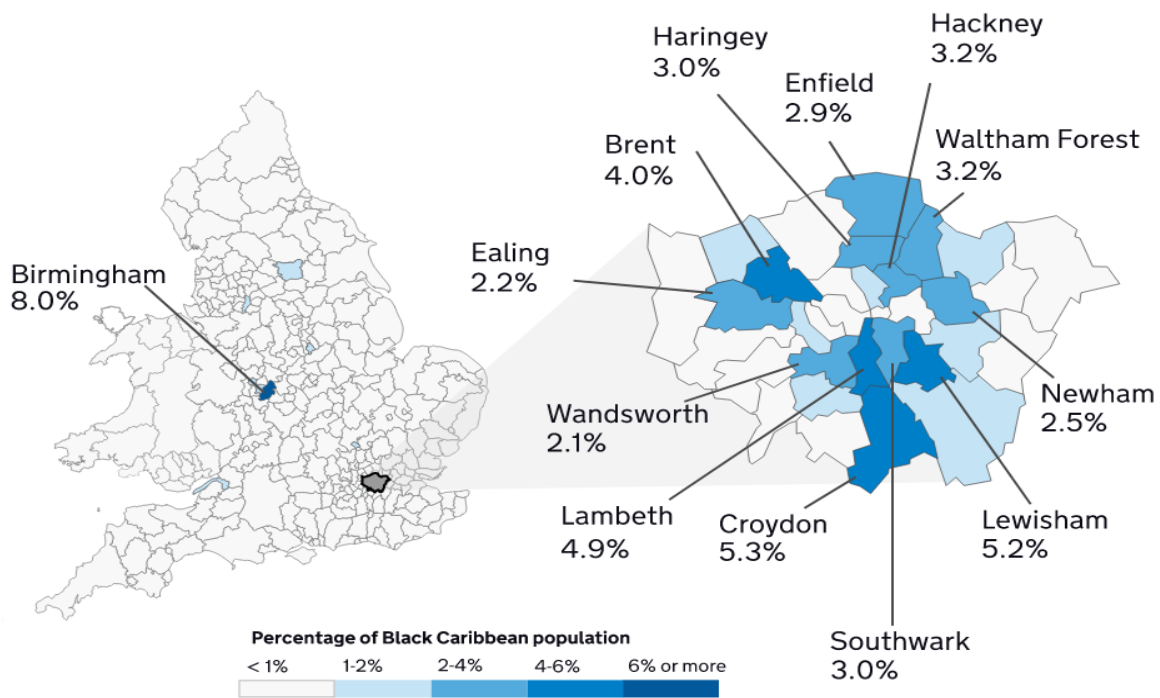


Figure 4: Percentage of the Black Caribbean population of England and Wales living in each local authority area (top 13 areas labelled)

In 2011, there were 594,825 African Caribbean people in England and Wales, making up 1.1% of the total population. However, when compared to the overseas born population, they made up 13 percent of the total group. The majority of overseas born or 61 percent who are African Caribbean arrived in the UK prior to 1981. Individuals of Jamaican origin are the highest number of the Caribbean diaspora estimated approximately 160,00 with migrants from Trinidad and Tobago 23,000; Guyana 21,000. and Barbados 19,000 and other Caribbean countries, St Lucia, St Vincent, Grenada Montserrat, and Dominica comprising the rest (Census, 2011).

2.9 Where African Caribbean people live and work

At the time of the 2011 Census there were 348 local authorities in England and Wales. Approximately half of the Black Caribbean population (49.5%) lived in 13 of them. Outside of London, Birmingham is home to the largest Black Caribbean population, with 8% of all Black Caribbean people residing there. This is, followed by Croydon (5.3%) and Lewisham (5.2%), both in London. These individuals are not a homogenous group and like many individuals of Caribbean origin, their identities are multi-layered within British society. Their (Caribbean diaspora) places of work within

in the UK are quite diverse and they have contributed to several aspects of British society in the healthcare industry, mainly nursing, the transport system, on the railways, in education and the arts as well as in the political system. African Caribbean communities while having strong familial ties are not a uniform group and as a result exist in pockets across England with limited networks between these communities. As placed into context by one interviewee in this research, 'we only integrate for cricket and carnival'. Traditionally, areas such as Brixton in South London were seen as the crucible of Caribbean society in Britain but gentrification of the 1980s has resulted in many African Caribbean families being priced out of what was seen as their natural base (May, 2021). Most Caribbean migrants were forced to live in substandard housing in port cities in the poorest areas where work was plentiful. As the patterns of work changed and became more diverse the workforce also changed and Caribbean men shifted to the factories while their women folk sought employment in the NHS (Historic England, 2021). The one thing that has not changed or at least bears similarities with the past, is the struggle for equality at work in which minoritised groups such as BACMs in academia remains underrepresented in the legal profession, academia, politics as well as the corporate sector (Historic England, 2021; McGregor-Smith, 2017).

Although it would have probably been easier to obtain a study population within the London and southeast, my intent was to obtain a broad-based sample as much as is possible. I was concerned that recruiting a sample within a narrow geographical area or network of acquaintances- a known limitation of snowball sampling, Parker *et al.*, (2019) may depict a particular culture rather than a more widespread phenomenon (Kirchherr and Charles, 2018). It was envisaged that the lived experiences of these individuals outside of London would add to the richness of the data collected surrounding the working life of BACMs in academia. The population of interest consisted of individuals with two or more years' experience in academia some of whom were individuals born in the Caribbean and like me, would have migrated to the UK as young men or as minors with parents of the Windrush Generation. As some of these individuals live and work outside of London and the inner-city areas, a concerted effort was made to capture the views of these individuals as well.

2.10 Research Design

In line with the research process' Denzin, & Lincoln, (2008) proposed that the next step is the identification of the approach that is to be used in the research study.

A critical qualitative design encompassing a narrative approach Cresswell & Poth, (2016) was adopted. Qualitative research aims to empower individuals to share their experiences in a naturalistic approach (Aspers and Corte, 2021). A salient objective of my study is to provide an account of the experiences of the BACMs participants and its impact on their ability to participate and progress their careers. The use of semi structured interviews was therefore appropriate as it offered the participants some flexibility in their responses as well as focussing the interviews responses to the needs to the research topic. Using semi-structured interviews offers additional depth as opposed to questionnaires or fully structured interviews as it invites dialogic exchange (Husband, 2020). It was important to have an establish dialogue with each of the participants as each story was unique from their perspective and provided opportunities for exploration as well as reflection.

Data collection began in the summer of 2020 during the Covid-19 Pandemic and ended in spring 2021.

2.11 Narrative Approach

A narrative approach, Clandinin, (2016) was adopted in this research aimed at eliciting the stories of participants, BACMs in academia to gain greater understanding of the issues surrounding their lived experiences. It has been defined as both a research methodology as well as a view of phenomena, it is the intimate study of an individual's experience over time and in context (Clandinin and Connelly, 2000; Kurian and Kester, 2019). Using narrative approach in research has gained greater popularity in recent years and several authors have utilised narratives as a means of communicating lived experiences through research Lapum *et al.*, (2015; Nasheeda *et al.*, (2019); Saint Laurent *et al.*, (2021); Vacchelli and Peyrefitte, (2018) among others. Lapum *et al.*, advocated the use of pictorial narratives and suggest that it enhances rigour through artistic means as well as providing a holistic account of the phenomenon. Saint Laurent *et al.*, (2021) in their review of internet memes suggest that political narratives are embedded within official news and everyday conversations both implicitly and

explicitly as a social and political critique. Reflecting on the narrative research approach and its use as a unit of analysis, Moen, (2006) considered narratives within the context of socio cultural theory and suggest that the challenge for researchers to ascertain and develop an understanding of how human actions are related to social context in which they occur. Vygotsky, (1978) in his theory of constructivism was critical of research that viewed individuals in isolation and suggested that humans learn and develop in a social context and our life outcomes are dependent on our experiences and the social context in which they participate. The experiences and context in which BACMs work and live have undoubtedly had an impact on their lives and it is this effect that this research sought to ascertain.

I chose a narrative approach as it compliments Caribbean oral traditions which over centuries have served as a rich reservoir of cultural norms and ways of communicating and resisting (Vete-Congolo, 2016). Similar to storytelling in African oral tradition, it relates the past to the present while embodying moral truths to particular local context that forms the basis of African Caribbean discourse among post-colonial people (Smart, 2019). Stories can also be used to answer epistemological and ontological questions in our own voices (Gillespie, 1998). Gates in his *Classic Slave narratives* suggested that there is an inextricable link between literacy and freedom (Gates, 2002). Consistent with the use of *Calypso* artform by natives of the Caribbean as a method of social commentary, narratives have also been used by contemporary progressives in communicating critical consciousness among post-colonial Caribbean societies (James, 1963; Rodney, 1970; Williams, 1944). Therefore, the ancestral tendency to think aloud through narrative is a living inheritance of individuals of Caribbean ancestry (Fournillier and Lewis, 2010). Critics of narrative argue that it is only accounts for part of the story rather than the actual life as it is selective, partial and contextually constructed (Caine *et al.*, 2013). Nevertheless, the stories embedded in narratives allows us to appreciate the significance of experiences (Andrews *et al.*, 2011).

The experiential knowledge and counter stories of Black individuals gives validation to them and establishes learning in their racialised experiences (Quaye, 2012). By focussing on personal narratives and experiential knowledge, minoritized and marginalised groups have the opportunity to label their reality, or the notion of voice develops (Ladson-Billings and Tate, 1995; Quaye, 2012). BACMs while sharing

several commonalities and diasporic identities, are quite diverse and often only united around matters pertaining to sport or recreational activities. It was therefore important that I treated each individual narrative as a new story, which may bear some similarities, but has its own uniqueness. Narratives relay subjective realities and links us together as communities (Estes, 1990). In asserting the need for narratives, Block, (2010) & Estes, (1990) suggests that verifiable sources utilised in modernity can no longer explain the contemporary world as these sources do not reveal the subjective realities of individuals neither do they capture the complexity of metaphoric and symbolic codes that our lives are defined by. This research has therefore utilised the voices of these individuals as a means of underscoring a sequence of events that are of significance for the individual in the context in which they have lived and worked.

2.12 Access and recruitment of participants

A combination of purposive and snowball sampling was utilised (Shorten and Moorley, 2014) of fifteen BACM academics working in English universities. This sampling technique was adopted to target characteristics that are not easily accessible (Naderifar *et al.*, 2017). Individuals were identified and selected among the population Cresswell and Plano Clark, (2011) through university websites as well as online publications. I spent a substantial amount of time scanning through various online publications including the *Times educational supplement (TES)* as well as *The Guardian* education supplement in hope of identifying potential participants. My intended approach to the recruitment of the sample was to utilise connections I had developed with organisations such as Black British Academics and British Black Studies as well as through attendance at Equality, Diversity, and Inclusion (EDI) conferences to develop a snowball sample through work related and informal contacts. However, this was severely undermined by my inability to meet in person and make contacts due to Covid 19 restrictions on in person contacts at the beginning of the Covid 19 pandemic (NHS England, 2020). I had already developed a network of individuals with established links with individuals of interest across the country and I was able to utilise the multiplier effect of snowball sampling to recruit study participants (Valerio *et al.*, 2016).

This nonprobability technique Gray, (2018), involved the selection of individuals who have relevant lived experience and meets the study inclusion and exclusion criteria

(Table 5, p.74) about the subject matter of my study as this will allow for thorough exploration of issues. As an approach to recruitment in research, snowball sampling offers an opportunity to gain access to populations that may be hidden or difficult to access in a larger geographical study (Woodley and Lockard, 2016). Likewise, by recommending others, this can be seen as a form of participant validation as well as approval of the researcher (Audemard, 2020). There is also the possibility of enhancement of the sample diversity as well as providing the researcher greater access to cultural knowledge within the context of its origins (Kirchherr and Charles, 2018; Woodley and Lockard, 2016). Participants can bring to the research perspectives and insights that may not have otherwise been accessible without the referral from another participant. This approach was employed as it is envisaged that the combined population of these individuals are comparatively small among individuals who may have a unique and informed perspective on the phenomenon which forms the basis of this study. Accessing individuals was at time difficult as some individuals were hesitant to participate as they worry about issues of anonymity and confidentiality.

2.13 Participant recruitment of a representative sample

Although the great majority of British African Caribbean individuals are based in the large metropolitan cities of England (National Office for Statistics, 2015) I made efforts to avoid an overrepresentation of a London centric view. Therefore, irrespective of having several referrals and interest among BACM academics in London, I thought that to achieve a much more representative sample I had to take into consideration the lived experiences of BACMS outside of the Metropolitan areas. Use of non-probability sampling is cost effective but cannot necessarily guarantee representativeness of the sample (Enticott *et al.*, 2017). Likewise, I was also keen to gain the view of a wide cross section of the academic landscape and not just one age group or single job title. The recruitment of a diverse sample in terms of age, geographical area and job role was achieved by specifically targeting individual where my initial contacts indicated that there was an under representation or difficulty in engaging with.

I placed an advertisement with British Black Studies as well as the Yesu Persaud Centre for Caribbean Studies and also utilised informal contact through snowballing

via networks that I had developed while attending conferences prior to the pandemic. (Please see [appendix 2](#) Sample Advertisement).

Once ethical approval was obtained and invitation letters were sent to potential participants, I got responses that indicated some individuals were tentative as some individuals wary of participation for fear that their identities could be revealed. (See [appendix 3](#) recruitment letter) Potential participants were sent an invitation letter including information regarding my methodological as well as my ethical procedures to allow them to develop confidence and trust in my research processes and outcomes (James and Busher, 2007). (See [appendix 4](#): Participant information sheet).

While issues of mistrust are regarded as a factor preventing research participation among African Americans, Luebbert and Perez, (2016), my own research recruitment suffered as result of individuals expressing their unwillingness to participate due to the fear of being identified in a relatively small population of individuals. I followed up their concerns with additional information about the study and also sought to reassure them that their information will be anonymised.

Great emphasis was placed on reassuring individuals that data will be managed sensitively, and they would have an opportunity to verify the information offered as the transcript was sent to each participant following the interview. Seeking transcript approval from interviewees could empower interviewees to have control over their portrayal in the research (Mero-Jaffe, 2011). Participant validation is also regarded as a crucial technique in establishing credibility and assessment of research quality (Lincoln and Guba, 1985; Rowlands, 2021; Varpio *et al.*, 2017).

2.14 Inclusion and Exclusion Criteria

Developing an effective inclusion and exclusion criteria facilitates an ideal pool of participants to obtain relevant data for a study. Issues including appropriate inclusion/exclusion balance can have direct impact on the feasibility and recruitment (ESRC, 2021).

The participants consisted of British African Caribbean Male academics in H.E grade (7) and above, currently employed in Higher Education in England with two or more

years' experience. Individuals with part time contracts who may not have sufficient experiences due to them not been embedded in a higher education institution were not considered. Other individuals who do not meet the criterion were excluded as they are unlikely to be able to fulfil the objectives of the investigation. Please see Table 5 below.

Table 5: Selection criteria

Inclusion criteria	Exclusion criteria
BACMs currently employed in H.E academia grade 7>	BACMs employed in academia under grade 7.
BACMs in England with a minimum of two years' experience of working in H.E academia.	BACMs with less than two years' experience of working in H.E academia.
Males who identify as British African Caribbean origin.	Non-British African Caribbean Individuals employed in H.E academia.
	Black males who are not of African Caribbean origin.
	Females who are British African Caribbean.

2.15 Ethical Consideration and informed consent

Ethical considerations were central to my research, and I appraised myself of some key frameworks from the beginning of the doctoral study including guidelines by the British Educational Research Association BERA, (2018) as well as the British Sociological Association (BSA) and London South Bank Universities' LSBU own ethical guidelines. Issues relating to General Data Protection Regulation (GDPR) and the Data protection Act Gov.UK, (2018) were given greater focus as I prepared to commence data collection. In undertaking research with minoritised groups several potential ethical issues came to the fore, and these were addressed in my application for ethical approval obtained from the LSBU ethics committee. (ETH1920-0140) (Appendix 5: Ethics approval).

Ethically responsible research involving minoritised populations is often accompanied by a number of challenges and researchers must be mindful to show respect and develop trusting relationship with these individuals (Mensah, 2019; Rothstein *et al.*, 2015). This involved adherence to issues of gaining consent, transparency, the right to withdraw, protection from harm, privacy, and data storage as well as

disclosure (Bridges, 2016). At each stage of the research, beginning with my contact with potential participants, using the snowball sampling technique, Woodley and Lockard, (2016), as well as during the data collection process, every attempt was made to maintain confidentiality (Van Esch and Van Esch, 2013).

“Ethical practice is an ongoing interaction of values in shifting contexts and relationships rather than something delivered by a signed consent form or adherence to a static set of principles” (Hughes, 2005 p.231).

Research involves changing contexts, evolving relationships, as well as unanticipated consequences (Macfarlane, 2010). This was quite evident during my data collection as the Covid19 pandemic required unexpected changes and adaptation to different circumstances.

I have undertaken this research among a group of people to which I share similar background and experiences and when considering the ethics of my actions, I took into consideration whether my research will endanger or improve their position.

Each of these individuals consented to participate in my research and as part of data verification process built into The Silences Framework Serrant-Green (2011), each participant was provided with a copy of the transcribed interview. By adopting this deontological stance my aim was to emphasise the rights of participants in the research who possibly have less powerful influence to shape the outcome of my research. Traditional methods involving face to face interviews has been a feature of qualitative data collection interviews (Cresswell and Poth, 2016). Moving to online interviewing as result of the COVID-19 pandemic was not a personal choice and presented several challenges due to social distancing regulations. These challenges offered opportunities for researchers to reflect on ethical and methodological problems as well as solutions in a time of crisis to address uncertainties and challenges (Kara, and Su-ming, 2021). Usually, the risk associated with interview studies are minimal and same ethical issues pertinent to face- to-face interviews are applicable to online interviewing (Topping *et al.*, 2021).

Blurring traditional boundaries between interpersonal and mass communication in conducting the interviews online, provided an efficient way of gathering data (Landert, 2017). I was always conscious of the potential ethical issues involved in using the snowball technique and revealing the identity of one participant to another through

introductions. Researchers must establish their bona fide status and the boundaries of the research with greater care than if in a face to face situation (Sanderson and Whitehead, 2016; Sanders, 2006).

2.16 Informed consent

Informed consent is a foundational concept and a cornerstone in the protection of participants in research and demonstrates respect for the participant's autonomy and information needs while simultaneously providing adequate information to enable them to make an informed decision (Xu *et al.*, 2020)

Conducting in-depth interviews with participants does not pose issues of life and death risk but is not necessarily risk free. The process can however, lead to a degree of intimacy in which participants share aspect of their experiences that may result in discomfort and elements of emotional distress (Seidman, 2006). To mitigate against risk, it is necessary not only to gain consent of participants but also to put measures in place when such risk occurs. Ethical approval was obtained on the basis that there was no coercion to participate in the research as well as the right to withdraw at any time. Respectful to my ethical obligations, participants were required to complete the consent form and return the same prior to the interview (See appendix 6 Consent form).

Before the commencement of each interview, participants were asked to verbally restate their consent before the actual interview began and also given the opportunity to ask relevant questions prior to commencement. Informed consent is regarded as a process and not an event (Corrigan, 2003). As part of my ethical approval, contingencies for debriefing participants were included should participants be affected by the undertaking and revelations following their interview (Howitt, D. & Cramer, 2015; Weinbaum and Onwuegbuzie, 2016). (See appendix 7: Debriefing letter).

2.17 Confidentiality and anonymity

Confidentiality and anonymity are aimed at protecting the privacy of participants while collecting analysing and reporting data (Novak, 2014). A key feature of using Zoom technology is its ability to maintain end-to-end encryption. This ensures that the communication between the researcher and the participant are only available to these

parties (Zoom privacy statement, 2021). Furthermore, Zoom indicates that they do not have access to meetings or interviews etc., including recordings and video files except authorised by the account holder or for security reasons. As such only myself as account holder or authorised third part have access to all data recorded on the platform (Zoom Communications Inc., 2020). At the beginning of each interview when using Zoom, participants also have the option to refuse recording when prompted to give consent (Zoom Communications, 2020), and none of the participants objected. To further assist in maintaining confidentiality, each participant was interviewed individually.

Once the data was transcribed and the participants had the opportunity to review the scripts each participant was afforded a pseudonym to protect their identity. In addition, information relevant to the location of each of the individual was anonymised. Therefore, broad categories such as Southeast, Northwest or East of England etcetera, were utilised to limit the possibility of any of these individuals being identified following the completion of the research. Anonymising qualitative research data can be complex particularly when potentially sensitive issues are involved and complete anonymity is never achievable (Saunders *et al.*, 2015). Researchers should however, make concerted efforts to prevent traceability and protect participant privacy (Roberts, 2015). The issue of confidentiality arose particularly at the early stage of the research when I made attempts to utilise the snowballing technique. Individuals often indicated that they were wary of making referrals of other possible participant as that individual would know of their own participation in the research and would possible be able to attribute certain issues to them. This proved quite challenging as I avoided 'cold contact' with potential participants as much as is possible.

Using the complete narrative of participants to maintain the essence of their stories and do justice to the richness of the information provided proved to be quite a problematic approach as there was the risks of identification of individuals. Having the participants to revisit the transcripts of initial findings assisted in minimising of any major dilution of the data. Willis, (2019) in his interview of fourteen members of the UK Parliament, suggest that the use of composite narrative to maintain anonymity, but cautioned that the responsibility is then left with the researcher to construct and convey an accurate, yet anonymised portrayal that reflect a true account of the individuals. The issue of anonymity is contested, and some researchers believe that participants

in some circumstances may be happy for their identities to be revealed. (Grinyer, 2002; Wiles *et al.*, 2008). Official recommendations suggest that participants identities should be disguised as a default BSA, (2017) as well as the Economic and Social Research Council's Framework for Ethics (ESRC, 2021).

In this research, my position is that it is indeed of critical importance that anonymity is maintained as the population from which my sample was taken is relatively small and the potentially sensitive nature of the subject could have unforeseen repercussions for these individuals if identified.

2.18 Data management

McMillan and Schomacher, (2010, p.117) ethics focus "on what is morally proper and improper when engaged" in research, concerning "beliefs about what is right or wrong from a moral perspective". In addition to the usual data management consideration, I took into consideration where my interview data was stored and the safety procedures to ensure its safety. All interviews were done in my own home on my personal computer, these were protected by passwords. My data management plan was outlined in my application for ethical approval and indicated how my data will be managed throughout the life of my research project. Poor data management can result in breaches and could be potentially harmful to research projects including participants (Kanza and Knight, 2022). Following each interview, the recorded data was converted to MP 4 files and stored securely by password protected files. All my interviews were done using Zoom technology which has several advantages to other platforms. Its ability to securely record interviews without third party software as well as user specific authentication, real-time encryption of data and the ability to either back up recordings to online (the cloud) or on local drives, was of tremendous advantage (Archibald *et al.*, 2019; Zoom Video Communications, 2016).

2.19 Chapter summary

In this chapter I presented a justification for the choice of a critical qualitative methodology that undergirds this research and the philosophical assumptions. The use of a narrative method has also been justified and the ethical issues in relation to informed consent was underscored. The relationship between the researcher, the subject and the participants were discussed within the context of The Silences

Framework. Issues surrounding the research design were discussed to justify the use and its relevance to this research. The chapter concluded by focussing on the recruitment of the participants, issues of anonymity and confidentiality as well as the data management were discussed in relation to the application to this research. The next chapter will present the data, generation, analysis, and the processes related to thematic analysis of the data.

Chapter 3: Voicing the Silences (Data generation and analysis process) (TSF Stage 3)

3.1 Introduction to the chapter

This chapter focuses on stage three of The Silences Framework (Serrant-Green, 2011a). The aim is to explore the situated views and experiences of marginalised individuals in the silent spaces at the centre of the research (Serrant, 2020a). Issues of data collection are explored to gain the silenced voices of the perspectives of BACMS in academia which is the main focus of this research. This stage will reflect on a range of issues arising from my initial analysis as well as the “collective voices” of those in the wider social networks (Serrant, 2020a).

Achebe reminds us:

“It is the storyteller who makes us what we are, who creates history. The storyteller creates the memory that the survivors must have - otherwise their surviving would have no meaning” (Achebe 1988 as cited by Moyers, 1989).

3.2 Preparatory interview

In the second year of the doctoral studies, two preparatory face to face interviews were undertaken. This preliminary study with a two BACMs provided me with the opportunity to refine my data collection instrument as well as facilitated an opportunity to ascertain what questions were adequately addressed as well as working out timings etc (Ismail et al., 2017; Williams-Mcbean, 2019). Following this qualitative preparatory training, I undertook three more preliminary interviews using an interview schedule comprising of 18 questions. These interviews were done primarily to refine my own skills in interviewing as well as to familiarise myself with the use of audio-visual systems in data collection, as my initial plan prior to the Covid 19 pandemic was to undertake face to face interviews (Kim, 2011). Following the preparatory work, adjustment was made to the interview schedule in relation to the ordering of questions and refining of words to minimise ambiguity (Malmqvist et al., 2019). (See [appendix 8](#)-preparatory qualitative skills development including initial questionnaire).

Undertaking the preparatory training allowed me to develop skills in probing, building rapport with the participants as well as developing familiarity with the questions and how I could utilise follow up questions to gain greater appreciation and understanding of salient issues raised by the participants (Aziz and Khan, 2020; Castillo-Montoya, 2016). Other benefits from the training included developments of my skills in the transcribing of data as well as making of notes on salient issues where particular themes stood out. Although underreported and undervalued in many studies, Lees *et al.*, (2022) and Doody and Doody, (2015) suggest that the role of preparatory studies is multifaceted and could assist in guiding recruitment of participants, gaining experience with participants as well as honing investigative skills for the proposed study. The data collected from the two preparatory interviews was not used in this study as the individuals were not employed in English academia and as such would not have met my inclusion criteria. Likewise, it would not have been possible to draw any conclusions based on the small sample used in the preparatory interviews. Although I had prior experience of using NVivo, I utilised the software to refresh my skills in importing data as well as undertaking coding, which proved to be quite useful in the main research study.

3.3 Data Collection

‘Qualitative data collection is the selection and production of linguistic (or visual) material for analysing and understanding phenomena, social fields, subjective and collective experiences and the related meaning-making processes’(Flick, 2018).

Qualitative research aims to discover, describe, and provide information for empirical analysis of the phenomenon under study (Denzin, 2017). Interviews were conducted utilising a semi-structured interview framework to allow greater flexibility within the interview protocol as well as facilitate the use of and follow-up questions (DeJonckheere and Vaughn, 2019; DeJonckheere and Vaughn, 2019). Semi-structured interviews are regarded as appropriate for examining sensitive subjects (Bryman, 2008). (See appendix 9 interview guide).

3.4 The interviews

A good interview protocol is critical in gaining the best information from the participants in a research study but does not necessarily guarantee successful outcomes (DeJonckheere and Vaughn, 2019).

A total of fifteen interviews were conducted among BACMs between the summer of 2020 and July 2021 using Zoom technology. The use of semi structured interviews was consistent with the methodological framework as I sought to explore the experiences, thoughts as well as the beliefs of these individuals to obtain ‘thick descriptions’ (Geertz, 1973).

Participants who agreed to participate in the study were contacted prior to the day of the interview and once consent was obtained; timings of the conversation with a purpose were agreed, based on the availability and convenience of individuals. On occasion, this involved arranging appointments early in the morning, in the middle of the day or late in the afternoon to work around the availability of the participants. Conducting research data collection and encouraging participation requires flexibility (Owen-Smith *et al.*, 2020). Using a semi-structured guide consisting of 18 items with prompts, each interview lasted approximately 45 to 50 minutes and was recorded directly onto the cloud via the Zoom platform.

During the interviews, I did not follow a rigid pattern of using my prompts as individuals often progress onto the next item and as such there was at time no need to intervene or prompt as areas under investigation were covered in the previous question or prompt. The importance of prompts within a research protocol aims to guide the participant to focus on topics related to the research question (Jiménez and Orozco, 2021). Great care was taken to keep the participant at ease while talking and avoiding undue channelling of the responses (Seidman, 2006, 2017).

As there were long gaps lasting days or weeks between the interviews, I took the time to transcribe the data as well as gain familiarity with the contents. This proved quite useful in the analysis of the data as I gained familiarity with salient points in the dataset. The decision when to cease interviews was not based only on numbers of participants interviewed or on saturation in the traditional sense, that is, “no additional codes are emerging” or no further insights are originating from the data collection (Hennick and Kaiser, 2022).

“A mistaken idea about saturation is that data become saturated when the researcher has “heard all” ... When used alone, this criterion is inadequate and may provide a shallow...understanding of the topic studied” (Morse, 2015, p.587).

As there was a degree of commonality of perspectives among the participants across different geographical areas of the country who repeatedly voiced similar opinions in their response to questions, it was decided to cease interviews. (See appendix 10 example of commonalities)

3.5 Using Zoom technology for data collection

In the spring of 2020 at the beginning the COVID -19 pandemic, unprecedented and unpredictable decisions were made that had direct implications on my data collection. I was informed by the London South Bank University Ethics Committee that data collection via face to face was to be stopped with immediate effect until further notice. Fortuitously, this was not completely new territory as I had some experience of using Skype which is another interface but not as advanced as Zoom technology. This sudden transition required quick adaptation as I needed to familiarise myself with new technology in a fairly short period of time. In the initial interviews I was fearful of technology failure or missed recordings and this caused a bit of anxiety. After a couple of interviews, I got comfortable with using the technology and my concerns were allayed. Online platforms using Voice over internet protocol (VOIP) technologies can present problems but according Archibald *et al.*, (2019) the benefits far outweigh the challenges. Zoom offers several advantages including "rapport, convenience, and simplicity and user-friendliness" (Brown *et al.*, 2021, p.4). They suggested that disadvantages to Zoom centres around connectivity issues. Advances in information technology has grown exponentially in recent years and has created unique opportunities for the interviewing of research participants (Meherali and Louie-Poon, 2021). These platforms have assisted in eradicating barriers often determined by geographic parameters and has helped in shaping sampling and recruitment strategies (Carter *et al.*, 2021). The use of an online based platform was critical in gaining access to individuals in different geographical areas outside of London which would have otherwise been costly and difficult to access in face-to-face interviews, particularly during the Covid 19 pandemic public health restrictions. Responding to the

methodological challenges presented by the pandemic, Zoom offered me several advantages in engaging with my research participants and enabling me to achieve an efficient and cost-effective approach to data collection as well as the ability to replicate features of face-to-face interviews by the ability to respond to verbal and nonverbal cues (Iacono *et al.*, 2016)

3.6 Icebreakers and building rapport

At the beginning of each interview, I began by asking the participant about their Caribbean heritage which was not always easy to determine merely by accents. Having a brief satirical banter is not uncommon among the African Caribbean diaspora, as it is regarded as a casual social discourse called '*liming*', in which individuals exchange pleasantries or '*picong*' i.e. taunting and jovial and friendly ridicule, geared towards relaxation and stress relief by talking (Nakhid-Chatoor *et al.*, 2018). This approach often involved making light comical banter about each other's island of origin with the sole intent of making the individual at ease in a friendly and welcoming manner. Many of these BACMs were British born or had assimilated into British society and spoke with English regional accents rather than Caribbean inflections. I found it quite useful to have some perspective of where each individual was situated in terms of his heritage as that could give me an idea of their perspectives. This proved useful as an icebreaker and the building of rapport as this was followed up by my reiteration of consent with participants before the commencement of the actual interview. Establishing rapport is vital as it is important to be authentic and open and develop a sense of trust (DeJonckheere and Vaughn, 2019). Sensitive issues of racial discrimination as well as microaggressions, perceived victimisations and anger were all expressed by most participants during the interviews but at no time did any individual show any sign of distress. As part of the ethical approval, participants were provided with a participant information sheet (PIS) which indicated that if they were in any way psychologically affected by the research interviews, they should contact their GP.

3.7 Transcription of the interview data

The fifteen interviews that were utilised for this study were transcribed by myself and this provided me with an opportunity to carefully understand the articulation of the

participants stories providing me with greater appreciation of the nuances of their spoken words. The transcriptions were done as soon as possible after the interviews as it was imperative to maintain key cues of nonverbal behaviour which are important to issues of trustworthiness of the study as an individual's memory can be compromised and selective as time lapses (Zamawe, 2015). To avoid personal influences on the transcription process, interviews were transcribed in a naturalistic fashion in which all transcripts read over, and recordings replayed to ensure that there was congruence with the words of the participants including all verbal cues (e.g., smiles and facial expressions of anger), extraneous words and utterances (e.g., hums). The importance of self-transcribing has been emphasised as it can be influenced by the individuals' own cultural language practices as well as epistemological variances and differences in linguistic constructions (Nascimento and Steinbruch, 2019). It was quite interesting to note that some of these individuals irrespective of being born in England maintained strong diasporic identities and at time went at great length to ensure that I took note of their 'Jamaicaness' 'outspoken and feisty' or disposition as a 'true Trini' that is, maintaining authentic diasporic values of Trinidad.

Once completed the scripts were sent to the participants for their review and verification. All of the participants who returned their script, agreed that it was a true reflection of their narrative.

3.8 Data Analysis

Analysis of narratives involves an investigation of the story itself. Kim, (2016, p. 190) proposed that in conjunction with interpretation, narrative data analysis is "an act of finding narrative meaning". The approach in narrative analysis is to make sense of the data through interpretation of segments that may provide insight of the subject matter. While other interpretive analysis frameworks such as Husserl's phenomenology could have been used, it was felt that to maintain the essence and structure of the human experience the analysis could not rely solely on the accounts of research participants and the experience of the researcher. Tuffour, (2017) suggests that phenomenological research which focuses on perceptions is problematic as it could restrict our understanding because it focuses it aims to understand the lived experiences of respondents but does not adequately give an explanation why these experiences

occur. As such, The Silences Framework Serrant-Green, (2011) was utilised to uncover hidden perspectives of BACMs that may not have been previously said or researched. Please refer to (Table 4: The stages of the Silences Framework).

A more Caribbean centric and indigenous methodological framework *Liming and Ole Talk*, Nakhid-Chatoor *et al.*, (2018) could have provided a more culturally relevant approach. Liming is a planned or unplanned social gathering of individuals leisure activity geared towards relaxation and discussions or simple doing nothing. However, such conversations entail verbal improvisations, ingenuity and straightforwardness and are regarded as “air of openness” and a means of communicating feelings, attitudes and responses of lived experiences (Gbadegesin, 1984; Maharajh *et al.*, 2012). This research encompasses more than cultural isotopes and as such I sought a more holistic methodological framework. In addition, close human contact and gathering in the prevailing pandemic at the time of data collection would not permit such approaches.

To maintain the true essence of the lived experiences and stories of respondents, minimal attempt was made to attempt to alter or reinterpret interview transcripts. Instead, coding, and thematic analysis selecting sequences and core narratives of participants and the connections between them was undertaken using NVivo. While NVivo does not offer a comprehensive analysis of data, or may serve to distance the researcher from the data, it offers considerable data management that supports analysis and writing-up (Maher *et al.*, 2018; Zamawe, 2015). The use of NVivo software assist in minimising bias as well as to add to trustworthiness of the data collected and the results. Computer-assisted qualitative data analysis software (CAQDAS) is not without criticism and scepticism and it has been argued that that its use results in positivisation of qualitative information and therefore undermines the role of human actors (Roberts and Wilson, 2002; Silva, S & Ramos, 2010). Another criticism of CAQDAS is that it could distance researcher from the data (Welsh, 2002). Proponents in favour suggests that it facilitates accuracy and transparency in data analysis (Asghar, 2013; Morison and Moir, 1998). Others suggest that while it may be regarded as computer mediation of the data, the same could be said for the use of any word processing software (Friese, 2010; Rodik and Primorac, 2015).

Other researchers using The Silences Framework have utilised a number of different

approaches in their analysis of data. The use of computer assisted data analysis can also contribute to the criterion of trustworthiness. The intention of this approach to the analysis of the data is “to assist the reader to understand why and how things happened in the way they did, and why and how the respondents acted in the way they did” (Kim, 2016, p. 197). Likewise, the use of NVivo should not be seen as technological determinism, as I am the one who will decide, not the technology. However, methods can be seen as historical artefacts and the current reliance technology during this time of the pandemic is merely a reflection of necessity.

Similar research in this field, Rollock, (2018) & Stockfelt,(2018) utilised thematic analysis to identify broad themes, areas of dissonance and similarities in experiences. Others like Miller, (2016) utilised a combination of descriptive and auto-ethnographic research methodology. However, sensitive issues pertaining to the discussion of racism are often excluded or silenced to avoid potential unease and embarrassment which can be perceived as either an unwillingness or a moral failure of society.

To capture an accurate reflection and maintain the true essence of the lived experiences and stories of respondents and address the study aims and objectives, The Silences Framework (SF) Serrant-Green, (2011) was utilised. This framework derived from anti-essentialist viewpoints which accepts that the reality is neither objective nor fixed, is defined as ‘areas of research and experience which are poorly researched, understood or silenced’, is ideally suited for researching issues that are silenced from policy discourse and marginalised from practice (Serrant-Green, 2011 p. 347). Anti-essentialist frameworks seek to arrive at reality through an appreciation of the meanings ascribed to an event by the individuals concerned (Denzim, Norman, Lincoln, 2008). The SF was used to explore the marginalised nature of BACMs in HEIs in order to uncover hidden perspectives with regards to their participation and progression.

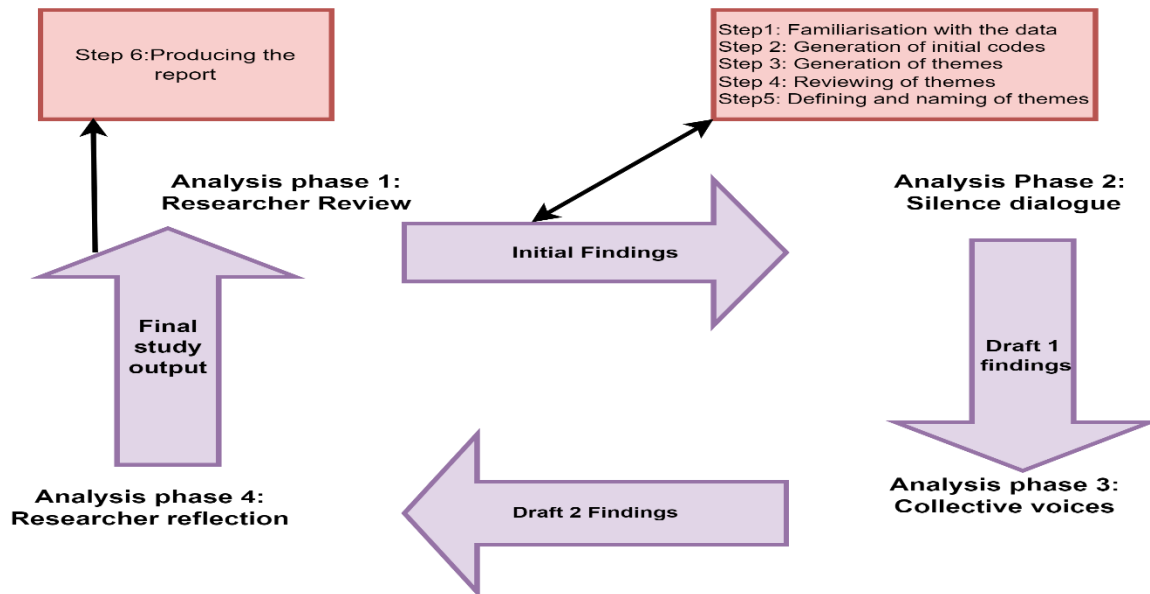
It is envisaged that this research involving marginalised discourses which are less prioritised by policy or placed at the forefront of what is considered normal in the wider society, would best be served by a framework that locates these discourses and identify possible solutions in addressing the same. This framework although relatively new, has been utilised by Eshareturi *et al.*, (2015) in their study among ex offenders and by Rossetto *et al.*, (2017) research involving individuals with HIV and Tuberculosis

in Brazil. Accordingly, 'Screaming Silences' in this sense will be situated in the subjective experiences of BACMs known as the 'listener' and the social and personal context in which these experiences occurred. The SF places emphasis on the importance of personal experience and multiple perspectives in the construction of knowledge. This will be particularly relevant for voices that have been poorly understood, actively silenced, or underrepresented Serrant-Green (2011) and are largely absent from the main discourse.

This framework which is situated within criticalist paradigms and endorses action-oriented methodologies. This 'action' could take the form of redressing power imbalances to give voice to these individuals previously marginalised by policy or within the context in which they work.

This framework affords me the ability to capture and illuminate the following. (1) The lived experiences of BACMs and their individual and collective experiences and life events; (2) BACMs are distinctive and unique as compared to other males; (3) African Caribbean culture, values, consciousness, and history continues to influence the lives of BACMs (4) BACMs are resilient (5) ethnicity, race, racism, and microaggression, has an intersectional impact on several aspects of the lived experiences of BACMs in academia.

There are several ways in which data analysis could be undertaken in qualitative research (Locmillier 2020; Wertz *et al.*, 2011). Researchers have used various approaches including content analysis, discourse analysis as well as thematic analysis (Armayanti, 2019; Mogashoa, 2014; Smith, 2015). In my research study I have chosen to use thematic analysis which allows for identifying, analysing, organising and the description and reporting of themes that have emerged from the data under study (Braun and Clarke, 2006). Braun & Clarke (2006) provided me with a high degree of flexibility that allowed me to utilise its six phases process of analysis with the four-phases of The Silences Framework (Serrant-Green 2011).



Key: Braun and Clarke 2006 & Serrant-Green 2011

Figure 4: Combined analysis process incorporating The Silences Framework and Braun and Clarke six phase analysis (adapted from Janes 2016)

Phase 1: Familiarisation with the data.

Phase 2: Generating initial codes.

Phase 3: Generating themes.

Phase 4: Reviewing themes.

Phase 5: Defining and naming themes.

Phase 6: Producing the report.

3.8.1 Phase 1 analysis: Researcher review & Step 1: Familiarisation with the data

Qualitative research is geared towards supporting the researcher in generating a deep and nuanced understanding of a given phenomenon (Lester *et al.*, 2020). Therefore, gaining familiarity with the data commenced from the time of undertaking of the interviews. Lack of familiarity with the data risks resulting in the researcher losing key elements of the phenomenon under investigation (Bolden, 2015). Likewise, immersing myself in the data during the transcription process allowed me to gain greater insights into key aspects of the phenomena under consideration (Noble and Smith, 2014). I was also of the opinion that using a professional transcriber might have undertaken

the process much more efficiently. However, there was the possibility that I could miss out on some aspects, words and utterances used in certain context that the transcriber outside of the African Caribbean background may not be familiar with.

During the initial listening of the recording, I made notes of important aspects including the expression of anger, raised voices and at times I noted the emphasis placed on some words statement and even facial gestures as well as noting emerging patters from different interview participants. The importance of aspects including body position, gaze, facial expression, spatial organization, etc., is regarded as essential to fully answer the research questions comprehensively (Moore and Llompert, 2017). In some instances, some individuals used colloquial and creole expressions which are germane to the Caribbean but does not have a common meaning among the Caribbean diaspora. I took the opportunity to clarify these expressions as to ensure that I did not misinterpret their meaning.

The value of having recording was evident, as the replaying of recordings assisted in clarification of words that could not be easily ascertained just by listening to the voice of the participant. This added to the accuracy of the transcription as I gained better understanding and familiarity with the data. The completed transcriptions were uploaded into NVIVO 12 to commence the second phase of Braun and Clark (2006) analysis. (See appendix 11: Sample initial findings)

3.8.2 Step 2: Generating initial codes

“Any researcher who wishes to become proficient at doing qualitative analysis must learn to code well and easily. The excellence of the research rests in large part on the excellence of the coding” (Strauss, 1987, p. 27).

Bearing this in mind, the skills learned from my preparatory study was brought to bear as I began the coding of the main study. The assigning of codes was not predetermined, i.e. “*a priori*” Stuckey, (2015), but rather, they primarily emerged from the data in NVivo” (Strauss, 1987). This approach facilitated the capture of actual expression of the interviewee and some of the labels used by participants have been used as the title for the nodes (Bazeley, P & Jackson, 2014). To commence the process of coding I adopted a line by line approach, Neale, (2016), to assist in identification of key issues or themes (codes) and then attaching segments of text. Inductive coding in which the codes develop from the data has its roots in Grounded theory, Charmaz, (2014); Glaser and Strauss, (1965) assist in ensuring that the codes

mirror the data rather than the researcher own understandings. Using an inductive approach assisted me to grasp the phenomenon under investigation as well as aid in greater transparency in the interpretation of the empirical material (Gioia *et al.*, 2013). Resulting from this approach, I slowly began to develop concepts but as I progressed and other concepts emerged, I also used other approaches including line by line coding and categorisation to coding to ensure that I engaged with the data from different perspectives.

My initial approach was to commence with quite broad codes which were later collapsed into more focussed codes aligned to my research question (Corbin, & Strauss, 2008; Rhodes & Coomber, 2010). This process produces a total of 153 codes from the 15 transcriptions (See Appendix 12: Initial coding).

This procedure was quite time consuming but necessary to ensure rigour and trustworthiness which is considered as an important criterion for evaluating qualitative research. Research outcomes do not emerge automatically, but requires concerted effort to identify the significant elements to construct a coherent and convincing “story” that answers the research questions and provides insights that are congruent with data (Miles, Huberman & Saldana, 2014).

Guba and Lincoln (1989) proposed four criteria in order to ensure that research study process is trustworthy. These are credibility, transferability, dependability, and confirmability. As the process of interviewing of participants were either days or weeks apart, I had plenty of time to undertake detail coding of each interview which also allowed greater familiarity with the data. I took the position that if I developed lots of codes, I could merge these codes where there were similarities as I progressed with the coding and data analysis. My coding was grounded in the data and centred around my research question and objectives. In developing several codes centred around the same issue or question, this allowed the researcher to unearth and capture the complexity as well as the diversity in the data (Charmaz, 2014). The development of my codes was not a linear process as I often revisited the wording of the codes or made notes where appropriate to remind myself of presenting issues that recurred in different transcripts. This approach allowed me to make judgements about different elements of my data and its relevance as well as reduced the amount of data for my

final analysis (Linneberg and Korsgaard, 2019). Using NVivo word cloud as well as other word frequency checks as a means to ensure that I was remaining true to the content of the interview transcripts as this gave a quick snapshot of some of the salient expressions in the data as well as an indication of whether my coding was in line with the data itself. Although NVivo does not undertake the analysis for the researcher, these facets facilitate breakdown of complex data, retrieval and visualisation of key aspects of the coding that could aid the interpretation process by showing relationships among the codes as well as identification of key issues and categories that emerged from the data (Bazeley, 2007). Computer assisted analysis can have both positive and negative implications on the research (Zamawe, 2015). Undertaking the coding is an iterative process in which I repeatedly referred back to the data as well as the research questions to ensure that the data codes was relevant to the questions and the codes developed.

Berkowitz, (1996) in his characterization of qualitative analysis suggest that:

“a loop-like pattern of multiple rounds of revisiting the data as additional questions emerge, new connections are unearthed, and more complex formulations develop along with a deepening understanding of the material. Qualitative analysis is fundamentally an iterative set of processes” (Berkowitz, 1996 p.4).

This process although quite tedious, allowed me to gain a better focus of the patterns in the data and assisted me in having a greater understanding and appreciation of the experiences of BACMs in academia. Using the spoken works of participants was another approach I adopted in labelling my codes and keeping close to the data. Referred to as in vivo coding, Saldana, (2013), suggest that while it is helpful using the words of participants, overreliance on this approach can restrict the researchers ability to go beyond greater conceptual and theoretical levels of analysis. I also was of the opinion that using words of the participants in some instances would require detailed explanation as it may not always be clear what these codes mean. I undertook a review of codes in an effort to reduce the abundance of codes as well as to limit instances of overlap and repetition of codes with similar meanings but different names. Once this process was completed it was becoming clear that in terms of my overall research question on what factors impact on BACMs in academia, the outcomes fell into two distinct categories, extrinsic and intrinsic to the participants.

3.8.3 Phase 3: Generating themes

The development of themes from the codes was consistent with Braun & Clark (2006) process by sorting codes into themes while collating the data into the themes. A total of 153 codes were generated from the initial coding and the next step included looking for patterns and relationships in the data (Braun and Clarke, 2006). Codes were examined to identify similarities as well as relationships and in some cases, some codes were merged and others renamed in an effort to avoid unnecessary duplication (Braun and Clarke, 2006a). To assist this process, I returned to the transcripts and cross referenced the selected text against other text associated with the codes according to theme. The next step in the process following the merging of codes was to cluster them under two distinct umbrellas. That is, codes that related to issues within the control of the individuals as well as issues that were not under their immediate control. There were a couple outliers that did not fit in with the existing thematic scheme or relate to any of the two main themes, i.e., intrinsic, and extrinsic factors and these were treated as miscellaneous items (Braun and Clarke 2006). It was quite clear that the main themes were linked to the data as well as answered the research question and objectives. I did not discard the outliers as I thought that they may be useful at a later stage either combined with other themes or as an entity on their own. While themes should be independently meaningful, Braun and Clarke, (2006b); King, (2014), suggest that they should also be able to work together to present a coherent story.

The development of the themes took into consideration the theoretical concepts and the overarching question of the research. However, great care was taken to avoid using the main interview questions as the theme, as this would have indicated that the data was merely summarised and organised, rather than analysed (Clarke & Braun, 2013). Themes do not reside in the data awaiting discovery, and my role as the researcher was to actively identify the relationship among different codes to construct narratives of a particular theme (Byrne, 2021). I assembled codes into initial groups and a thematic map was formed. (See the Initial grouping of codes below in Figure 5)

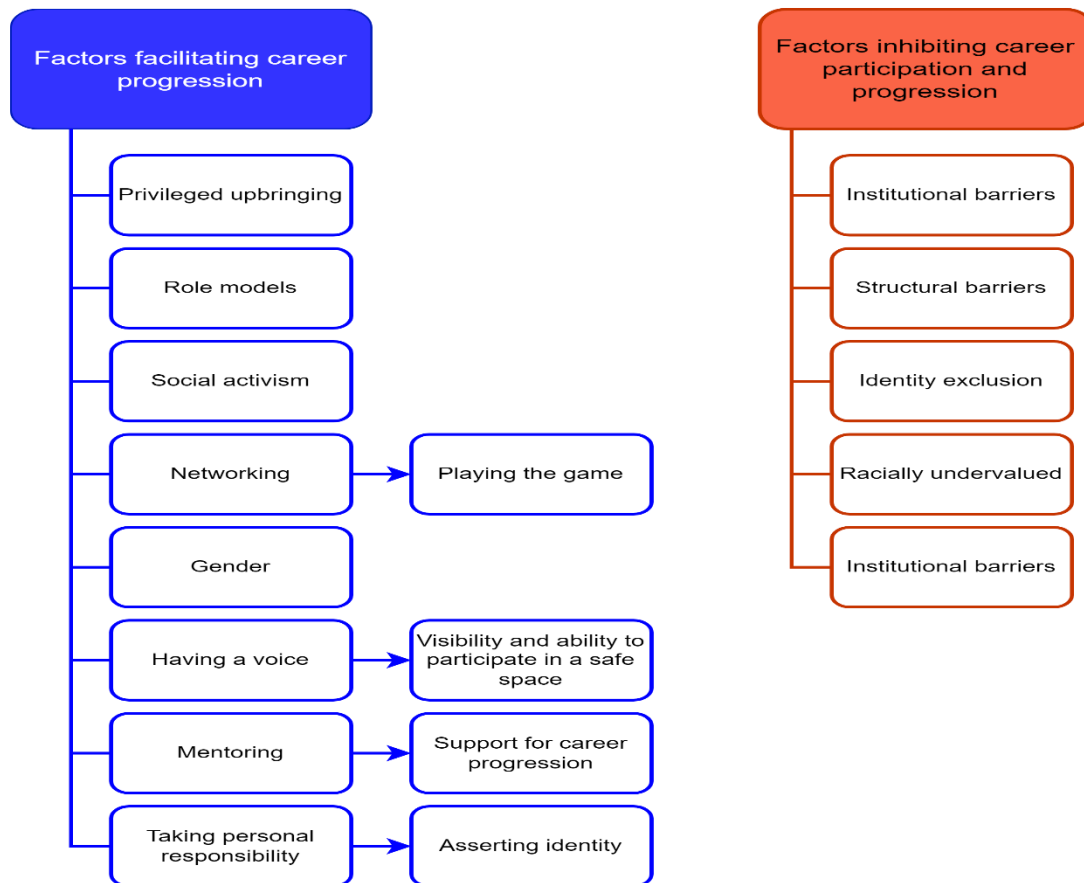


Figure 5: Grouping of codes into initial themes

Two overarching themes were developed, “Factors Inhibiting participation & progression” and “Factors enabling participation and progression”, as these were clearly definable. These factors were conceptualised into separate sub-themes of extrinsic and intrinsic to the individuals. This separation was useful in identification not only of the factors that prevented participation and progression and the ‘Silences’ involved, but also provided an indication of factors that could assist BACMs in negotiating spaces within academia. As indicated by Braun and Clarke, (2006) there is no definitive approach, and as such it is merely characterised by its significance in relation to the data and the research question rules of classifying a theme. I had several codes that related to factors that inhibited participation and progression and these were placed together (See Fig 7, pg. 104). Likewise other codes that indicated a close affiliation to factors that enabled participation and progression were grouped together. (See Fig 8, pg.132).

3.8.4 Phase 4: Reviewing themes

Coding and thematic analysis is not a linear process and as such required me to undertake a recursive review of the data within my data set (Braun and Clarke, 2012, 2020). In an effort to build a logical argument, it was necessary to examine the codes within the themes to ensure that they could contribute to the overall, narrative (Braun and Clarke, 2006). In some instances, minor changes were made to some codes and a couple were excluded that were not necessarily congruent with the categories. It was important that this judging of categories be undertaken to ensure internal homogeneity as well as external heterogeneity (Paton, 2014). The aim here was to ensure that codes were appropriate and informed the theme as well as ensuring that the theme are appropriate in terms of facilitating the interpretation of my data (Braun and Clarke, 2006). Where codes were removed or modified, they were not discarded as they could have been utilised elsewhere. Where there was no clear distinction between codes to warrant separation, these were merged and renamed. If there were commonality between codes these were also combined (Attride-Stirling, 2001; Råheim *et al.*, 2016). This stage was undertaken taking into consideration a number of key issues including sorting of the themes to ensure that it reflected and capture the data. Therefore, following the combination and division among the different themes some of the miscellaneous themes that were not adequately supported by data were stored in a separate file.

3.8.5 Phase 5: Defining and naming themes

At this phase the overarching themes as well as the sub themes were revisited and in some cases the contents were again read to ensure congruent and representativeness of the entire process. This process as outlined by (Braun and Clarke, 2006) is iterative as each step requires the researcher to revisit earlier steps in view of new insights gained and themes emerge. Therefore, in this phase the following theme and subthemes were identified and reformulated in the diagram below. In examination of the data during the '*Silence Dialogue*' as well as the '*Collective Voices*' phases two and three, Serrant-Green, (2011) of the data analysis indicated that there were significant overlaps as well as issues that were not of prominence or relevance to the research question. In some instances, some nodes were aggregated into child nodes in an attempt to ensure that the resulting themes were well focussed and detailed in

answering the research questions. For example, themes were further subdivided in to *extrinsic* and *intrinsic* to clearly highlight the factors that were within the control of the individual as opposed to be outside of his control.

3.8.6 Phase 2: Analysis 'silence dialogue' and draft of initial findings

In line with the second phase of The Silences Framework, Serrant-Green (2011) an initial summary of the findings was produced and sent to all 15 participants for their verification as a form of member checking. This also involved an intersectional approach to the analysis Serrant, (2020) in which critical reflection is undertaken on the initial findings. This was my second stage of member checking following the participants review of the transcripts, and this stage is aimed at getting the participants to validate the researcher's interpretation of the data (Goldblatt *et al.*, 2011). From the review, I took into consideration the views and shared understandings as well as the positioning of the participants and their experiences. Having this review by the participants was an important feature in establishing credibility in my research as I was the lone research and did not utilise an independent analyst (Sutton and Austin, 2015). This was not a straightforward exercise as replies from this cohort was quite slow and required a series of emails to obtain responses. The process undertaking a cyclical approach as well as including a review by the participants is an acknowledgement of possible limitations and an aim to counteract the effect of a single researcher (Serrant,).

From the fifteen participants who took part in the interviews, a draft summary was prepared and sent to all participants and one participant was uncontactable and the emails repeatedly bounced back. Participants were asked to comment on the findings and indicate their agreement or disagreement as well as offer and comment that reflected their own experiences in academia. Of these fourteen participants in the original interview, four persons responded to my request to review the findings and there was no response from the other 10 participants. It is unknown whether the non-response was due to participant fatigue as this is a well-known phenomenon occurring when participants tire and refuse further engagement in studies (de Koning *et al.*, 2021). Irrespective of only gaining feedback from 4 of the original participants, the feedback was considerable, and the initial findings were updated to reflect the same.

Please see the updated findings with the additions highlighted in bold (See appendix 13: Sample silence dialogue).

3.8.7 Phase 3: Analysis 'Collective Voices'

The Silences Framework adopts a very inclusive approach and requires the researcher to go beyond 'sense checking' the analysis with the participants or another 'expert researcher' (Serrant-Green, 2011). To fulfil this criterion, I consulted with several BACMS who were not part of the original data collection but shared similar social backgrounds and heritage. The process known as 'collective voices' was undertaken with four individuals with the aim of informing and challenging my own perspectives and therefore reducing chances of bias. (See appendix 14: Demographics of Collective voices).

The participants' 'collective voices' were recruited using the snowball technique, Shorten and Moorley (2014) among networks I had built up during the initial recruitment of participants. All four individuals are currently employed in higher education one of which is a professor and the others senior lecturers. The challenges I encountered in this recruitment were not dissimilar to the first stage in which individuals agreed and then had a change of mind or did not respond to my email in some instances. They provided "collective knowledge" of their experiences of working in academia in relation to participation and progression. In addition, I took the opportunity during the interview with these individuals to further explore issues and concerns raised by the participants in the original interviews. Rather than seeking just more of the same, and similarities or differences in opinion, I also made attempts to look at issues in a much more in-depth way allowing for the 'scope and diversity' of the evidence collated from the participants. (Serrant-Green, 2011). The information from some pertinent issues in the initial findings were used as prompts to elicit further explanation from these individuals. I utilised the outcomes of the initial interview to probe deeper and maintain focus on salient issues that were mentioned in the initial report but was not really explored in depth. Prompts and probing questions are aimed at eliciting more focused information from participants on what is already said and invites them to reflect deeper on what they already said without particular reference to detail (Bryman, 2008). Having the results of the initial findings assisted in focussing the interviews, and as we were dealing with some sensitive issues, it gave me an

avenue on which I could expand on issues that are not necessarily easily or willingly discussed. For example, when asked about the factors that inhibited their participation and progression, the responses bore striking similarities to those in the first set of interviews that was used to produce the initial report. It was much easier for participants to elaborate on issues relating to discrimination, racism or microaggression than it was for my first set of interviewees. Generally, I got the impression that these individuals felt like they had a degree of freedom' to speak out as it has already been highlighted by others and as such they are not alone. (See appendix 15: Sample of collective voices)

3.8.8 Phase 4: Analysis and researcher reflection

Having completed the last three phases of the analysis, my focus shifted to critical reflection on the findings emanating from the process of analysis undertaken in each of the phases. This involved revisiting and review of the emerging research findings and overall integration of the voices of the participants as well as the wider views of individuals in similar social context 'collective voices'. Rather than seeking duplication, of this process, this approach facilitated closer alignment with the theoretical and philosophical approaches underpinning The Silences Framework (Serrant-Green, 2011). The final sub-themes in relation to the factors that impact on the participation and progression of BACMS in academia were developed. These sub-themes are based on the overall experiences from the participants in the first phase, the 'silence dialogue' as well as the 'collective voices' and my own reflection on the data. (See figure 7 & 8, pg. 104 & 132). I took great care to ensure that in this final output my focus must remain grounded in the data emanating from the participants and not my own prejudices Throughout the entire analysis, I undertook an iterative process by revisiting the data continuously to ensure the final output is a true reflection of the participants voices.

3.9 Trustworthiness

The concept of trustworthiness is regarded as a cornerstone of quality in qualitative research (Gunawan, 2015; Krefting, 1991). Others have demonstrated how qualitative research can incorporate measures to ensure quality Nyirenda *et al.*, (2020) & Silverman, (2001) among others. In this research I have utilised the framework of Lincoln and Guba, (1985) to outline the structure of issues related to the quality in this

study and demonstrating its worth. Nowell *et al.*, (2017); Shenton, (2004) acknowledged the salience of meeting the trustworthiness criteria in thematic analysis and identified the value of Guba's framework in ensuring rigour. In undertaking the thematic analysis, I have incorporated Guba's constructs with the four phases of the data analysis of The Silences Framework to increase trustworthiness. (See the 6 criteria of trustworthiness in figure 6 below)

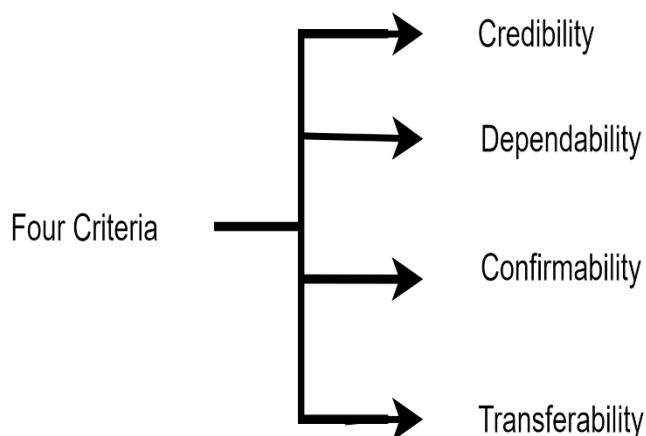


Figure 6: Guba construct for Trustworthiness

3.10 Credibility

Credibility demonstrates the confidence in the 'truth' of the findings of the research study (Moorley and Cathala, 2019). The following techniques have been used as outlined by (Lincoln and Guba, 1985). This is an important criterion in research and to achieve the following the transcripts were sent to participants who were given the opportunity to verify and confirm whether the content of the transcription was a true representation of the interviews.

Secondly, the updated transcripts which formed the basis for the initial findings 'silence dialogue' was sent to study participants for their review and confirmation or rejection as they thought appropriate. The findings were reviewed by some of the participants.

Thirdly, the outcomes of the second reviews were sent to a selected group 'collective voices' including individuals who share similar background and social and employment characteristics. The aim was to obtain critical comments and provided an opportunity to capture any unexplored issues that may have escaped the attention of the interview participants (Serrant, 2020). This approach assists in making the data much more

comprehensive in terms of obtaining a wider body of perspectives on the subject being researched.

3.11 Dependability

Dependability is concerned with the ability to show that the findings are consistent and could be repeated (Lincoln *et al.*, 1985; Shenton, 2004; Silverman, 2001). To establish dependability in this research study, I ensured that an audit trail was established. All interviews and transcriptions were undertaken by me and evidenced by an interview schedule, audio recordings and transcription notes as well as consent forms permitting the same to take place.

3.12 Confirmability

The degree of neutrality or the extent to which the findings of a study are shaped by the participants and not researcher bias, motivation, or interest (Lincoln *et al.*, 1985; Miles *et al.*, 2014). A clear step by step process was followed in the development of codes and themes that bears the reflection of the content of the participants perspective rather than my own. The objective of adopting this approach, limits the chances of bias in which the researchers own opinions and perceptions are reflected (Pathak, 2019).

3.13 Transferability

This criterion which is analogous to generalizability in quantitative research, (Lincoln *et al.*, 1985). This was achieved utilisation of analytic anchors in my literature review to show similarities in experiences by other comparative groups and thereby enabling me to arrive at conclusions. Likewise, the by inclusion of 'thick descriptions' in support of my analyses in an effort to reflect the essence of the participants' views, perspectives, and expressions. Lincoln and Guba, (1985) highlighted that it is the researcher's obligation is to provide adequate descriptive data that readers can evaluate the applicability of the data to other contexts.

3.14 Chapter summary

This chapter presented the data collection and analysis procedures that were undertaken to gain the perspectives on the lived experiences of BACMs working in academia in England. Beginning with an introduction to the chapter, I provided a clear

step by step outline of the data collection in relation to the methods and processes and my use of the amalgamated framework of (Braun and Clarke, (2006) and Serrant-Green, (2011) was illustrated diagrammatically as well as in the written outline of the phases of the analysis. Issues related to trustworthiness of the research were explored within the context of Lincoln and Guba, (1985) concepts for strengthening rigour in qualitative research. In the next chapter the findings of the research emanating from the analysis of the data will be presented and supported by thick descriptions.

Chapter 4: stage 3 (iii) (Findings), 'Voicing Silences'

4.1 Introduction

This chapter represents stage three of The Silences Framework and presents the sixth stage of the thematic analysis of Braun & Clark (2006). Selected extracts of the data will be utilised in support of the themes emerging from the combined thematic analysis undertaken earlier.

The verified data from the 'silence dialogue' as well as 'collective voices' of individuals who share similar heritage, diasporic identities as well as professional background will be utilised in this chapter. It also includes the contents of the themes including the factors which had a negative impact on the career progression of participants as well as those factors which had or could have a positive impact on the career of BACMs.

Firstly, I present themes related to inhibiting factors that impacted on the participation and career progression of BACMs. These inhibiting factors are subdividing in two; intrinsic and extrinsic factors, including the uncovered 'Silences' from the analysis, that impacted on BACM participation and progression in academia.

In the second section, I will present the enabling factors that assisted or could contribute to the participation and progression of BACMs. Similar to the first section of the chapter, this will also consist of extrinsic and intrinsic factors.

4.2 Theme (1) Inhibiting factors

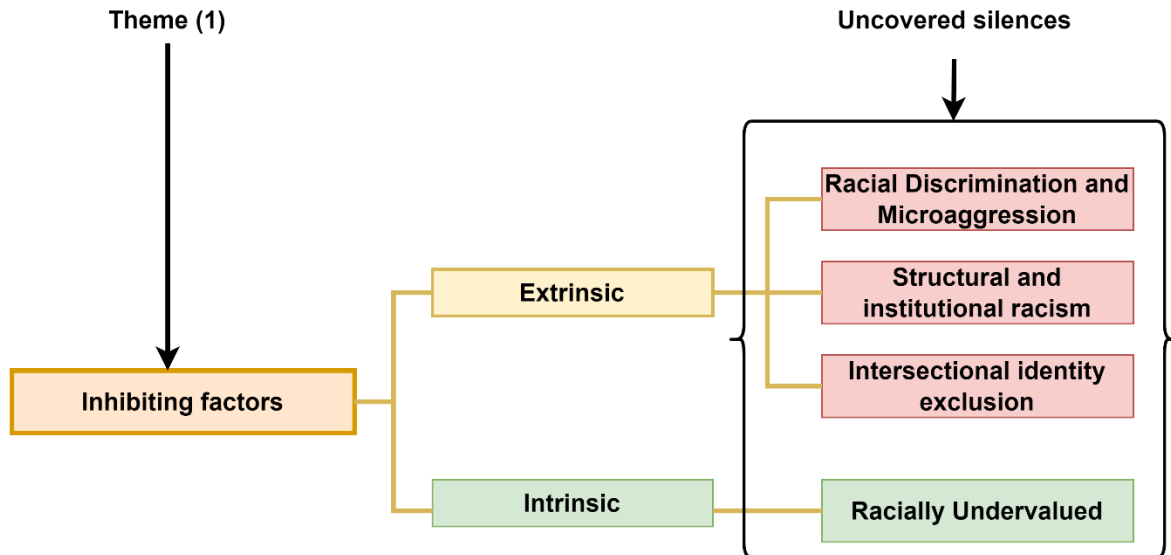


Figure 7: Factors inhibiting career participation and progression of BACMs in academia

4.2.1 Sub theme (1): Racial discrimination and microaggressions in academia

The view that racism played a major role in the progression and participation of BACMs was voiced by all 15 participants in the study. In addition, all three individuals who were part of the participant review agreed with the sentiments and the initial findings. This was also the case with the three individuals who participated in the ‘collective voices’.

Participants agreed that racial discrimination was mostly covert but was also explicit and often as the norm in some workplaces. Colin stated;

“Racism obviously exists, having to battle on these various plateaus and levels is just tiring (and) by the time I reach 40, I will be completely burnt out”
(Colin)

The issue of racial discrimination according to some participants begins at the point of recruitment. Participants emphasised the intersection of race and ethnicity and that your country of origin, would often dictate if you get offered a job or even shortlisted.

“I often find with these older scholars, think maybe more outclassing the racing but obviously these things overlap right? I'll be like look you're saying you want to recruit working class Black men, but you're not able to actually translate their life experience that they are describing to you. He has all those values in many ways that you're looking for within a sort of like middle class education institution” (Collective voice).

An individual's racial and ethnic identity was reported as having negative implications on the chances of career progression, but rather than overtly or explicitly expressed, this participant suggested that racial discrimination in academia is quite subtle.

“I think you know the colour of my skin my ethnicity my background hasn't helped. It's been a real struggle. (Working in academia) its middle class environment so nobody is going to be overtly rude or openly racist apart from the odd crazy person. You know it's going to be done in English way you know what that is?” (Fred)

Participants with less experience of working in academia reported a mixture of good and bad experiences. Those who had longer working experiences gave a more detailed account of experiences of racism and the insidious ways in which it inhibits progression. Some participants described working in academia as being an alienating and a lonely experience, as there is often no safe space to talk about race challenges that are experienced daily. In some instances, when confronted by racial

discrimination, participants indicated that Black males chose to be silent rather than bring issues to the fore.

“Most Black men actually shut up and decide not to rock the boat, because if they rock the boat, the penalties are severe”. (Michael)

“At the best maybe one of two in a department is of people from African Caribbean heritage and I might go on to say that people have visibly Black heritage, so in that sense there are challenges all at once and has always been an alienating and lonely experience” (Brian).

While some participants agreed that their career has been affected by racism and indicated that it is an everyday experience, there was also the belief that the problem of racism is more difficult as it cannot be dealt with because there is a lack of acknowledgement that racism exist.

“It is definitely a challenge to thrive in (academia) because they don't recognise, ...that racism exists. They just don't, and there are peculiar manifestations of racism in higher education where you're... excluded from certain sources of very critical information that would be important for both your promotion and progression” (Colin).

The use of exclusion was seen as a subtle method of racial discrimination. Therefore, if an individual is not particularly focussed on the ongoing situation within his workplace, the discrimination occurs, and it is hardly noticed.

“I'm not invited to workshops on race that is organised by all my other white colleagues it's quite strange. It is astounding some of

the very subtle but not so subtle ways that racism works and the ways in which you not being able to access resources or even information, it's just so restricted you know, access how decisions are made about your everyday working life that you are not part of".

(Colin)

With specific reference to why there are so few Black males in senior positions in academia, participants voiced the opinion that senior positions with well-paid salaries were reserved for White individuals.

"In a sense it it's partly due to how coveted I think hard money jobs are in HEI (academia). To me there's a clear connection between how desirable the job is and how white it is. So, if it's perceived as a desirable position there is a hell of a lot more luck involved in you (Black male) managing to get in there" (Gary).

The impact of racism on participation and career progression was seen as both implicit as well as explicit, and for Black males of African Caribbean decent it was thought that there was an intersectional impact.

"In terms of whether it be explicit or implicit racism that prevents you from getting either hired for a job or getting a promotion, I think universities are more implicit because most people working at university especially nowadays are aware that either how wrong it is, or the fact that it shouldn't happen. So even if they perhaps have explicit racist thoughts, they will not act on them." (Owen).

Participants expressed the feeling that the view from outside the academy is that it is a fair system in which participation and progression is based on meritocracy, but my

study findings indicate that it is quite different for racially minoritised individuals like BACMs.

“The problem for academia is on one level academia positions itself as the most meritocratic of spaces but it's a space that's just replete with all the kinds of power dynamics racial exclusions and race and gender exclusions that that we find in almost any other institution”.

(Fred)

The view that racism and racial discrimination is widespread in academia seemed to be a common thread among participants. While many acknowledged that it exists, it is at times hard to evidence. They held the view that racism is present even though it may be hidden or expressed covertly among the White management in universities.

“Whether it's the most senior professors everybody will have a view about race from their previous experience of being outside of academia and then they come into it they bring a lot of that. We probably think that the Dean is being this like liberal utopia, but I think a lot of people have racist views or kind of latent race issues where they don't think of, they are racist until there actually point a position where race is an issue or their forced to talk about it confront it”. (Ian)

The sentiments expressed by the participants were echoed by the collective voices who agreed that racism does exist but, in many cases, it is quite subtle and as a Black individual you do not realise it as it particularly when you are new to the environment.

“When you're quite new in the job, you don't actually realise what's taking place and everything seems very pleasant to you. You're very much concentrating on the teaching part of your career and in some ways that keeps you very occupied”. (Collective voice)

Even when an individual may reflect and think that he is hypersensitive, several BACM participants described instances when they felt that the intent was aimed at causing psychological and or emotional hurt as well as undermine their authority and influence in their place of employment.

“Everyone who had a doctorate, had a label stating his position on their office door, as soon as I got my doctorate a meeting was called by White management to determine whether everybody was comfortable that those with doctorates be allowed to have labels on their doors”. (Daniel)

One participant suggested that the fact that he is a Black male and was Head of Department with a significant number of staff under his management who were White he was subjected to incivilities and undermining.

“I felt like I was undermined because now I had a leadership role line managing a large number of staff I am not (White) British, I'm Jamaican and I asserted my Jamaicaness (Being feisty and forthright. Because it's always the Black people having to make both concessions and accommodations but before you know it, I started getting lots of undermining from my deputies where I was head of school and lots of complaints no less from my deputies who were making those complaints. I think that is more aligned to race and culture because there is one thing aboutmanaging a Black

person is one thing, but when a Black person comes to manage you (White individual) is another thing, and especially when a Black person might not be born British who has been socialised in the kinds of little subtleties and nuances, so it really unsettles them (White people) to be working for a Black person” (Daniel)

Another participant indicated that there appears to be this notion that as a Black male you are fair game, and you should be expected to be treated with discourtesies in ways that are unacceptable, but you have to accept it because of who you are.

“An academic colleague was allocated to my area on a parttime basis, and her actual line manager called to say I want her resource back so that she can be allocated teaching. There was no discussion. It was just, I'm taking her back. I'm thinking what? where's that come from. This individual is not my senior but feels it is ok to act in that manner, its Whiteness” (Keith).

Acknowledging the experience of microaggressions in academia another participant agreed that there is a lack of support available to empathise with the position in which one find themselves.

“Microaggressions that kind of moments whether it be a student or an interaction with a colleague or manager, whereby you kind of know that this is one of those experiences related to being Black, but yet you know that there aren't those kinds of people that you can say well this this happened, the other person can immediately empathise with your position.” (Fred)

4.2.1.1 Summary of sub theme (1)

The narratives of racial discrimination and microaggressions expressed by participants indicates that although it is often said that we live in a post racial society and academia is thought to be a beacon of meritocracy, the lived experiences of BACMs indicate otherwise. Likewise, the accounts of these individuals also emphasised that although we live in a plural society, some commonly accepted values, practices, and procedures, are not necessarily shared among all individuals. Issues of racial discrimination although present in academia, is not spoken about or acknowledged and therefore remains silent.

4.2.2 Sub theme (2): Structural and institutional racism as barriers to participation and progression

Participants stressed that some structural barriers played a key role in their lack of career progression as university management either failed to take cognisance of structural and institutional racism or showed ignorance of the same. Participants highlighted issues relating to a lack of transparency.

“The systems of promotion always not transparent or clear systems of progressing in your career it can be. Systems regarding promotion is shrouded in secrecy and lack of transparency, and you never know where you fell short as there is no consistency of criteria, or you are never told where you went wrong”. (Gary)

Another issue identified was the lack of a defined criteria. This meant that it was always difficult to ascertain what is required for career progression as there seemed to be no fixed systems to which one can work towards and ill-defined criteria that allows operating spaces for the ‘goalpost to be moved around’.

“There are literally no criteria. It is ill defined there is a huge operating space for people to move goal posts around. So, when they have that leeway, vast leeway, so I’ve seen people officially get full professorships with four publications and other people have 120 publications and cannot get promoted”. (Gary)

One participant voiced that there are biases in the system that favours some individuals over others, and it is dependent on the workplace networks to which one belongs. Rather than working as a cohesive unit in education, academia is seen as a divisive force that marginalises individuals such as BACMs.

“I think university can have preferences for who gets promotion so just these networks and internal systems that can sometimes act as if you like, marginalising regimes for Black staff in which a small group of people decides who gets promotion”. (Brian)

In describing the challenges that were encountered in gaining promotion, one participant indicated that he was forced to take quite extreme measures to force decisions that resulted in his promotion. From this participant's perspective, going through the conventional channels did not work as the system is structured in such a way that there is no hope for promotions among Black individuals.

“I literally had to move heaven and earth; you literally have to be at the stage where you embarrass them. I think the barriers are just you know because a lot of the decisions are in the hands of individuals who are very powerful and a lot of those people who are in power now are White and homogeneous demographic white and

typically White middle age the older man so there's no hope.” (Gary)

Participants narratives indicate that the structures within the academy are such that they tend to exclude individuals from minoritised backgrounds. These structures which are responsible for promotions and progression are not necessarily easy to access by individuals from minoritised backgrounds.

“I think it's a barrier where Black staff aren't necessarily drawn into forums, drawn into decision-making forums presents an additional challenge.” (Brian)

Barriers to promotions appears to present in several different forms and according to one participant it is quite difficult to challenge as it occurs in quite insidious ways that does not lend itself to scrutiny by the untrained eye and as such is not easily obvious.

“When it comes to promotions, they (the university) prioritise the things that actually you are systematically stymied from acquiring, so you're in this kind of position whereby people can say...there is nothing in place here that says we are blocking you (BACMs) from promotion.” (Fred).

When faced with such difficulties of racial discrimination, one can consider challenging the process. However, as indicated by one 'collective voice', this is not as easy as you may not get individuals willing to present themselves to support your claim. The unwillingness is largely due to fear of victimisation.

“The trouble is you challenge something, you have to challenge someone who's making those discriminatory decisions, you need a third person to sort of step out and sort of be an ally or an advocate

on your behalf and they're not and many people would do that especially is they could they be going against the boss' (Collective voice.) (Collective voice).

"They (Witnesses) tend to still sit on their hands, and you say well XYZ should be able to support but doesn't want to. You don't want to compromise because at least you got some support from them, you want a challenge, but you can't use the full weapons... then you find that your case isn't strong enough because you haven't used you know all the tools available." (Collective voice)

Therefore, if BACMs wish to challenge the system this is not without risk as the environment within academia is not considered a safe Space as there is likely to be repercussions for speaking out. Participants repeatedly focussed on the issue of lack of safe Spaces to voice opinions.

"Black colleagues avoid talking about promotion with one another or with juniors. People don't talk about promotion – unless it's with a very close friend who's a colleague because it's a very touchy subject." (Adam)

The issue of psychological safety was problematic among several participants who related that they do not feel confident to voice their opinions as they are fearful of the repercussions. While some chose to silence themselves to avoid potential adverse consequences, others were silenced by exclusion or by being ignored and not listened to.

“I don’t feel very safe... especially having been the only black colleague in the Department – I have not felt super safe to raise some of the concerns I want to. It has definitely been a challenge to find a safe space”. (Colin)

Another participant expressed how the environment with predominantly White academia does not open up a Space to accommodate the views of racially minoritised groups. As individuals perceive that their views are not counted, they choose to silence themselves.

“Even when you start to realise, you’re not wrong or maybe they’re not listening, or maybe they’re not interested... you end up being silent or even silencing yourself...” (Harvey)

“The Black experience is... precarious so is there a safe space? No, no, I don’t think it exist and my experiences will never allow me to feel entirely safe to say what I say. To offer a truly honest conversation there are certain individuals that I can have that conversation with maybe in in safest sub spaces, maybe more non formal spaces. So, if I have a friend, I can have this conversation with maybe my mentor. But actually, we are still guarded there’s still kind of spaces where we are continuously certain. I am continuously aware of how quickly one situation can change. So, my current position is one where I feel valued for the most part and they feel that I can contribute I feel that there are the people I’m willing to have this conversation about race with, but I think we’ve got a really long, long way to go before you can just kind of be

entirely open of the Black experience.” (Fred)

The issues expressed by the participants above were supported by the collective voices who indicated that it is quite easy to block an individual's progress or exclude them merely by focussing on what the institution regards as valuable.

“Various individuals ... blocked my path at different institutions and at different times in my career then in a lot of cases if you're not careful individuals will block your career rather than help you fight (for progress).” (Collective voice)

Another 'collective voice' posited that the odds are stacked against BACMs as they are excluded from important meetings and decision-making processes including interview panels. As a result, they are not positioned or equipped with knowledge of what is taking place in the university.

“I find that my White colleagues are actually positioned better, whereby they are given roles to do, they are party to interviews. Sent to meetings and because they are given that exposure, it means that when they go to meetings, and they feedback what they are doing.” (Collective voice)

While some participants regarded the issue of racial discrimination and structural issues as key factors in inhibiting career progression and participation of BACMs, others regarded it as institutional barriers which present in different form within academia and dictates who gets promoted or who is included and excluded.

“Black staff are invited on interview panels but then the power

dynamic between those individuals and who has the power of veto is very wide as a result the system is riddled with bias and discrimination. It is also a system where Black staff are deliberately excluded from focus of decision making.” (Brian)

Another participant regarded that academic recruitment processes within the academy as a key factor in undermining the participation and progression of BACMs and saw it as a form of structural racism deliberately constructed to ensure that the progress of Black individuals is stymied.

“HR processes where the Human Resource processes are not equalising, so you have pure White panels, and you don’t do blind shortlisting or even if you do, they don’t work. But it comes down to institutional practises do not scaffold you and do not validate and recognise your experiences and it does not on those practises do not challenge the structural racism within the organisation.” (Daniel)

Apart from factors within the institution that excluded minoritised individuals, participants cited other factors including a lack of cultural awareness among the White establishment in academic institutions.

“There is a lack of cultural awareness among the part of the White people because they expect you to fit in, but they don’t expect to exercise any attempt to understand you or relate to you.” (Daniel)

Working in a predominantly White institution where the Black male is among the minoritised group, there is the impression that irrespective of having to work twice as hard as your White counterpart, you will not be treated fairly as the system is designed

in such a way it limits your progress. One participant described the process of promotion and participation in the following way.

“The system has too many “corrupting tools” at the disposal of senior White staff and when added to racist attitudes there is too much temptation to be biased against black people.” (Gary)

Other institutional barriers faced by BACMs is the lack of representation as well as the power dynamic on interview panels between those who has the power to veto and those who make up the panel and were not part of the shortlisting of application. The perception is that even when there is a member of a minoritised group on an interview panel, that individual does not hold powers of decision making or empowered to voice opinions and therefore their representation becomes tokenistic.

“Sometimes you end up on the interview panel where you haven’t shortlisted, that okay. So You’re in the interview panel but you’re you have to always balance. You’re thinking, I’m on this interview panel and I want to have some influence, but I also want to be invited back. So, what happens if you’re too challenging too outspoken you advocate for someone too much, then they’ll say we don’t want this person back. So, you think that you get this one win and nothing else. So, what you try and do is sort of like we have to subtly drive the decision making in the direction that you want. I appeared in about four or five interview panels, and I was thinking me being there hasn’t made a difference to any of them simply because the people who were ultimately going to be working with these individuals had made their mind up and I couldn’t really sort

of force the person that I thought was suitable. I couldn't change the dynamics enough or it would be the last time because they also like this person.” (Collective voice).

When such issues and barriers are encountered, BACMs may have to make decisions whether they continue to be part of the process or try and change the process by working within a system that does not necessarily value their input or gives recognition to their contributions. The 'collective voice' below describes the thinking process that take place and the strategies that he has adopted to bring about change.

“I can definitely see the discrimination process going on, but you can't necessarily always do anything about it. You have to decide pretty quickly.... Do I want to come back and have a smaller say? ... If I find I can do, I can have a small amount of influence and also as I've got more senior, I can get more influence than other people, but you learn the subtleties of doing that time thing making people think that they've made in decision.” (Collective voice).

Another collective voice agreed with the participants' expressed views. He also believed that the way in which recruitment decisions were made was centred on who you socialise (network) with.

‘It's about socializing with people making connections, hearing about opportunities in the social environment, and then being able to then position yourself to take those opportunities’. (Collective voice,)

4.2.2.1 Summary of sub theme (2)

The lived experiences of these BACMs voiced through these narratives indicates that their trajectories within academia have been negatively impacted by structural and institutional factors. The lack of transparency and secrecy surrounding career progression indicates that the institution by its functioning has resulted in self-silencing among BACMs who would rather keep quiet that face possible repercussions for speaking out. In their quest for participation and progression as minoritised individuals, BACMs may need to consider ways in which they can negotiate pathways within the current structural as well as institutional frameworks to assist ensure that their progression and participation.

4.2.3 Sub theme (3) intersectional identity exclusion

Participants in this study believed that Black males are excluded or discriminated against based on how they are perceived related to their identity. So, the multiple identities of BACMs as Black, Male, African Caribbean and academic could possibly result in these intersecting identities as reason(s) for exclusion in academia. The perception is that as a Black male you are regarded as having various identities which are not necessarily representative of who you are as an academic, but you are judged by these identities when you apply for promotion as a racially minoritised individual.

“The way from thinking this person is a drug dealer all the way round to they are better academic than me, that's a huge mental leap for someone to take.” (Gary)

Another participant expressed that the negative opinions of Black males in the wider society is also present in the academy. He emphasised that it is indeed difficult for individuals to make a separation and rise above their prejudices to ensure that a Black

individual is judged on merit rather than on stereotypical negative social categorisation of the Black male. One participant highlighted that as a Black man of Caribbean decent you are at the intersection and as such your progress is checked or mitigated by the fact that the first identifying mark that is seen is your colour and secondly your heritage.

“Because you know I don't think all black people are rappers and drug dealers, but you know like maybe this one is? you know an insanely cool people it is painful right, and some people will admit that it's painful. The perception that people have of Black males so we're criminals, we are drug addicts, we abuse our women we do this, we do that, and I think people. It's painful and I feel it has affected my career.” (Ian)

The way in which Black males are regarded in the academic environment has less to do with their abilities and more to do with the social stereotypes and identity categorisation. As these narratives indicates it is often the case that the Black male is mistaken for some other manual role, by White colleagues who do not allow themselves to get pass such stereotypical view.

“There's been one or two times where there have been assumptions made about who I am and who I am not because of the colour of my skin. So being mistaken for a cleaner or being mistaken for somebody in the service Department etc.

In UK Society there's a lot of huge amounts of ignorance of life outside the UK. The anglophile western world e.g., Australia, the UK, North America, and Europe. Within those societies I think it's undoubtedly the case that people have been pigeonholed into a

small number of roles they perceive that they can excel in entertainment and sport and crime.” (Gary)

If, however, the White establishment is able to move beyond the fundamental of racial identity, it was felt that it is not unusual for some other reason to emerge as a barrier as the intent to exclude BACMs regardless of the individuals’ abilities. It is thought that this perception is to ensure that individuals like BACMs are excluded in an effort to preserve White space.

“You know really there’s going to be some barrier because okay, now he’s going to be one of those people we can’t let him progress into you know more senior position” (Adam).

One participant referred to exclusion based on intersecting racial identity as “a taxation”. That is, Black males in academia face penalties for simply being a Black man. Other participants indicated that they are included only because of their colour when it’s a committee or meeting related to Black or minoritised issues.

“There is a lot of identity taxation. There are positive stereotypes and if your face does not fit, your voice [accent] does not fit either, so you do not get listened to or offered positions.” (Gary).

In congruence, another participant commenting on his visual racial identity indicated that it is clear to say that the colour of his skin and his ethnicity has not helped in his own career progression.

“It has been a real struggle’. Being Black is part of that condition for whole set of experiences which don’t have the same capital. Race

is still kind of overlooked and whether that comes from a particular colour-blind ideology or position whereby, because a lot of people, because most people are committed to social justice... they feel arguably the seeing race is somehow being racist. So, it kind of tend to show their inclusivity and they kind of state well yeah, I don't see you as black so we're not going to include inclusion policies that recognise your race, but that overlooks the reality of whether you see the person is black or not their experience is still significantly influenced by their identity.” (Fred)

For one participant, the issue of image is seen as a critical factor in who gets to participate or who is promoted. He suggested that in a society in which the Black man is marginalised, the issue of image undoubtedly plays a critical role.

“I think obviously Black males have more barriers because of kind of the issues surrounding image for example and add fitting in with other kind of crowds.” (Owen)

Rather than focusing on the everyday issues of his job and centring his energies toward his own career development, one participant emphasised the importance of having to make an extra effort to be personable and friendly in order not to be perceived as the often-held negative stereo type of the Black male in British society.

“As a large built Black male, I am often regarded as a scary individual and I often has to go out of my way to be polite and friendly as well as being unintimidating”. (Lawrence)

Participants expressed concern that there is no such thing as colour blind recruitment or participation as it is evident that the way in which you are judged is influenced by what is seen or how you are thought of by those individuals making the judgement.

“Although White people claim that they don’t see your race, the fact that policies often do not recognise your race but overlooks the reality of the experience of Black males which is still significantly influenced by their race identity”. (Michael)

For other participants the perception of the Black male as a sexualised being or predator seemed to always be at the forefront of how he was perceived and systematically excluded particular by White females in the academy. For this participant the White female is not only a threat to his participation and progression, but also his existence in academia.

“The White male is a specie of dominance in UK higher education as is in British society, whereas everybody else are a minoritised group and therefore BACMs are endangered species...but in the university, the Black male is the endangered species, no different from being targeted by the police, is just being targeted by White women and White men. University administrators and HR departments are complicit because they don't challenge these practises and educate these White women about the vandalism of Black lives. I would also say the greatest threat and perhaps a barrier that a black male face to their progression is the White female. It's a real threat to Black male survival in the University. Because you know whether you're a colleague or line manager, you

are at one point or the other likely to be accused of being a bully being inappropriate or something. Whether that is proven or not it is a good mechanism to defame and denigrate and to destroy lives. I do feel that my gender poses a particular risk and I think that the Black male is perhaps the most at-risk species of all the ethnic minorities species because once a White girl, once a White female says anything about the Black male, that's the end of your career".

(Daniel)

Another participant was of the view that the Black male is forced to take responsibility to ensure that the way he is perceived is not factual and often must go beyond the usual to prove his true status.

"As Black men we have to negotiate and navigate people's perceptions of us as sexualised beings. That is one of the key component key differences that we certainly have to reassure people that our interest is professional and not sexual, because ultimately one of the things would be in a Black man, is that you are sexualised and it's very difficult for people to see you beyond a predator first." (Fred)

One participant regarded the situation in which Black males exists as quite precarious. He insinuated that the Black male has to continuously be careful about his disposition as he is always at risk of being discredited by the White female.

"What's been a barrier ...is the frequency of notions that people may have about black males. It's to get beyond those, and everybody has them, I don't care what you say you know also my colleagues

*are middle class they come from the Southwest or somewhere like the countryside coming to the Southeast. So, they meet me coming in. Some black folk and I'm sure they have their preconceived notions. One of the things I'm very, very careful with our females... I find that too many (Black males) are discredited, that is the way that they discredit you, you know it is a case of a Black man not thinking with his brain but with his d**k., that's too egregious as far as I'm concerned, so I'm very much always on my P's and Q's with my female colleagues...and with female students because I am who I am, (but) I don't want that to be misinterpreted". (Michael)*

4.2.3.1 Summary of Sub theme (3)

This section encapsulated the experience of the Black male and his intersecting identity with academia. According to participants, BACMs are not necessarily seen or regarded in a positive way based on merit and achievements but are categorised with multiple identities as a sexualised beings, predator, or scary individuals. The issues of discrimination brought to the fore in these narratives indicates how academic institutions operate in insidious ways silence that impedes the career progression of minoritised individuals.

4.2.4 Sub theme (4) Racially undervalued and marginalised in the academic Space

Apart from the 'Silences' voiced earlier, participants alluded to the issue of what is regarded and valued in the eyes of the White establishment. One of the key issues mentioned was undertaking work related to equality and diversity. While publications and other scholarly activities are regarded as key elements in working towards career

progression as an academic, its value will depend very much on the topic that is chosen.

“When I choose to research about equality, race, discrimination and human rights sometimes that type of work especially if it's critical gets pushed to the side and called untheoretical or not valuable enough” (Adam)

Doing work that is related to race and equality not only appears to hinder the chances of BACMs getting promoted but as it is not prioritised or valued and there are also adverse implications for obtaining funding for projects associated with equality and diversity. However, participants felt that regardless of the implications and possible negative consequences, it was important that they undertook work regarding minoritised groups as they see it as their moral duty.

“If you're a (Black) scholar you're interested in questions of race because if it's not you writing about it, who is? ... the kind of work that you're interested in because of your race and because of your obligation is given a low priority in a whole kind of in funding so that means you got less chance of gaining from capture and then (the White establishment)”. (Fred)

The views expressed by the participant above was not in isolation as another participant explained that based on his own background, he is attuned to writing and researching issues that are representative of his heritage and which he sees as significant as part of the Caribbean contribution to the UK but is not regarded as valuable.

“I feel that writing about the Caribbean, being a Caribbeanist there's not a lot of value seen in that. I think a lot of people dismiss it they see the Caribbean as a kind of a tourist destination...” (Harvey)

Participants viewed their participation in antiracist work as a natural role and felt that it should be recognised and valued as any other work that others do within the academy. When there is no recognition, BACMs are seen as contributing little or nothing and as such are not regarded as worthy of promotion.

“My intellectual work is also political work, and I don't hide the fact that I consider anti-racism to be important and urgent political and moral work as well as intellectual work and I think the White establishment does not recognise my work.” (Edward)

How an individual is thought of and viewed from the perspective of the senior White management or even their colleagues is perceived of as having an impact on whether he would be considered for a promotion. This participant suggested that irrespective of having the appropriate qualifications for a particular job, BACMs have to do extra to prove their suitability or to impress White managers.

“When we do something (BACM), it gets praised as the team, but when a White colleague does the same job all the praise is individual. So, you spend a lot of time proving your worthiness, proving you are qualified to be there ...in all sorts of social ways. The crazy thing is you know, for anyone on hard money (senior well-paid jobs) in the UK or education institution they've got A-levels, degrees, doctorate, master's degrees. (What else can they do to prove”. (Gary)

Another participant expressed the view of the issue of promotion in the context of gender and suggests that although he agreed that Black women generally struggle to gain promotions in academia, he felt that Black males do not get recognition for their contributions.

“There's nothing much but you know there's no recognition for that (for achievements). But why I am a little angry, a young female colleague, Caucasian got teacher of the year. She just had a new PhD, newly minted PHD, she's good, but I wondered you know, how did she get that? I've been here for several years doing the same things, how does it happen?”
(Lawrence)

In his summary of the issue of being treated fairly in academia one participant gave the opinion that if you are not going along or have divergent views you are likely to be excluded by White management.

“Unless you are playing that game, but if you're not, you're going to be shut out. In fact, even you are playing the game most (Black) colleagues are actually shut out of that decision-making process.” (Michael)

In somewhat of an anguished expression, one participant acknowledged his experience of marginalisation and as he is now in a senior position, he is using his own role to effect change.

“As a Black man I know how marginalised, how racialised so denigrated and devalued I have been in the Higher Education Space. As a professor as a head of school I've tended to use my

agency and the authority and autonomy that comes with having such a role to push back against isms that disenfranchise me. I try and support everybody and push leaders and managers to support everybody equally.” (Daniel)

The perspective of one participant is that the university may not be intentionally marginalising individuals like himself, but their actions in which he was removed as a module leader without an explanation, left him feeling marginalised and could amount to the insensitivity by White management.

“I don't think the department woke up trying to kind of think of how they could make me feel marginalised or disrespect my professionalism and my status but being just completely insensitive. I look at the ways in which race is playing out here or unable to see that they kind of marginalising and kind of making (me feel excluded). I agonised over that (for) some months.” (Fred)

4.2.4.1 Summary of sub theme (4)

In this section the findings have shown that the intersection of issues of racial discrimination, of multiply identities as well as structural and institutional barriers have all combined as factors that impacted on the participation and progression of BACMs in academia. While racism is not regarded as explicit in relation to the participation and progression in academia, there was an understanding that it operated in several insidious ways within systems were lacking in transparency and were biased towards the predominantly White staff working in academia. Issues related to BACMs identity and gender impacted negatively on their progression irrespective of their qualifications. Several ‘Silences’ were uncovered including the ‘Silences’ related to

racial discrimination, Institutional and structural barriers, identity exclusion as well as silence racially undervalued.

In the next section, I present factors which were considered as helpful in facilitating the participation and progression of BACMs in academia.

4.3 Theme (2) Enabling factors

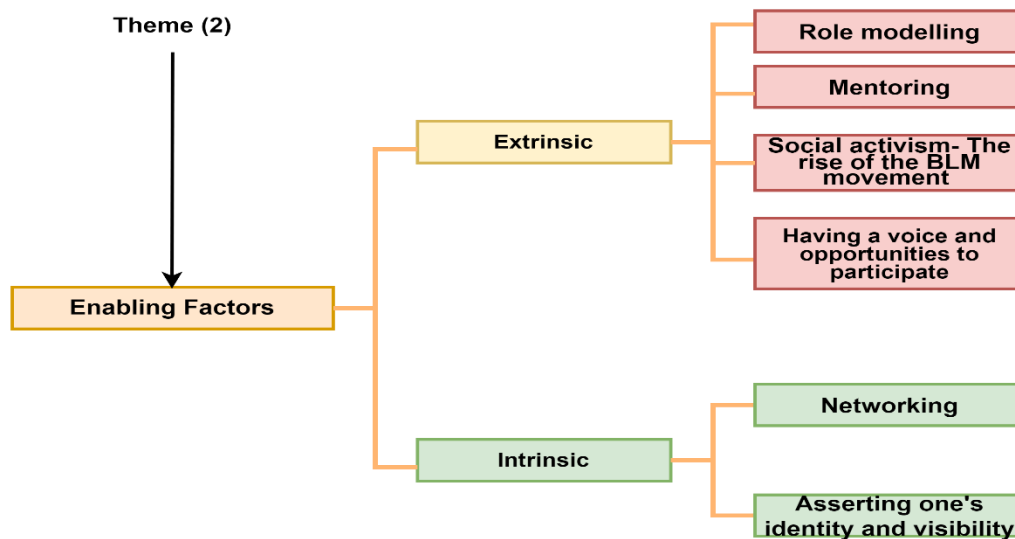


Figure 8: Factors Enabling participation and progression of BACMs in academia (Afrotopia)

Participants voiced several factors that can contribute to participation and progression of BACMs and in most cases emphasised the role that these factors played in their own career trajectories. Similar to the factors which hindered BACMs participation and progression, the factors were divided into both extrinsic and intrinsic factors and consisted of six different sub-themes.

4.3.1 Sub theme (5) Role models

Some participants emphasised the importance of having role models and felt that BACMs need to see individuals like themselves in senior positions as this will act as an inspiration and an example to these individuals. The current situation in which there are small numbers of Black males in senior positions could make it difficult for this to be achieved in the short term.

“They (BACMs) need to see academics, they need to see vice chancellors, they need to see senior leaders, they need to see Black individuals with high profile. young Black people see

and live what they see, and they don't see enough of us (Black Males)". (Fred)

Responding to the influences on career progression of BACMs in academia another participant highlighted the critical role that positive role models can play and stressed to learn from experienced individuals of a similar background.

"We (BACMs) need to have positive role models to ascertain what tangible to asks all role models. We concede that if we can converse with them, we will understand where they're coming from... (i.e., what are their perspectives). We need to have experience and we need to have true experience of life in order to journey through some of those problems that we will go through. As senior BACMs we need to be a role model we need to do that I see my role as well as a role model being the exemplar." (Lawrence)

The opportunity for BACMs to see individuals who look like them in senior position can have a positive impact on career trajectories and the thought is, what you see you can also be. Having a Black individual as a role model demonstrates a degree of representativeness within the academy.

"The kind of role models and representativeness would interest a lot of people seeing someone who looks like that doing that job..."
(Owen)

4.3.1.1 Summary of sub theme (5)

The importance of role models has been underscored in this section and the critical role that they can play in in shaping the career of BACMs in academia. In a traditionally white male middleclass environment within

British academia, the perception of the participants is that having Black role models can instil self-confidence and act as a template for success among individuals assisting them in visualising their career pathways. Overall, participant indicated that having role models like themselves can motivate them to discover their true potential in academia.

4.3.2 Sub theme (6) Mentoring

Mentoring was regarded as a critical factor in participation and progression among BACMs. It was highlighted that mentoring is useful, there are not enough Black or racially minoritised Individuals who are in a senior position and strategically placed to mentoring BACM academics at the early stage of their careers.

“The one thing think that is useful and I've had, is informal mentoring with people [Black] outside of the University.” (Adam)

I was unable to ascertain the reason for not having a mentor within the institution, but other participants indicated that having a mentor of your own racial background within your institution was a rarity and often, they were the only individuals of a racially minoritised background in the department or faculty.

For another participant, having a mentor was not about their race, ethnicity, or background but more about an individual who is in a senior position of influence and has an interest in your progression as well as willing to provide support and guidance.

“I was mentored by the head of school... a lovely White gay man and I think that perhaps because he felt under threat as a gay man and myself as a BME person ... he saw how hard I worked, how I was bullied by another senior staff, so he helped me. He would

check over my applications for me, send jobs my way. We would meet and he would tell me little things that are happening in the environment so I could... be in the know or he would send a lot of opportunities my way for grants, and he would try to do some collaborative stuff with me. So, this was a very validating influence. But also, it was a very supporting influence and I've never had anyone like that actually, that is the power of White approval...."

(Daniel)

The feelings expressed by the participant above was not in isolation. Another participant also thought that having a mentor regardless of the individual's race it was important as long as that individual is experienced and in senior management position. This participant spoke of his journey into academia after working in his own company.

"I was mentored by one of my own professors who actually basically got me into lecturing...Had I not known by mentors ... and people senior in the management, I believe it would have been a little bit more difficult to get in. He gave me plenty advice, told me how to go about it and then I got one day of my time every week to watch him and a few others at the University to get some kind of idea". (Noel)

In addition to the provision of guidance as outlined above, this participant also underlined the value of having a mentor who played a major role in developing connections with academia which he regarded as vital in his career trajectory regardless of his ethnic origin.

"He too (second mentor) was what you would call my process mentor. Whereas the mentor at the other university you could argue

was my academic mentor... this process mentor ... held my hand and helped me make connections across the university and build up my networks and basically kind of navigational capital that you need to survive and thrive in those institutions. Please note that those are two senior White individuals". (Daniel)

In recognition of the important role that mentors can play in participation and progression, one participant indicated that although he was not formally allocated a mentor, he acknowledged the importance of having one to assist his career progression and took steps to be mentored. This participant expressed the idea that as Black individuals BACMs lack the necessary social capital to navigate academia.

"I never had a mentor whether it was from my US University, my Caribbean University, or the UK. Situation just worked out and I've adopted a mentor... I kind of found somebody myself and then asked them for help. I think Black men particularly Black academics should be given a mentor at the beginning of their entry to whether or not they were talking about you know people are doing PhD study or academics have got jobs..." (Harvey)

The role of mentors in undertaking mundane but essential roles in furthering the career of BACMs was underlined by one participant who suggested that the support that his mentor was able to provide was of critical importance to his job application and promotions and ultimately to his career progression.

"He was able to accentuate certain bits of my paperwork which may otherwise be ...be downplaying some of the things you've done and to bring that forward in the paper. So, they (mentor) were

very good in that formal process of providing guidance. It was also more informal guidance provided by kind of mentor so who sat outside of that panel (interview panel) had no official role in this, but they had been promoted through those various gates and knew about the process and sort of talk to you a bit about what the interview process for jobs might look like". (Ian)

Having an experienced and knowledgeable individual as a mentor is seen as a key step in academic progression. One participant who applied and was unsuccessful in his application reiterated that doing things differently the third time. Utilizing the support of several mentors made a critical difference to his outcome in his third application for promotion.

"I went through the process two years ago I have been through a couple of times before. It was my third attempt...and I wasn't sure where to go and were unable to do. This time I approached it slightly differently. I made use of some mentors this time which I had to use before, but I had different mentors this time and I passed my application through more hands and got more kind of critical friends to look at it and got a lot of useful feedback". (Ian)

Without essentialising the plight of Black men in academia, another participant underlined the uniqueness of BACMs and suggests that their needs for career progression much be treated as a special case.

"People management or people in organisations need to recognise that that Black males face other issues ... doing their job and making progress, in moving on, and therefore they need, we need

extra support. Nobody really wants to be singled out saying, oh well you can't manage on your own, but I just think recognising the current issues that that we are likely to face whether its tacit or implicit or overt issues, barriers of race..." (James)

The evidence presented here indicate that mentoring has undoubtedly played a critical role in the career trajectory of BACMs. However, in response to his opinion on the value of mentors, one of the collective voices, suggests that mentoring may be valuable at the embryonic stages of the academic career of BACMs, but what is critical is a sponsor. This collective voice argued that most BACMs are quite experienced and know what they require to do to participate and progress but need to have allies within the White establishment in academia to act as advocates.

"People talk a lot about mentors and how important they are, but I always talk about sponsors...you'll find that you or I'd given our many years of experience we have acquired those skills that a mentor can give you. But what you don't have is a sponsor, someone to sort of advocate for you in those key meetings that says right little bit. There is this position coming up, always a situation coming up I think Audley will be the person to do it. Our White counterparts tend to get that, so having an advocate is a really important thing and we don't have those because you know for again for the reasons that we said advocates will come from various connections". (Collective voice,)

4.3.2.1 Summary of sub theme (6)

In this section the need for guidance and support in career progression and participation for BACMs was presented as a critical element. It was thought

that irrespective of the agency of BACMs and the risk of essentialising them as a group, it is imperative that the challenges they face in academia is recognised and addressed accordingly.

4.3.3 Sub theme (7): Social Activism- The rise of the Black Lives Matter movement (BLM)

In the summer of 2020, the murder of George Floyd sparked the largest racial justice protest in the US since the Civil Rights Movement and inspired a global reckoning with racism in countries across the globe. Here in the UK Black activist regarded Floyd's death as a symbol of the intolerance and racial injustice faced by minoritised people. Higher Education was not exempted from what occurred in the wider society as the Black Lives Matter movement brought to the fore some of the deep systemic realities underlying Black individuals employed in academia. Participants expressed the view that the rise of the BLM provided an opportunity to address issues which have been hidden or not addressed in an appropriate manner.

“The ... George Floyd issue sort of bring this issue (Discussions about racism) to the fore (and) gives you (an) easier platform to project or help or indeed I should be saying, I think that it's enabled a lot of Black people the confidence to articulate the kinds of I intellectual questions.” (Edward)

Alluding to the fact that discussions surrounding racism and racial discrimination are indeed difficult topics in academia, another participant considered the BLM movement as creating an opportunity which did not exist before to address issues which may impact on career progression.

“Race seems to be a much more kind of topic whereby universities

are more comfortable talking about it in this recent two-year period than they had been before. I think that it (the rise of BLM) afforded some unique opportunities just within this particular climate that that might enable progression to take place. but no this is a two-year window and we've been in British academia for 50 years waiting for this kind of window for our expertise to be valued.” (Fred)

While the rise of the BLM is seen as an opportunity to address long standing issues surrounding racism in academia. One participant felt that talking about race and racism is still a taboo subject and could prove to be a challenge irrespective of the potential benefit of having such discussions as White individuals may not accept that racial discrimination exists. This participant acknowledged that these discussions could be difficult and have emotional impact on some individuals.

“The biggest challenge we have at the moment after last year (BLM 2020) there's been a lot of discussion about race and racism, rightly so. I think a lot of people don't like those discussions because they think that if racism is not talked about then it doesn't exist. Or we can suppress it if we don't talk about it. Or it's our fault for talking. It's our fault that this racism exists because we are talking about it. It's kind of weird logic is like people just think it doesn't exist. there's a lot on the table right there's a lot that's been brought forward and there's a lot of pain and discomfort caring for both lots of different people Black and White”. (Ian)

One participant who indicated that his career progression and participation has been a positive experience, reiterated that the advent of the BLM has undoubtedly spurred

on activities in a positive way even where those activities already existed.

“I know these ideas been around a long time you know but you know shifts towards decolonising the curriculum is now fully underway with some real momentum I feel. I feel after last summer's Black Lives Movement I also think that involvement (spurred on activities) in some other areas.” (James)

In summarising the potential opportunities for change in academia for the participation and progression of BACMs. One participant highlighted that apart from individual development, career progression and having a voice, the platform provided by the BLM movement could also be an opportune time to address deficiencies in the curriculum.

“They have been historically challenges for Black men ... I think there's no better time than now for black academic staff, with all the recent events going on (BLM activism) and certainly the agendas like decolonising curriculum have probably helped and been positive for Black staff to voice they their own development and their own interests as well.” (Brian)

4.3.3.1 Summary of sub theme (7)

The role of social activism in the context of BLM movement is a critical factor in giving voice to issues facing BACMs in academia as well as the wider society. According to the participants in this study the BLM movement has provided a platform from which they can speak out on some of the critical issues in academia and the wider society that has been kept silent or silenced for a long time. The hope is that as these issues are now in the public domain, the chances of finding solutions are greater.

4.3.4 Sub theme (8): Having a voice and the opportunity to participate

The opportunity to have a voice and participate in discussions and decision making within the academic institution is seen as an important factor in career progression of BACMs. However, this participant questioned whether his inclusion results in his voice being listened to his contribution valued.

“I feel there's been moments of being able to have a voice and to be able to comment on the position of the university and what needs to change and what needs to happen; I think I might question whether that's been listened to or engaged with by the university, so I question the speed and the seriousness of following through on things at this stage.” (Brian)

Similar sentiments were expressed by another participant who indicated that having a voice was important, but it was also dependant on and the seniority of the individual who needs to be influenced.

“It's about having a voice in decision making, that's important to me ah it's about being heard depending what level you been heard of course but the school level definitely heard. it's about having colleagues that are respectful and the collegiate.” (James)

The importance of having a voice is seen as an important factor in influencing and giving representation of matters pertaining to Black members of staff. Once participant felt that while representation was vital, and he felt valued that he was able to have a voice and participate, he was not sure that it made any difference.

“I felt that they elevated me to many committees, and the verdict is not known as whether I was on the committees to be the token black or whether they genuinely wanted me to have a voice around the table’. I did feel like I have a voice, but I didn't, being the single person at the table didn't change for many years. I don't know if I had any effect in helping to change things, but I did try and at least represent the cause of BME staff and students across the University, but I felt respected and I felt supported in that University.”

(Daniel)

Participants understood the value of having a voice but in some instances felt that the validity of what they have to contribute was not always recognised and in the case of this participant who is of mixed Caribbean heritage, it was questioned whether he was suitable positioned to speak on issues related to Black people.

‘I would raise things but then I think sometimes when I talk about Black issues people look at me and they kind of like well why are you talking, how do you know about it and obviously I feel like I know about these things got lived in a (Caribbean country) and so I lived in a black majority country, so you know it reflects on like I have upbringing and how I see things’.(Harvey)

Another participant had the view that participation and having a voice should be in the context of consultation with all stakeholders and involvement of everyone in the process when changes are to be made that impact on individuals with the academic institution.

“If there's a change that is taking place regardless of Black, White, or indifferent, it is incumbent on the organisation to consult with you.

So, in that respect I would say if there were any changes that are being made within an organisation yes, I have been consulted over the years.” (Lawrence)

4.3.4.1 Summary of sub theme (8)

Having a voice is an important factor in career progression by participants as it is an opportunity to influence what is taking place in their respective institutions that may have an impact of their own careers. Even when there was doubt that a nominal or single person could have much of an influence, the idea of having a presence in meetings or another forum was seen as positive.

4.3.5 Sub theme (9) Networking in academia

According to participants there’s no denying that the power a strong professional network can have career success. Participants highlighted the role that networking played in their own careers and in assisting them in gaining promotions in academia and others spoke of the critical importance of having well established networks.

“I’m fortunate enough to be with somebody who enables me to access ...networks, to speak on my behalf and that has been the central difference for me feeling and having a very much more positive experience where I am currently to where I was before. I think that’s a rarity. But there’s a lot of colleagues and Black academics who don’t have that kind of support that helps your currency within the place of work, or somebody who continually pushes your name in the conversation if there’s an opportunity coming up.” (Fred)

Another participant spoke of the value of being part of a Black network and the opportunities and the impact that networking played in his own career. Rather than just focus on navigating career pathways, he underscored the importance of the role these networks played in dealing with issues of racism that he encountered in his workplace.

“I think some of the most powerful things that I've had are the formal and informal networks of Black academics who are organising together to help with promotions or maybe funding applications ... also do that kind of political organising work as well to challenge the kind of institutional racism that exists.” (Edward)

Acknowledging the critical importance of networking to the career progression of BACMs and the position in which this group of individuals are located in academia, one participant described the steps he took to ensure that this deficit of limited networks among Black academic did not have a negative impact on his career.

“Caribbean scholars and academics are positioned on the outside of networks for publishing, funding, and so I deliberately came up with a strategy of partnering with white academics in Europe to get book contracts and to ensure that I could build those networks because I was conscious of that deficit.” (Harvey)

In terms of functioning within academia one participant underscored the importance of having an established network to provide support even when career progression is achieved. He described the experience of being ‘pushed around’ or have his efforts frustrated by White colleagues who have established networks and will use their connections and established influence in operational systems to their advantage.

“I did not have networks in the institution ... but they (White colleagues) have been there for 15 years 10 years and so they are well networked. You are there for 10 weeks and you are struggling to find your feet, so what they do is mess about.” (Daniel)

Emphasizing the importance of having well established networks that extends beyond the needs of career progression, one participant insinuated that having connections assist in navigating the system, in obtaining funding as well as getting publications. Indirectly, all of these are salient factors which can be considered as assets when seeking career progression.

“Black academics I think a lot especially Caribbean academics ... lack of connection to ... networks where the publications, the money and job promotions come from ... People who already have families at universities or have long histories of this kind... always knew they were going to university ... they have those networks built in that some friends of a friend, ... Black colleagues do not have that.” (Gary)

While acknowledging the importance of networks in facilitating career participation and progression one collective voice member also highlighted difficulties BACMs have of linking with suitable individuals,

“It is actually hard to find networks to find people who are there, who are willing to support you. Black Caribbeans are very, very conscious of who they associate with. Because what we don't want to do is we don't want to then be tarred with the same brush as

other people who are not looked on favourably. So as a BACM' you may not be part of a network with a Black African who could be considered a natural ally." (Collective voice).

4.3.5.1 Summary of sub theme (9)

Being part of a network was considered an important factor in BACMs participation and progression although a number of issues were highlighted indicating the importance of choosing your network as well as the difficulties in accessing or being part of networks. It was acknowledged that unlike White individuals who have established networks, BACMs either don't have or could potentially find it difficult to access appropriate networks.

4.3.6 Sub theme (10): Asserting one's identity and maintaining visibility

Referring to the means by which he gained career progression one participant indicated that he had to take matters into his own hands as there was no assistance from anyone, and he did not have opportunities offered to him. Using the term 'kick down the door' this participant emphasised the need for BACMs to assert themselves in academic spaces.

"Mostly promotion, in fact all (of my) promotion, anything that I've done this far, I've kicked down the door. Nobody would let you in, so I kick down the door and I have established myself as somebody." (Michael)

Assuming what may be considered as a very assertive posture or in other context an aggressive approach to securing participation and progression of his career, one participant gave the impression that unless drastic action is taken, the outcome is unlikely to be positive. From the perspective of this participant, the presenting situation facing BACMs in academia is 'desperate' and as such requires measures that can

counter such issues.

“Desperate time calls for desperate measures. You have to blow it up and do it in that style. The current system is a system that can abuse you, and I’ve seen it abused to kind of punish out groups.”

(Gary)

Taking responsibility for their own career progression and asserting their presence in key forums and meeting appears to be a key factor by which one participant was able to participate and progress. One participant highlighted that maintaining visibility of presence was a key factor in his own participation and career progression.

“I’ve ... put myself in like the middle of management teams and I’m now the head of the Department and deputy Dean of the school. I’ve... kind of elbowed my way into a lot of the decision-making circles in the in the school.” (Brian)

Another participant took cognisance of his identity and seemed to hold a positive outlook and assured himself that regardless how he may be viewed, he is contributing to the university.

“I know that my outlook is positive and that I’ve tried to bring everything of myself. The fact that yes as a Black British male of Caribbean African descent, I ... hopefully bring something unique to the University, I am not sure whether that is always appreciated or taken into account.” (Brian)

When faced with perceived discrimination, one participant suggested that rather than do nothing, he took responsibility for his career by paying his own course fees when rejected by his academic institution. He considered the course to be core requisite for the job he is doing.

“I started it (PGCHE), and I started paying for it through instalments through (another university.) And then when I started it, they (employer) agreed to pay for it ...” (Noel)

Participants described the use of quite unconventional approaches to ensure that they were successful in their application for promotion. One participant describes the process he undertook following his internal application for promotion for which he was not shortlisted.

“I’ve always been naughty in that I applied internally and didn’t even get to the interview stage, so I kind of forced their hand by using the external application process and also applying for another job at the same time, to kind of force them to kind of recognise that I exist.” (Owen)

4.3.6.1 Summary of sub theme (10)

In this section the narratives of BACMs emphasised the importance of taking personal responsibility for their career participation and progression. Participant gave the impression that BACMs should not necessarily expect to be given and special treatment but needs to assert themselves and avail themselves of opportunities that may present. It seems evident that using the right amount of assertiveness as well as self-awareness and taking cognisance of the environment in which, they work has been of benefit to some participants. It is thought that some individuals felt empowered to take personal responsibility for their own career success and confidently advocating for themselves.

4.4 Chapter summary

This research focusses on the factors that impact on the participation and progression of British African Caribbean Males in academia. In this chapter I presented the findings including the two overarching themes and the ten sub-themes of the narratives of BACMs in relation to the factors that both impeded and assisted their progression and participation in academia. The findings emanating from the data of in-depth interviews of fifteen BACMs and three ‘collective voices’ represents a true reflection of the narratives presented by the participants, including their subjectivities as they reflected temporality in the context in which they operated in academia. These findings indicate that there are several known as well as hidden (silenced) factors that have impacted

negatively on the working lives of these individual as well as a number of factors which in some ways assisted in their career progression.

The issue of psychological safety was aired by several of the participants, and they highlighted the need to maintain their silence out of fear of recrimination or lack of confidence in environments that they did not consider to be a safe Space. In other situations, participants highlighted felt that they were silenced by exclusion. Others felt that they could not complain as it was often difficult to find individuals to support their claims as issues of racism were often implicit rather than explicit. The impeding factors include racial discrimination, intersectional identity exclusion as well as institutional and structural barriers. Participants have demonstrated considerable fortitude and have identified mechanisms such as mentoring, networking as well as the importance of asserting their identities to assist in their participation and career progression. The 'collective voices' gave legitimacy to the findings and in many instances confirmed the narratives expressed by the participants.

The key 'Silences' that were uncovered centred around the silence of racial discrimination and microaggressions, the inability to discuss issues of career progression as well as marginalisation and exclusion. Collectively, these findings demonstrate that many BACMs are suffering in silence in academia and a considerable amount of valuable and talented individuals are unable to fulfil their potential.

The next chapter will present the discussion surrounding the themes including the 'Silences' that were uncovered from the narratives of the participants.

Chapter 5: Stage 4, Working with ‘Silences’ (Discussion)

5.1 Introduction

This thesis aimed to identify the factors that impact on the participation and progression of British African Caribbean males (BACMs) in academia.

I undertook a qualitative exploration of the factors surrounding participation and career progression of British African Caribbean males in academia in the Spaces they occupy. I critically examined the interplay of intersectionality and career progression for BACMs in academia Space negotiation with a focus on the ‘Silences’ that exist. Finally, I aimed to develop an understanding of BACMs perception of their (in)visibility in academia and how they negotiate this Space which I discussed in chapter 2. Utilising the joint framework of The Silences Framework Serrant-Green (2011) in conjunction with Crenshaw’s (1989) intersectionality, the analysis of the data facilitated the identification of two overarching themes and ten sub-themes as seen in Chapter 4. As well as the two grand themes and sub-themes, the analysis uncovered four key ‘Silences’ within the narratives of the participants as they shared their lived experiences in academia.

The uncovered ‘Silences’:

1. Racial discrimination and Microaggression
2. Structural and institutional racism
3. Intersectionality identity exclusion
4. Racially undervalued

A summary of the themes is presented, and a discussion draws on existing literature to facilitate an understanding of the data and its meaning in relation to the narratives provided by BACMs.

This chapter will conclude with recommendation for inclusive practices in line with the factors that assisted some BACMs with their participation and progression in academia. It highlights the challenges encountered, the impact on career progression

and participation as well as how some BACMs were able to negotiate Spaces in a sometimes-hostile environment. The following sections presents discussion according to the two main themes and sub-themes including the 'Silences' that were uncovered in relation to the responses of research questions.

5.2 Discussion and interpretation of key findings as indicated by the themes in the last chapter

The issue of racial discrimination and microaggression as experienced by minoritised populations in academia is not new as evidenced earlier in the literature review. This section discusses the factors that impact on the career participation and progression and of British African Caribbean males in academia.

5.3 Theme One: Inhibiting factors -Summary and discussion

5.3.1 Summary of discussion sub-theme (1) Racial Discrimination and Microaggressions in academia

The impact of racial discrimination and microaggressions as described by the participants indicates that irrespective of legislative frameworks and public polices UK Government, (2010), racial discrimination thrives in academia in insidious ways with the tacit support of management in some cases. Participants reported that regardless of denials, racism explicitly exist in academia. The Equality and Human Rights Commission report (2019) acknowledged that senior academic staff who has the responsibility to act against racism and racial discrimination are often seen as untouchables and inappropriate behaviours go unchallenged. Likewise, microaggressions are disregarded or swept under the carpet (Equality and Human Rights Commission, 2019). The reported behaviour of senior academics while not acceptable, is understood in the context that even within the government, there is the belief that we live in a post racial society (Sewell *et al.*, 2021). As described by Bhopal, (2021) a well informed and authoritative academic, the authors of the report failed to demonstrate basic understanding of how racism works.

Contemporary racial discrimination and micro aggressions includes institutional and interpersonal actions that block access and resources for minoritised individuals Moorley, (2022), and may take place in subtler or protracted events; however, the effects are cumulative and widespread (Pittman, 2012). The perception of BACMs in this research is that multiple factors exist which militate against BACMs in academia

even at the point of entry, and even when they break through entry barriers they are faced with other restrictions. As indicated by the 'collective voice' in this study there is a disconnect between working class Black men and the middle-class institution. Racial discrimination and microaggressions and subtle biases need to be challenged as these propagates inequality in academia (Laland, 2020).

Participants highlighted that even at the point of recruitment BACMs face racial discrimination and this is multiplied as it intersects with other issues such as your country of origin and your accent, and will often decide whether BACMs make it to the shortlist. Doug, (2019) in his appraisal of recruitment strategies and interviewing processes suggest that if UK universities are serious on improving the diversity of their staff there must be radical change in practices at the point of entry.

In referring to the way in which racism and discrimination operates in academia participants agreed that it is often subtle. Individuals are indeed aware of what they are doing, and the intent appears to be to have a negative effect on the individual and his career prospects without being explicitly racist. Policy changes in the UK, such as the 2010 Equality Act and the introduction of the Race Equality Charter, are designed to measure universities success at delivering inclusive policy in practice, and may give the impression things have changed. In reality, covert racist behaviour impacts heavily on the career trajectories of many Black and minority ethnic academics (Bhopal, 2015).

BACMs also described the feeling of being alienated and silenced, which is not uncommon among minoritised individuals in academia as many Black males would "rather not rock the boat". The Racial Harassment Inquiry survey of universities found that racial harassment among staff was commonplace. However, only approximately four in ten institutions (38%) reported having received no complaints of racial harassment of staff (EHRC, 2019). While the figures for complaints appear to be low, this is unlikely to be a true reflection as many minoritised staff do not complain because of the fear of victimisation. This resonates with the comments in the last chapter in which a participant reiterated the fear of airing his concerns.

*"I have not felt super safe to raise some of the concerns I want to.
It has definitely been a challenge to find a safe space". (Colin)*

If taken in the context of the small population of minoritised individuals in academia, the numbers are considerable (Equality and Human Rights Commission, 2019). Bracey and McIntosh, (2020) agreed that the use of microaggressions by White people are geared towards ensuring that only a few minoritised individuals enter White institutional Space. And the few who gain entry are unlikely to disturb White institutional Space, as minoritised persons who do not ascribe to White normativity are quickly identified and excluded.

The lack of recognition by senior White management that racism exist was another factor that participants felt played a role in the lack of progression and participation. This finding was consistent with research undertaken among academics both in the UK and in the US which found that although public displays of overt racism were rarely seen, a malicious set of behaviours were evident that masked racist attitudes (Bhopal, 2015). Where there is a lack of recognition that racial discrimination and microaggressions exists, it seems unlikely that these will be addressed, and the implication is that it would have adverse impact on career progression of BACMs and other minoritised individuals in academia. Microaggressions in UK academia may not be viewed as discrimination and hence not illegal. This is because microaggressions may consist of snubs and verbal or nonverbal insults which are not unlawful. It may result in psychological injury to an individual in predictable ways to ensure that the interests of White individuals are maintained. Similar to the experiences of racial discrimination and micro aggressions reported by BACMs in my research, (Wong *et al.*, 2021) in their study of racism in academia found that the subtleties of microaggressions fall into the context of ordinary conduct of clear purposefulness and it may be difficult to prove intent. In perpetuating White hegemony, racist cultures are entrenched and maintained through microaggressions, which undermine and demean the presence of minoritised individuals within academia (Huber and Solorzano, 2015, Rollock, 2012). Microaggressions for many Black and minority ethnic (BAME) academics become indicative of the insidious racism that transpires fluidly through daily overt and covert mechanisms (Arday and Arday, 2020). The current context in which issues of racism and inequality are addressed is largely situated with senior White university stakeholders and administrators who, may not be best positioned to deal with these issues and do not necessarily regard it as a priority (Miller, 2016). In British society, discussions about race and racial discrimination are often regarded as

a taboo (UEA, 2022, Weir, 2021). However, it is difficult to appreciate why British academia as champions of free speech has chosen to negate its responsibility in spearheading the fight against racism and racial discrimination within its own ranks.

5.3.2 Summary of discussion sub theme (2) Structural and institutional racism (Barriers)

The existence of structural and institutional factors was highlighted as reasons for lack of participation and progression by participants and the associated failure of university management to take acknowledgement of the racism within academia. Similar to these findings, the Equalities and Human Rights Commission (EHRC) report in (2019) found that there was wide scale racism in higher education and there was “absolute resistance” to addressing the problem. Individuals in EHRC report indicated that they were dissuaded from reporting, making official complaints and that White staff were often reluctant to address issues of racism (Equality and Human Rights Commission, 2019). Like the experiences of some of the BACMs in my research study, these individuals were silenced by their employers to keep quiet about structural and institutional issues of racism in their institution. The findings indicate that the institutional Spaces within academia are not necessarily designed for minoritised individuals like BACMs and continues to reflect the White majority hegemonic practices. It also gives the impression that these Spaces are racialised and are merely a reflection of a racialised society in which we live. It also reveals the perpetuation of ‘White privilege’ is allowed to flourish as individuals feel that the actions are legitimised by the downplaying of racism in the government own report on racial injustice (Sewell *et al.*, 2021).

The lack of criteria or its limited definition also impacted on whether BACMs gained promotion and it was felt that the universities were purposely acting in ways to marginalise Black staff. Sadiq *et al.*, (2019) in their research seeking to understand the reasons for inequalities in the academic hierarchy and specifically why some groups are less successful than others, found that while attention is given to the procedures and criteria by which promotions are made, the fundamental issue is that discrimination against minority groups may occur as result of the criteria favouring some groups or that the processes by which the criteria are applied are biased. Such criteria associated with meritocracy are usually couched in languages that merely seek

to recruit individuals who are similar to employers (Autumn *et al.*, 2022). Rivera, (2012) refers to the process of recruiting individual in their own likeness as *cultural matching* and suggest that it often outweighs concerns about competence. Fox Tree and Vaid, (2022) found that the absence of minoritised women in academia reflects systemic inequities reproduced and reinforced by the culture of academia and its discourse of meritocracy. The resulting situation is a reproduction of race and class advantages with those who are historically privileged maintaining their hegemony in academia (Rivera and Tilcsik, 2016). BACMs in such White majority Spaces are vulnerable and may well feel out of place.

To gain promotion, participants reported that they took matters into their own hands and resorted to extreme measures or “play the game” to navigate around systemic as well as institutional barriers that impact on their participation and progression in academia. Gardner and Blackstone, (2013) in their study among associate professors vying for progression, concluded that there is a lack of clarity about expectations for becoming a full professor. Kulp *et al.*, (2019) found that the factors associated with a lack of clarity about promotion were largely centred on structural rather than individual issues. In exploration of the lived experiences of BAME staff in higher education libraries Ishaq and Hussain,(2019) found that there were limited opportunities for BAME staff and institution did not actively encourage their promotion. Several of the BACMs in my study highlighted that career progression was seldom discussed by White management in their respective places of employment and individuals only spoke about such issues among a small cohort of individuals who they can trust. These findings demonstrates that apart from the lack of transparency surrounding career progressions, BACMs have anxieties about psychological safety among White colleagues. It is thought that these concerns about psychological safety may well be interpreted as driven by a fear of victimisation from the predominantly White institution management.

When BACMs encountered institutional as well as structural racism, they suggested that it was often difficult to challenge due to lack of support by peers. The failure to gain support is from White or Black peers in the workplace reveals not only a lack of trust, but also indicates that some individuals may resist such intervention to prevent themselves from possible retribution. It also demonstrates that the academia Space is or is potentially a hostile and unsupportive environment for BACMs, (Dupree and

Boykin, 2021; Melaku and Beeman, 2020). Dotson, (2014) utilised the term 'testimonial injustice' to describe situations in which complainants are unable to prove or is hindered from being seen as a credible source of their experience of racial discrimination due to lack of evidence. The likelihood of making a complaint is further diminished as the case is not seen as strong or credible. These issues result in the silencing of BACMs who may see no benefit in raising concerns of structural and institutional racism that impact on their career if they are not be regarded as credible.

Participants in my study were of the opinion that academia is not a safe Space to discuss issues of racism or and discrimination that they may have encountered as this could result in victimisation. Amos, (2016) participants in his study among teachers felt dominated and powerless and remained silent when faced with situations in which the majority opinions matter most. Frank, (2003) in her review of the perceptions of a predominantly White university experience, conceded that silence is a behaviour of choice and 'the safest way to respond in situations where hegemonic perspectives seem to dominate'. When faced with a dominant White hegemonic majority in a hostile environment, BACMs are left with little choice but to remain silent as a shield to possible unfair treatment. Weale *et al.*, (2019) study in one Russell Group university, quoted one minoritised participant as saying that his university is not a hospitable or welcoming environment for minorities and the "the message is quite clear, assimilate and shut up, as you are lucky to be here". It is therefore understood why minoritised individuals including BACMs would rather to remain silent than rock the boat and face possible adverse consequences.

BACMs also revealed that interview panels were not representative or lacked representation of minoritised individuals and it was almost impossible to influence outcome where Black or minoritised individuals were interviewed for jobs. Doug, (2019); Laland, (2020) acknowledges the inequity and potential biases in academic recruitment, and recommends that if universities are serious about improving diversity of their academic staff they should begin by focussing on strategies of recruitment and interviewing. Ishaq and Hussain, (2019) in their study among BAME library staff, found that opportunities for career progression were limited and that the wider institutional culture did not encourage the promotion of BAME staff. Similar experiences were voiced by some BACMs, who spoke not only about a lack of support for career progression, but also stressed that individuals with less experience as well as lower

metrics were reported as gaining promotion to senior positions. Although the reports of the experiences of BACMs from this small sample of BACMs needs to be taken in context, it gives the impression that regardless of BACMs achievements, they are not guaranteed to be treated on merit as indicated by the two BACMs below.

“I've seen people officially get full professorships with four publications and other people have 120 publications and cannot get promoted”.
(Gary)

“A young female colleague, Caucasian got teacher of the year. She just had a new PhD, newly minted PHD, she's good, but I wondered you know, how did she get that?” I've been here for several years doing the same things, how does it happen?” (Lawrence)

What is of greater concern, is the persistence of racism in surrounding the issue of career advancement and promotion. It shows that very little has been done to facilitate progress and racial equality (Sian, 2017). Indeed, Gabriel, (2017) in her assessment of race and racism with British academia, suggest that even in the 21st century racial inequality remains embedded in the fabric of society. While this sample in my study is relatively small, it does put into perspective the ongoing issues faced by BACMs and other racially minoritised groups in academia as their experiences epitomise the wider experience of minority groups in academia.

These voices by BACMs brings to the fore key issues that were silenced as the predominantly White university management would rather avoid any such discussions that could be uncomfortable.

BACMs have little confidence in a system that in many ways does not acknowledge their concerns about their lack of participation and career progression and its association with structural and institutional racism. (Bonilla-Silva, 1997) suggest that White institutional Space reveals what was previously hidden. That is, they are racialised, and their norms, logics, and material reward structures adhere to and reproduce racialised power in a racialised society. In such a society, unracialised or race-neutral organizations cannot exist (Bonilla-Silva 1997). Indeed, one cannot understand an institution without considering how it is racialised. The issues voiced by BACMs in this research, suggest that there is a need for introspection within academia

if BACMs are to fulfil their potential within the ranks. The evidence suggests that the inequalities in experiences of BACMs in academia is perpetuated through a series of interconnecting relationships of institutional and structural practices that combine in ways that serve to undermine career participation and progression.

5.3.3 Summary of discussion sub theme (3): Intersectional identity exclusion

The study revealed that BACMs felt excluded merely on how they are perceived differently rather than who they are. Being a male, Black and African Caribbean, individuals held the view that these intersecting social factors played a major role in their inability to participate and progress in their careers. Their experiences in academia are a reflection and extension of social structures in the wider society. While these experiences for BACMs are not new as the intersectional identities of the African Caribbean male has long been used as a method of exclusion even as early as the *Windrush Generation* (Peach, 1986; Sutherland, 2006). My study found that in an era in which legislation exist against racial discrimination and other forms prejudices and inequality, BACMs continue to be excluded because of their intersectional identities. As described by one participant it is undoubtedly difficult to have the view of BACMs as drug dealers, criminals, and women abusers, to making a transformation and seeing them as academics. Being “Black” is commonly associated with criminality, lower social economic status, and marginality (Taylor, 2004). Rather than be leaders who shape the agendas within wider society, I found that academia is more of a reflection of the thoughts and values embedded in some sections of British society.

The implication is that BACMs who are limited in numbers are made invisible through exclusion and marginalisation based on the multiple identities according to what is thought and, in some instances, ingrained in some sections of the wider society. Meanwhile, they suffer from hypervisibility when associated within the wider context in which they are viewed by White society where an individual’s skin colour continues to be a visible feature of the urban landscape (Schwarz, 2013). It is comprehensible that when faced with such challenges, why many minoritised culturally and racially diverse academics are more likely than White academics to leave the UK to pursue their careers abroad primarily to gain career progression (Equality Challenge Unit, 2019).

The existence of the intersection of class, race, and gender penalties at senior levels in further education and various forms of discrimination impacts on careers in higher education (Bebbington, 2009; Showunmi *et al.*, 2016). As indicated by a number of BACMs, if their progress is not stymied by direct racial discrimination by the system, their careers are continuously at risk by White females who make allegations against them, which even though not substantiated, results in their careers being ruined. One BACM highlighting the plight of the Black male in academia stated:

“The greatest threat and perhaps a barrier that a Black male face to their progression is the White female”. (Daniel)

His claim of misandry against Black men in academia perpetuated by White women in the academy was not an isolated revelation and this so call “*Amy Cooper mindset syndrome*” in which White women weaponise their White privilege with impunity. The dangers are that such assuredness that they could get away with it could have lasting damage, as attitudes, beliefs, conscious biases, and behaviours can become the norm in the academic workplace. It is difficult to accept that there aren’t individuals in senior positions in academia who are aware of these issues but choose not to act or at least undertake appropriate investigation of these issues. Based on the experiences of BACMs, is it that British academia has too many senior leaders in positions of authority with the “*Amy Cooper syndrome*” mindset? The evidence from my research suggests that BACMs and possible other minoritised individuals could have been overlooked during the recruitment process, ignored for promotions, or excluded because one or more of the individuals on recruitment panels share “*Amy Cooper’s mindset*” that prevented them from promoting or recruiting a minoritised individual.

Historically, HE within the UK has been situated within a White, Eurocentric majority context, which is not necessarily congruent with egalitarian ideals associated with diversification and representation within predominantly White spaces (Arday, 2018a; Tate and Bagguley, 2017). In their aim to preserve their privileged positions in traditionally White Spaces in academia, BACMs are perceived as a threat and the means by which they are prevented from achieving their optimum career aspirations is often subtle. As described by one BACM and agreed by the collective voices, when you are not offered a job the feedback that is given, in no way corresponds with the reality. Likewise, even when a BACM is invited on an interview panel, the power

dynamic is of such that his influence is negated or he is effectively silenced as he is in the minority and the decision is often made by the individuals who did the shortlisting. The implication for BACMs in such scenarios is that if they speak out, they are at risk of total exclusion as indicated by the collective voice below.

“I can definitely see the discrimination process going on, but you can't necessarily always do anything about it. You have to decide pretty quickly... do I want to come back and have a smaller say?” (Collective voice)

Identifying similar issues of racial discrimination in academia, Joseph-Salisbury, (2019) suggest that these are not isolated incidents and are best understood as examples of ensnaring of Black bodies in a web of Whiteness that epitomises higher education. The view of multiple identities of BACMs in the wider British community has permeated the ranks of academia and undoubtedly has undermined the career aspirations of many BACMs in academia as reported in my research findings. Academic institutions are greatly influenced by ongoings in the wider society, and cannot be analysed separately from, the larger social, historical, and cultural context. Therefore, what is taking place regarding BACMS and the way in which they are regarded and treated in academia, may largely reflect the overall society.

5.3.4 Summary of discussion of sub theme (4): Racially undervalued and Marginalised

The consensus among participants was that their contributions in academia were not valued in the same way as their White counterparts. They felt that they are kept on the periphery and not given the opportunity to participate in key discussions that could have implications for their career. There was also the idea that while universities may not be deliberately setting out to marginalise or exclude individuals, a lot of what they do, demonstrates insensitivity of how their actions are impacting on BACMs. Reiterating the fact that Black staff choose to do work that represents their cause and interest in areas of research about race, equality, discrimination, and human rights, BACMs agreed that as these subjects or topics were not seen as having value by their White management or peers, it does not add to raising their profiles for participation and progression. The White male and his outputs are valorised as ideal standards at

the expense of Black and minoritised individuals in the academy (Anderson et al., 2020).

Settles et al., (2021) utilised data from interviews with 118 academics from a predominantly White institution. They found that epistemic exclusion occurs through formal hierarchies that determine how scholarship is valued and the metrics used to assess quality, and through informal processes that further convey to Black staff that they and their scholarship are devalued. In addition, there was variability in reporting these experiences by race, gender, nationality, and subject discipline. The researchers found that Black staff coped with epistemic exclusion by being assertive and by seeking validation and support outside the institution. When a dominant social group achieves and maintains hegemony in society, its subjective cultural lens becomes the objective lens of society, asserting itself through various means and institutions and intangible (social cues), verbal patterns, perversions of taboos (Gramsci, 2000).

In my research, BACMs reported that when they undertake work related to issues surrounding race and racial discrimination it was often regarded as “untheoretical or not valuable enough”.

The implication for BACMs is that they should avoid topics that are critical or expose racial discrimination or risk being marginalised and excluded. However, there is still no guarantee that if BACMs were to play the game, the outcomes will be any better for their participation and progression. The importance of remaining true to his values irrespective of the consequences was emphasised by one participant who reiterated the importance of focussing on minoritised issues as a moral duty.

“If you're a (Black) scholar you're interested in questions of race because if it's not you are writing about it, who is?”

Epistemic exclusion is regarded as experiences in which minoritised academics are deemed illegitimate members of the academy, and thus their scholarship is devalued (Dotson, 2014). Epistemological racism occurs mainly through the de-legitimising of minoritised epistemologies within mainstream research through distortion of epistemologies (Gabriel, 2017b). As put clearly by one participant who described himself as a “Caribbeanist”.

‘Writing about the Caribbean, being a Caribbeanist there's not a lot of value seen in that. I think a lot of people dismiss it they see the Caribbean as a kind of a tourist destination’.

Such sentiments or views may seem contemptuous, but in many ways epitomise the disregard with which some of the White majority in academia view the work of BACMs focussing on issues pertaining to minoritised groups. This approach will undoubtedly have negative implications for BACMs as the way in which their work focuses on minoritised issues is viewed and valued and could have adverse consequences on their career progression. McNamara, *et al*, (2009) in their study of leadership aspirations among Black and Minority Ethnic (BME) teachers concluded that there is a substantial amount of evidence to suggest that the career of minoritised teachers was severely impeded by the values beliefs and attitudes of interview panels. Nevertheless, as highlighted by another participant, it is imperative that BACM scholars undertake research focussing on minoritised issues as it is their moral obligation even though they may have difficulties in gaining funding. Research has shown that there are societal benefits to increasing diversity in academia (Clayton & Collins, 2014; Klein et al., 2014). Therefore, studies need to consider the rich interplay between social identities and academic outcomes rather than focus on topics that are not necessarily of interest to the researcher.

The disregard of certain types of research topics related to racial/ ethnic issues is often associated with exclusionary institutional environments. van Dijk, (2006) suggest that minoritised individuals may be excluded from positions due to the process of "elite racism" in the academy. Van Dijk described elite racism as emphasizing the important role of the political, media, corporate and academic elite in recreating modern racial and ethnic inequality. Through influential texts and conversations, he concludes that these elites "generally produce the legitimacy of their own power, especially the consent necessary for their leadership in the control of White groups" (p.8). Historically, dominant groups maintain control and hegemony by monopolising cultural production in universities while excluding minoritised individuals by limiting access and opportunities (McCarthy, 2011; Wilson and Wilks, 2015). With BACMs situated at the margins both in the wider society as well as in academia, the experiences of these individuals could further alienate them and limit their chances of progression.

The assertion of another participant regarding the way in which BACMs are viewed by some White counterparts, also demonstrates the precarious position in which minoritised individuals find themselves. The participant suggested that even when work is done by BACMs, they do not get recognised for it as an individual, as when similar work is done in by White individuals.

The sentiments seem to indicate that it is not only about the type of work that BACMs undertake that could result it in being devalued and marginalised, but there also appears to be a concerted effort to ensure that White Space is preserved even if it means systematically disregarding the efforts of BACMs in academia. To explain the attitude of White leadership in academia towards BACMs, one can adopt Bourdieu's theory of social fields. Here a structured social Space exists with its own rules, norms etcetera, and a field in which the reproduction of specific forms of capital, economic, social relations and symbolic and cultural values persist, and over which actors struggle to maintain power relations. In these fields or networks within institutions, individuals express and reproduce their interest as well as compete for different forms of capital. The valuation of these symbolic goods remains with a field's elites, for example, the dominant White group in academia. Bourdieu suggest that the dominant elites are well positioned to ensure that their particular way of being is recognised as universal (Bourdieu, & Wacquant, 2016).

Academia has long played a critical role in the devaluation of racial minorities. In an ideal world academia should serve society and inform policy and quality education. Dupree, and Boykin, (2021) in their research on racial inequalities in academia argued that academia is subjected to race-based inequities that hamper the recruitment and retention of minoritised individuals, reducing scientific impact that could otherwise be achieved through inclusion.

As in the wider British society, my study unearthed that both covert and overt forms of discrimination exist within the academic community and the experiences of BACMs demonstrates that the intersectional identities of BACMs and how they are viewed have played a part in their lack of career progression.

In navigating mostly White academic spaces, minoritised academic are subject to numerous subtle or deliberate cues that they do not belong (Anderson, 2015). The accumulative effect of these behaviours by White staff are in effect the creation of what

I would call 'silos of silence'. A system in which BACMs exist almost in isolation of the rest of the academy, keeping their head down and maintaining their silence as a means of surviving rather than thriving.

5.4 Theme 2: Enabling factors- Summary and discussion

5.4.1 Summary of discussion of sub theme (5) Role modelling

Several factors were highlighted as contributing to participation and progression of BACMs in academia. Among these factors was the place of role modelling which some BACMs regarded as a critical factor in their own career trajectories. The evidence presented indicates that BACMs thought that there were benefits to be gained from Black academics seeing individuals like themselves in senior positions and allowing them to see beyond the stereotypical view among some sections of society that BACMs do not belong in those traditional White spaces. One participant suggested that the presence of a visible role model will assist BACMs in navigating career trajectories and highlighted the following.

"We (BACMs) need to have positive role models to ascertain what is tangible to us as all role models. What we see we can be"
(Lawrence)

Role modelling has been identified and discussed as an effective means of supporting BACM career trajectories. However the concern with role modelling is that there are so few individuals of British African Caribbean descent in academia, it would mean that there will not be an adequate amount of suitable individuals to assume these roles. Gosai, (2009) in a critical exposition of perspectives on the educational experiences of African Caribbean boys and their underachievement found that positive role models were a critical factor in their achievement and recommended that the recruitment of greater numbers of Black teachers would have a positive effect on Black boys". The impact of the election of Barack Obama as first Black president was regarded by Black Americans as a watershed. He was seen as a role model and according to one commentator the talk amongst the Black folk was "if Barack has made it into office, so can you" (Bigg, 2008). Nevertheless, some Black Americans felt that while Obama is a role model, his life circumstances were far removed from the daily struggles of ordinary Black individuals. The lived experiences of BACMs in academia as well as the

perceptions of the wider society may dictate whether role modelling makes a difference in the career progression in academia.

5.4.2 Summary of discussion of sub theme (6) Mentoring

BACMs in the research underscored the value of mentoring to the progressing of their careers and navigating a Spaces in academic while at the same time indicated that there were not enough mentors in senior positions and strategically placed to support BACMs in their career trajectories. This is one of the dilemmas faced by BACMs requiring a mentor or a someone to act as a role model as the majority of individuals of BACM origin are located at the lower ranks in academia (Bradley, 2021; Equality Challenge Unit, 2018). One BACM emphasised that it was a rarity to have a mentor of the same background within their institution and apart from themselves, there were no senior academics from minoritised backgrounds that can act as mentors.

Another participant accentuated the fact that his mentor was a White gay individual and might have shared experiences of being marginalised.

His narrative indicates that it may not really matter whether an individual is of a minoritised background but is the fact that he felt valued and was well supported which was important to him and his development. These experiences of BACMS indicates the importance of White allyship to minoritised individuals. Allyship allows White individuals to use their privileged position to create Spaces and advocate for minoritised groups (Tatum, 2016).

Another BACM stressed the importance of having a mentor who assisted in getting him into lecturing and indicated that had it not being for his mentor he would have greater difficulty in progressing into academia. He shared how having that individual who can provide support guidance as well as give time to BACMs. The issues highlighted by these participants underscore the value that they have placed on mentors when working in an environment that is less than welcoming or even hostile it is undoubtedly valuable to have a source of support. Several studies have underscored the value of mentorship (Brown, 2009; Harlan, 2022; Sinanan, 2016). Recognising the value of mentoring to Black males in academia, (Goings *et al.*, 2017), found that it enables individuals to develop strategies to better respond to racial encounters.

These BACM narratives indicates that, the role of a mentor is critical to BACMs not just at the embryonic stage of their career. As Spaces in academia could be unreceptive towards Black males, it is almost essential that BACMs have an adequate level of support at whatever stage they are in their career. Research studies have also demonstrated that mentoring of Black males assisted them in fight F.A.I.R' (Feelings of Alienation, Isolation and Racism) (Ingram, 2013; Komarraju *et al.*, 2010; Torres and Zahl, 2011). Other BACMs spoke of the critical role that mentors played in several steps of their career from offering time to look at their applications as a *critical friend* as well as providing them with feedback and information regarding roles and post that were due to come available.

Stressing the uniqueness of BACMs, it was emphasised that academic institution need to take cognisance that BACMs as Black individuals are faced with several issues when encountering career progression and participation.

Overall, the research findings demonstrates that BACMs view the role of a mentor as essential not only to their career participation and progression, but also to their survival in academia. The opinions of these participants were not undisputed and according to one of the 'collective voices', he would have preference for a sponsor. He expressed the opinion that most BACMs are quite experienced individuals and knows exactly what to do. What they however require is an individual who has influence and can "open doors" and advocate on their behalf. Other research has shown that the value sponsorship is critical to high level advancement and may result in empowering individuals to top leadership positions (D'Agostino and Levine, 2010). While mentorship facilitates overall career guidance, Grass and Latal, (2022) suggest that sponsorship advocates by endorsing an individual for a position or role.

The reasoning is that knowing what BACMs want is one part of the process and getting it or being provided for is another. A mentor can advise and support, but a sponsor can advocate on behalf of an individual and is equipped with the necessary networks and connections that can enable the BACM career progression. As voiced by one BACM, no one wants to be seen as unable to manage and cope without support, but in view of the challenges that BACMs encounter in academia it is imperative that appropriate support be in place to assist their participation and progression.

5.4.3 Summary of discussion of sub theme (7) the role of social Activism

Many participants reiterated the pivotal role that social activism has played in bringing issues to the fore and specifically focussed their attention on the BLM movement in the 2020 following the death of George Floyd. For many of these participants the discussions surrounding race and racial discrimination and subsequent raising of consciousness among the population provided an opportunity for BACMs and other minoritised groups in academia to assert issues that have impacted on their participation and progression. Participants felt that there was tacit support and solidarity for their causes and common experiences of racism and discrimination that were often kept silent or swept under the carpet were suddenly given legitimacy and provided them with a platform on which to advocate their concerns. As issues of systemic racism or discrimination raised by the BLM movement in the summer of 2020 appeared to coalesce with the experiences of the participants of this research study. Some felt that it was a critical opportunity in which change could take place and spoke of opportunities that has since taken place within their respective academic institutions. Research has shown that social movement mobilisation have emotional effects and provides motivation and goals for social action (Aminzade and McAdam, 2002). In addition, Ellefsen and Sandberg, (2022) found that emotions have the capacity to transform individuals that had no previous interest in politics into defiant protestors and may have the effect of engaging individuals around issues they prioritise. In the case of my research participants, the BLM protest provided not just an opportunity but also a mechanism by which they can voice their concerns as well as harness the support of the wider public.

The opinion expressed by BACMs is that Black academics feel empowered that they now have an opportunity to speak out as well as advocate for changes within the system. Another participant referred to the advent of the BLM as a turning point and while it may present some discomfort as issues of race and discrimination are discussed it is of critical importance that it takes place for change to take place.

While at the height of the social action of the BLM there was widespread feelings of success and possible change among minoritised individuals, later evidence showed that there were mixed feelings following the publishing of the report into racial inequality

(Sewell 2021), as many minoritised groups felt that it was a whitewash (Kowalewski, 2021).

Nevertheless, participants in my study felt that there was a definite momentum for change and Black academics need to get involved to ensure that they capitalise on the possibilities and opportunities that may present.

“(There is) real momentum I feel. I feel after last summer's Black Lives Movement I also think that involvement in some other areas” (James)

The understanding is that the participants felt that racism and discrimination is a difficult issue to challenge and the advent of the rise of the BLM movement gave them a gateway and their concerns and experiences is now on the national and international stage and can now be seen as legitimate rather than just a minority marginalised issue. They have therefore regarded the current time as a critical juncture for change in academia in which their voices are no longer silent.

5.4.4 Summary of discussion of sub theme (8) Having a voice and the opportunity to participate

Participants were collective in their opinions about the importance of having a voice in the decision-making process as well as participation in key meetings and committees in their respective workplaces. Even when there was doubt about the sincerity of their inclusion in various decision-making bodies or on interview panels in their places of work, participants viewed this as a positive step. In their opinion, even though they may not bring about change as a lone participant, the fact that they can be present was of importance. These finding illustrate some similarities with the work of Anderson *et al.*, (2021) who found that participation does not equate to having an equal voice. It is noted that with respect to interview panels, participants were of the opinion that while their presence may not initially yield influence, they felt that it was of importance to have a presence rather than sit on the side-lines. It was ironic that one participant said that he would rather be present and not been able to influence outcomes on interview panels that speak out and risk total exclusion and participation. This situation is quite delicate and places these individuals in unenviable position of precarity within their workplaces having to make difficult choices in sensitive situations.

In their analysis of how institutions pretend to facilitate participation based on Nancy Fraser's participatorily parity, Blue *et al.*, (2019) suggest that institution may frame issues in such a manner that they limit the ability of individuals to engage meaningfully in the decision making process.

To a great extent, this situation as described by some participants in which they are choosing not to speak out, is one form of self-silencing in the Space in which they find themselves that restricts their ability to act with agency as to avoid adverse consequences. In some instances, some participants said that their workplaces were not safe Spaces to voice their opinions and were rather careful with regard who they choose to discuss issues. The findings here bears similarities with the study of Evans and Moore, (2015) that revealed similar patterns of coping mechanisms and strategies deployed by minoritised individuals in White institutional Spaces in order to negotiate and sustain their success in these institutions. The belief is that while British academia champions free speech and aims to facilitate freedom of speech and exchange of ideas as cherished values, this has its limitations for BACMs. As universities play a key role in national debates impacting on the wider society, it is an anomaly that some individuals within its own ranks, feels that they have to be guarded as they are in a hostile environment.

Where individuals felt that they could speak freely and raise issues of concern, they were not always sure that their contributions as marginalised individuals were treated as valuable as those of their White counterparts. Nevertheless, they all agreed that having a voice was critical to their participation and progression withing academia.

5.4.5 Summary of discussion of sub theme (9) Networking in academia

Participants underscored the importance of networking to their career participation and progression and highlighted various instances in which professional networks assisted. According to one participant it is more than just an avenue towards career progression, it is also critical when dealing with issues of racism and racial discrimination as they can call on the resources of these individuals for support. However, as minoritised individuals the scope for building a network is limited as many of the individuals that get promoted are people who are within networks that are outside of the social connections of BACMs.

The possible implication of this exclusion from wider influential and connected networks is that BACMs could well remain on the periphery as access to networks are denied. While networking has the potential to enhance prospects for participation and progression of Black academics, research has also found that it can be a contributory factor to institutional racism that oppresses, dominates, and marginalise minoritised groups (Lobnibe, 2018). Nevertheless, participants suggested that there are ways in which BACMs may choose to develop networks with individuals with whom they may not usually have connections and suggested using mentors as links.

Therefore, although the initial contact may not be directly with an individual, participants regarded that linking with individual via a mentor as a critical mechanism by which they can build networks. They viewed it as excellent opportunity in which they can develop of new perspectives and ideas to help them in their career progression. Because there are comparatively few BACMs or minoritised individuals in senior positions, it does appear from the findings that the emphasis is not just about having a network only among BACMs, but also development of professional networks across academia. McPherson *et al.*, (2001), cautioned that factors of race and ethnicity are the biggest divide in social networks. The implications are that BACMs irrespective of their efforts could come up against intersectional barriers in their attempts to get into networks. Nevertheless, the critical importance of building networks to further career progression has been emphasised as a key mechanism in advancing one's career.

Apart from the core issue of career participation and progression, having a network was seen and a critical factor in securing grants as well as publication; all of which can be regarded as core elements in building a portfolio towards career progression. The importance of BACMs having such connection was voiced by one participant who reiterated the importance of having connections within networks in his own career progression. Therefore, the ability to interact and form strategic alliances could be a critical factor in BACMs participation and progress in academia.

In context, this means that for BACMs to be able to participate and progress in their careers, they need to get involve in networks within their respective workplaces. However, this could be a challenge as BACMs, and other minoritised individuals are

placed outside of these networks and need to start with a deliberate aim in cultivating alliances to enable opportunities to build and develop their careers. However, the principle of homophily suggest that individuals who bear similar traits relative to sociodemographic are more likely to interact than individuals who are dissimilar (heterophily) (McPherson *et al.*, 2001).

5.4.6 Summary of discussion of sub theme (10): Asserting one's identity and maintaining visibility

Participants described that their career progression was often not a straightforward undertaking and to achieve progress they had to take personal responsibility as in most instances, no one sought their interest. Maintaining visibility by getting involved as much as possible was regarded as an important factor in career progression. This however, had to be achieved by asserting oneself rather than depending on other individuals. One participant mentioned "*elbowing my way in*" indicates that to achieve success, he was assertive and determined towards achieving his career aspirations. In taking personal responsibility, one participant spoke of utilising his own funding to pay for courses rather than depending on his employers. This indicated that although not all individuals may be able to bypass institutional support and funding, if there is determination and resourcefulness, BACMs can progress even against the odds.

Another participant used the term "*kick down the door*" to emphasise the unconventional approaches he adopted to gain career advancement. This expression indicates that BACMs and other racially minoritised groups may have to work extra hard and cannot expect career advancement based merely on merit within a neoliberal system that currently exists. Likewise, another participant stated that "desperate times called for desperate measures" which sounds quite emotive. However, in the view of this participant, his actions were warranted due to the challenges he faced as a BACM in negotiating his career trajectories in academia.

One participant also reported that having an awareness of his identity as a Black African Caribbean male was as a positive outlook as he assured himself that he can make a unique contribution to the university. Taking this perspective into account indicates that he does not depend solely on others for his career progression and is quite willing to use his personal characteristics to his advantage. Overall, while it may

seem unorthodox to adopt some of the strategies that these individuals have used to achieve career progression, it needs to be understood in the context and the environment in which they work as well as well as the contestation for Space by minoritised individuals with a predominantly White academia.

5.5 Methodological issues and reflection on the research process

5.5.1 Positionality of the researcher

An individuals' positionality defines the dynamic ways in which the research is conducted (Secules *et al.*, 2021). In this research, I have traversed between the position of both an insider and an outsider. An 'insider' belongs to the group to which their participants also belong (based on characteristics such as ethnicity, sexual identity and gender), while an 'outsider' is not a member of that group (Hayfield and Huxley, 2015). Although I am of British African Caribbean descent and has been employed in academia for a considerable amount of time and feel that I have a very good insight and awareness of some of the salient issues that impact on BACMs, I was not born or schooled in the UK. As such, I may be seen as holding a different perspective to many of the individuals in the population I interviewed. As an advocate for the advancement of the human condition as well as social equality, I did not enter my studies completely uninitiated and lacking in insight. In fact, it is my belief in social justice that has played a key role in my decision to undertake doctoral studies focussing of the participation and progression of BACMs. My upbringing in a post-colonial society in the Caribbean afforded me opportunities to reflect on the protracted effects of European colonialism as well as challenge current structures that discriminate against minoritised individuals. I am therefore ideally positioned to recognise and reflect on social disparities as related to issues impacting on minoritised individuals. LaSala (2012) and Watts (2006) emphasised the importance of reflection on the insider/outsider position as this is an epistemological issue which can have direct impact on the knowledge that is created between participant and researcher. Reflecting on my own position throughout the data collection as well as the analysis, I ensured that my own values and life experiences did not in any way influence my position. In contacting participants, I also was quite careful not to try to influence their thought processes in any way. This was done primarily by ensuring that I acted in a non-judgemental manner in the way in which I presented information for my study as

well as the formation of my interview guide. Hayfield and Huxley, (2015) cautioned that researchers need to consider how they present themselves and their research to participants and avoiding ways that may impact of participant contributions. In this regard, when engaging in the interviews, I never pretended to act as though I have a full knowledge and awareness of BACM experiences in academia as I believe that every experience is unique.

In the interpretation of the findings, the use of the 'silence dialogue' as well as the 'collective voices' added greater objectivity to the process of analysis and verification of the findings. In undertaking this research, I considered the possible implications of being an insider/outsider as I played an active role in the description and presentation of marginalised voices, of BACMs in academia.

The insider outsider issue is not clear with margins to stay within, in reality it is messy. For example, I have had experiences of marginalisation and microaggressions and Whiteness myself, where I have had the experience of being systematically excluded within my workplace. However, I have no experience of overt racism and as such I may not be best positioned to give a qualified account of the same as someone who had first-hand experience in academia. However, positionalities are not dichotomous and individuals may simultaneously embody an insider professionally while adopting being an outsider culturally (Bukamal, 2022). Nevertheless, as a BACM, I share some diasporic identities and experiences with my participants and as such embody some attributes both as an insider as well as an outsider. In this research I adopted a reflexive approach which assisted me in gaining insight of my own actions in interviews as well as in analysis of the data. In as much as I traversed between the positions, I was always cognisant of the benefits as well as the pitfalls of either position. On one hand the insider role as a BACM afforded me access and a degree of commonality from which to begin the research, but I also was aware that it could have impeded the process as participants could potentially make assumptions of our similarity and therefore fail to comprehensively articulate their experiences. Therefore, great care was taken to ensure that I was led by the participant rather than I assuming the lead and focus of responses. In effect, ensuring participants were given Space, opportunity and freedom to express themselves freely based of their lived experiences.

There are challenges in attempting to occupy the space in between (Corbin Dwyer and Buckle, 2018). I adopted the position of Fay, (1996 p.241), “there is no self-understanding without other understanding. In accepting that we are different from others requires us to also be aware of the ways in which we are similar”.

5.6 Review of the silence’s framework in conjunction with intersectionality

Understanding and making sense of the ‘Silences’ and how it influences individual experiences and activities involves taking cognisance of the inequalities inherent in society and its impact on people’s experiences (Serrant-Green, 2011). In this research, the combination of The Silences Framework with the framework on intersectionality, Crenshaw (1989) gave me a credible mechanism to explore how structural disadvantages intersect with social identities to impact on the lived experiences and marginalisation of BACMs. The Caribbean diaspora is populated by individuals whose ancestors experienced slavery, colonialism and indentureship. Their ways of knowing and sharing knowledge necessitates a wider understanding of the medley of factors that have shaped their lived experiences. It was initially a challenge combining the two frameworks, but as greater understanding was gained it was quite clear to observe that these two frameworks complement each other and provided a robust method of studying the chosen topic as illustrated in Figure 4 pg. 90. The inclusion of an intersectional framework facilitated the in co-operation of focus on the diverse views and experiences of the participants and provided the opportunity to develop a better understanding of the experiences of BACMs and how they compared themselves to their white counterparts in academia. Having used both frameworks together, it became quite clear to me that The Silences Framework is particularly geared towards researching sensitive issues and marginalised subjects. It bears a close congruity to the fundamentals to the anti-essentialist stance of intersectionality taking into account diverse social categories. I felt that this resulted in a much more holistic approach in which I was able to capture the complexities of the experiences of BACMs in academia. I was able to uncover the ‘Silences’ inherent in the factors that impact on the lives of these individuals in their places of work while at the same time showing appreciation for the intersectional context in which they experience life as academics.

I refer to the ability of the joint framework to go beyond merely capturing the immediate pre-reflective experience, but also the ability to encompass their perceptions, values and meanings rooted in their own social perspectives. Overall, my work benefitted from using frameworks by two Black female theorist /scholars as their frameworks are rooted in the marginalisation of underserved communities particularly with a focus on Black and minoritised individuals.

5.7 Constraints undertaking this research study

In undertaking this research study, I was always aware that there would be challenges along the way and some of the issues were known prior to commencement and others emerged as the study progressed. One of the major challenges faced was the issue of access and recruitment of participants. This was primarily because the population of BACMs in academia are relatively small and are widely dispersed across regions of the UK. Also, I made a conscious decision to ensure that my sample was broad based as much as is possible to avoid a primarily London centric perspective in my data collection. My decision to commence data collection as early as possible was well planned but was severely impacted on by the unforeseen circumstances and restrictions brought about by the Covid 19 pandemic in the summer of 2020. I had to revisit my ethics approval as the university advised that all human close contact must be stopped. To compound this difficulty, I was initially hoping to contact potential participants through face-to-face contact at conferences as well as in other social and professional contact, but this was no longer permitted. Having resorted to electronic methods of making contact I became heavily dependent on snowballing techniques of recruitment and the use of established networks to assist with making contacts with potential participants (Shorten and Moorley, 2014). I also faced some challenges as some BACMs appeared to be unwilling to participate in my research study due to the potential sensitivity of the topic and the risk of being identified due to the small population of BACMs in academia. The recruitment took approximately 11 months, but as the interviews were far apart, it gave me adequate time to undertake transcription and analysis as I progressed.

Utilising audio-visual media including Voice over internet protocol (VoIP) in the form of Zoom and MS Teams initially proved to be challenging but after a couple practice

runs, I soon mastered the use of the technology and was able to find it as a very effective and efficient way of conducting research.

Collection and management of large volumes of data was not difficult because I quickly developed good skills in the use of audio recording of data as well as how to manage the same using computer technology. However, undertaking the analysis of the data proved challenging because I had not used Computer assisted data analysis for several years and needed to reacquaint myself with new features that became available since I last used the software. During the first wave of the Covid 19 Pandemic, Department of Health Guidelines (GOV. UK 2020), required me to be of 'shielding' due to my clinical vulnerability and presenting health needs. This time was utilised to maximum benefit as I made considerable progress in my data analysis as well as overall writing of several section of my thesis.

A key requirement of The Silences Framework Serrant Green (2011) is the verification of the data collected from the initial findings of the study. I was therefore required to solicit the assistance of the participants again to read through transcripts and offer confirmation of the same as appropriate. While this should be a simple exercise of sending an email, I was concerned that some individuals who may also be reluctant, and that participants would suffer from survey fatigue and will be hesitant to participate. I took no pleasure in sending reminders and follow up emails, but this was indeed a necessary process even though daunting.

Another key constraint was making additional contact to meet the requirement of The Silences Framework regarding the inclusion of the 'collective voices'. It was already difficult to recruit an adequate sample for the initial data collection and I was even more challenged to access further recruits for the 'collective voices. I was aware that recruitment of participants from minoritised and socio-economically deprived communities could be a problematic (Kolovou *et al.*, 2020; Mohammadzadeh *et al.*, 2022). Nevertheless, the windows of opportunity provided by the lifting of the "lockdown" of the Covid 19 restrictions provided me with adequate opportunities to successfully access participants for this process.

Other minor constraints involved not being able to physically access libraries as well as meet with fellow doctoral colleagues in person to share ideas. However, regular

use of video technology and the support from colleagues as well as from my supervisors was assuring and as all of us were in a similar position, these constraints were not as bad as it could have possibly been.

5.8 Chapter summary

This study explored the factors that impacted on the participation and progression of British African Caribbean Males in academia. It identified how race, ethnicity and gender intersect to impede the participation and progression of these individuals in their places of work.

The aims of the study were:

- To explore the factors surrounding equal participation and career progression of British African Caribbean Males in academia in the Spaces they occupy.
- To examine the interplay of intersectionality and career progression for BACMs in academia Space negotiation.
- To understand BACMs perception of their (in)visibility in academia and how they negotiate this Space.

The aims of the study were achieved and both the extrinsic and intrinsic factors that impacted on the participation and progression of BACMs were identified as well as the 'Silences' (Serrant-Green, 2011) underpinning these factors.

These 'Silences' includes racial discrimination and microaggression, structural and institutional barriers, intersectional identity exclusion as well as feelings on being racially undervalued.

5.9 Contribution to knowledge

The main contribution of this study is the identification of several 'steps' within the findings that can contribute to BACMs in negotiating Spaces in academia and increasing participation and progression within academia. These steps include role

modelling, mentoring, social activism, having a voice as well as networking and asserting one identity and visibility. (See Fig. 9, Chapter 5 pg. 182).

This is quite a distinct contribution in this field of research because it not only sought to locate the problem but also identified possible pathways and solutions towards addressing the 'Silences' uncovered and reported.

Secondly, this study captured the intersectional uniqueness of this group of individuals that has largely remained on the margins of British society since the arrival of their fore parents as members of the *Windrush generation*.

It also and brought to the fore some critical issues that has impacted on their achievement of social justice in British academia. The existence of BACMs is often associated with negative images as they tend to be located at the bottom of social indices (Aspinall, 2021; GOV.UK, 2019). Likewise, while focus has been on British African Caribbean boys and graduates in education (Dumangane, 2016; Henry, 2015b) or the achievement of minoritised females (Sian, 2019; Stockfelt, 2018), research on the career participation and progression of BACM academics has until now escaped the attention of researchers.

This study shifted away from traditional approaches and frameworks in which minoritised groups were homogenised in research studies, (Miller, 2016; Stockfelt, 2018) thus resulting in the dilution of diasporic identities, historical particularism and the negating of the intersectional uniqueness of individuals and groups. In using The Silences Framework Serrant-Green, (2011) this study unearthed 'Silences' among this group in academia and gave voice to their concerns. It is envisaged that the findings can inform policies and practices and serve as a guide to young BACMs entering English academia.

Chapter 6 Recommendations, Reflection, and Conclusion

6.1 Introduction

In this thesis, I aimed to identify the factors that impacted on the participation and progression of British African Caribbean males in academia. Using a joint framework of the Intersectionality Crenshaw, (1989) and The Silences Framework Serrant-Green, (2011), this thesis demonstrated that BACMs in academia are impacted on my issues of racial discrimination, institutional and structural racism as well as identity exclusion and being racially undervalued. The findings uncovered 'Silences' that accompany BACMs daily encounters as a minoritised group were explored and factors that could assist in alleviating their experiences were also identified.

This chapter includes the recommendations, reflections on the research as well as the conclusion to the study. In the recommendations I have focused on a number of potential policy measures that could be adopted as well as some procedural changes that could assist in increased participation and progression of BACMs. To illustrate these findings, I have developed a step-by-step process which could be used as a trajectory along which BACMs could increase their participation and progression in academia.

A reflexive approach is adopted in relation to my doctoral journey in which some salient issues will be recounted and in conclusion this thesis will draw on the implications of this study to consolidate issues surrounding the experiences of BACMs in academia.

6.2 Recommendations for policy change

Policy has the potential to improve the life chances on individuals from minoritised communities. Therefore, negotiating Spaces in academia for BACMs and other minoritised groups should be a priority and considered as a key element of inclusivity academia. It is imperative that individuals charged with the responsibility of designing and delivering the curriculum have that psychological assuredness that the Spaces in which they work are non-threatening-that is, an environment in which they can thrive and get on rather than just get by. Higher education in England and the UK by extension, was constructed on Eurocentric principles in which the White male body was valorised and aimed at preservation of White privilege (Anderson *et al.*, 2020).

The resulting outcome is that the academic workforce particularly at the senior leadership positions are not necessarily representative of the population they serve (HESA, 2018). Academic institutions have been dominated by White males for a long time; thus, they are organised to support their own lifestyles even though they may appear to be meritocratic and race neutral (Ray, 2019). It is therefore recommended that greater focus of equality, diversity, and inclusion (EDI) policies must include robust checks and balances to ensure greater transparency in the recruitment and progression of minoritised individuals through increased transparency in recruitment and promotion practices (Hancock, 2021; McGregor-Smith, 2017).

This approach can enable Spaces in which BACMs and other racially minoritised individuals in academia have a fair chance of progressing into senior positions from which they can be role models to junior staff including BACMs entering the profession (Sotto-Santiago *et al.*, 2022).

Participants repeatedly voiced that racial discrimination played a part in their inability to progress in their careers. Universities should ensure that individuals who participate in recruitment undergo training in equality, diversity, and inclusion as well as evidencing of their (EDI) credentials. Shortlisting of applicants should be a blinded process ensuring that applicants are not identifiable by name (Acas, 2022).

To assist in eliminating the structural and institutional racism it is recommended that universities need to consider set standards as well as milestones for achievements. This approach can contribute to developing a workforce whose values are not hinged on their own identity but values the diversity and intersectional identities of the organisation (Moorley *et al.*, 2020).

At organisational level, it is recommended that BACMs and other minoritised staff should be provided with mentors particularly at the embryonic stages of their careers (Bonifacino *et al.*, 2021; Hinton *et al.*, 2020). These mentors do not necessarily have to be of similar backgrounds but should be in senior positions where they can act as advocates and sponsors to assist these individuals in navigating their career trajectories with some degree of assuredness. The development of a more diverse workforce in academia is needed to create a much more tolerant and inclusive work

environment. Explicit action to prevent and address racial harassment can deter racial discrimination and give confidence that racism is not tolerated (UN, 2022).

6.3 Recommendations for procedural changes in academia

From my thesis findings and recommendations, I have developed a pathway of a six-step stairway to assist BACM career participation and progression (see figure 9). This stairway should not be viewed as a clean, orderly, and linear process. It can be messy as some BACMS may already be equipped with skills of navigating career pathways and may be further along the stairway of progression. Puwar (2004), asserted that BACMs and other minoritised individuals were regarded as Space invaders on entering traditionally White Space. This research has demonstrated that far from been passive recipients and docile victims, BACMs demonstrated agentic action in a variety of ways to assist their career progression.

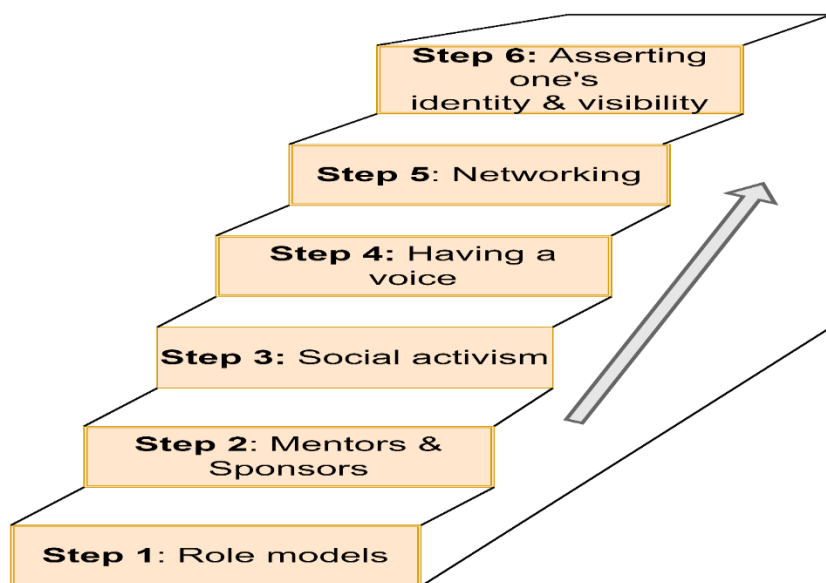


Figure 9: Six steps stairway to organisational support for participation and progression of BACMs in the workplace

6.4 Role models

Firstly, participants identified that role models played a significant part in their career progression, therefore it is imperative that institutions have access to suitable individuals that can act as role models for BACMs and other racially minoritised groups. While this may be difficult to achieve in the short term, it is imperative that this approach is undertaken as research has shown that in goal attainment, matched role

models i.e., from within one's own social context can provide invaluable assistance in finding their place in society (Zirkel, 2002).

6.5 Mentors and sponsors

Participants in this research including the collective voices reported that mentors and sponsors played a critical role in their career progression in areas such as advocating on their behalf, 'opening doors' developing contacts, identification of resources and assistance with applications. It is of great importance that BACMs assisted in identifying suitable mentors and sponsors either inside or outside of their workplaces who can assist in facilitating their career progression. Balthazar *et al.*, (2021) concluded that mentors and sponsors are critical for career advancement particularly in senior leadership positions and that it has the potential to promote diversity.

6.6 Social activism

Social activism has played a critical part in inspiring social change in recent years surrounding activities of the Black Lives Matter (BLM) movement. This thesis is recommending that BACMs and other racially minoritised individuals engage with likeminded groups that advocates for change and confront the dynamic social challenges through constitutional means. It is therefore recommended that this should include working towards the reform of educational institutions such as universities, their behaviours, relations with minoritised groups, and the expectations in society. The creation of links with social moments are critical as they have the potential to inspire change from grassroots movements much faster than individuals or groups may achieve (Yadav, 2015).

6.7 Having a voice and using your voice

Participants reiterated the importance of having a voice and the valuing and recognition of their contribution to the career advancement through using their voice. This is therefore a critical step for BACM career progression in academia. In an effort to curtail and eliminate marginalisation and silencing, Baffoe *et al.*, (2014) proposed that minoritised individuals need to utilise alternative means of getting their voices heard though the use of open access publications where they can circumvent the restrictions of academic Whiteness.

6.8 Networking

Utilising networking as a viable means of career progression was another useful factor identified and discussed by BACM participants in this study. BACMs should not only network within their own communities but should also seek to expand the networks by seeking allies among White individuals in academia who may already have extensive networks. It is recommended that BACMs be afforded the opportunity to develop much more broad-based and beneficial networks within academia to assist them in creating links that could be helpful to their participation and progression in academia. This should involve 'White allyship' in which partnerships are developed with likeminded White individuals who ascribe to notions of equal participation for everyone. Networks are regarded as valuable throughout and individual's career trajectory as recommendations may be required as well as funding resources (Davis and Warfield, 2011; Spanierman and Smith, 2017).

6.9 Asserting identity and visibility

Finally, BACMs need to allowed Space to assert themselves in order to increase their visibility by seeking representation on influential decision-making areas such as interview panels, ethics committees, university academic boards as well as taking responsibility and findings opportunities to promote their research interest (Fletcher *et al.*, 2015; Settles *et al.*, 2021). BACMs need to be assured that that the research topics centred around race and minoritised issues will be treated with equal value.

The foundation of academic visibility is recognition among peers and regarded as a prerequisite for developing a reputation and prestige (Mauvais-Jarvis, 2016). BACMs should be encouraged to collaborate where necessary in undertaking publications, conference presentations and seminars withing their institutions as well as nationally and internationally to get their scholarly work known and raise their own academic profiles. Involvement in established research groups such as British Black studies as well as Black British academics should be encouraged to foster development of wider networks.

Promoting their African Caribbean or intersectional identities should be recognised as an asset to diversity and inclusion in their respective workplaces. Apart from

involvement in research, identity can be utilised from leadership perspective where an individual is facilitated to get involved in projects that make a difference to society or a community. This may include working with community groups to encourage greater participation of BACMs and other minoritised and non-traditional individuals into academia. Thus, raising their own profiles as champions for widening participation and valuing diversity with their respective workplaces.

6.10 Recommendation for Research

The barriers to participation and progression have been presented here with respect to BACMs. It is recommended that future studies should examine the effect of these disparities on the advancement of knowledge in academia. That is, what impact does the marginalisation and lack of progression of BACMs and other racially minoritised individuals is having on the development of new knowledge in topics usually researched by these individuals. Furthermore, while many studies have looked at either race or gender, future studies need to take cognisance of the intersection of the social identities of BACMs.

In line with the 'uncovered Silences' (Fig. 7 pg. 104) it is envisaged that a multifaceted approach is required to address these barriers to career progression. To guard against marginalisation and invisibility, while addressing issues of racial discrimination and microaggression, BACMs need to be supported in utilising impactful research as a means of resistance as this will assist in keeping minoritised issues on the agenda while building a unique portfolio of evidence for action and policy change. Furthermore, as it is thought that the challenges and contestations are centred around poor understanding and unwillingness among sections of academia to rise above historical oppressions and biases; it is imperative that studies using intersectional analysis take priority as it has the potential to facilitate analysis of different identities and categorisations and how they interact and impact on individuals and minoritised groups.

Studies are often deficit oriented, and apart from highlighting the undesirable issues, they do little to elevate the position or status of Black males in English society. As early as the arrival of the *Windrush Generation*, the Black male, was regarded as an indolent sexual predator, prone to violence (Collins, 2019; Hall, 1995; Peach, 1991a). These caricatures contributed to the development of an image that perpetuates

suspicion and misandry against Black males in British society even in contemporary British society.

What is disturbingly absent from the research analysing the lives of Black males including BACMs, is the racialised ideological constructions and stereotypical held beliefs of society's view of Black males. Research should therefore focus on the dismantling of the negative social imagery of Black males in English academia and how this ripple through wider society. Studies need to focus on the development of strategies that would seek to change the mindset while embracing and valorising the achievement of Black males including BACMs.

6.11 Conclusion

This thesis aimed to explore the factors surrounding equal participation and career progression of British African Caribbean Males in academia in the Spaces they occupy.

The interplay of intersectionality and career participation and progression was explored as well as the development of an understanding of BACM perception of their (in)visibility in academia and how they negotiate this Space.

I have utilised literature from the US as analytic anchors as most the scholarship on the topic area draws on studies of US origin but holds resonances to the UK context. As demonstrated, recent global events hold both local regional and international implications, including the social activism surrounding the rise of the BLM movement. While this thesis focussed on the English context it undoubtedly has national and international resonance as global events and developments often impact on our local context (Ife,2016).

In utilising a joint theoretical framework intersectionality Crenshaw, (1989) and The Silences Framework (Serrant-Green, 2011), this thesis captured the intersectional uniqueness of British African Caribbean males and the ways in which their multiple identities intersected to shape their lives in academia.

It explored their unique experiences resulting from the interlocking of the varied diasporic identities and historic particularism of these individuals as well as the context in which these individuals with multiple identities exist in wider British society. The

factors that inhibited career progress of BACMs were identified and the 'Silences' that were inherent in the factors were uncovered.

Undertaking this study 'gave voices' to these individuals and identified mechanisms which can be utilised to assist in their career participation and progression in academia.

This study contributed to knowledge by identifying the factors impacting on career participation and progression and uncovering several 'Silences' which have also impacted negatively on the career participation and progression of these individuals in academia.

My doctoral research identified the interlocking system of marginalisation and oppression containing a multiplier effect of racism multiplied by sexism among British African Caribbean males working in predominantly White institutions experienced the multiplier effect in ways that cannot be understood from the experiences of other groups with which they have often been homogenised. For this reason, the lived experiences and intersectional uniqueness of this group should be recognised and afforded and equal voice in academia.

By giving voice to BACMs in academia, it is envisaged that my thesis facilitates visibility of this group and their potential to make an even greater contribution to academia in England. Likewise, the narratives of the BACMs represents and outlet for these individuals by giving voice to their lived experiences. Collins (1991), hooks, (1990) suggest by giving voice it reaffirms self-definition and self-determination as these voices are self-reflective.

Finally, the collection of the narratives from the fifteen BACMs as well as the (4) collective voices contained in this thesis represents the voices of individuals who have worked in predominantly White organizations whose everyday experiences and realities have not previously been represented in dominant discourse on minoritised groups in academia. The use of The Silences Framework, Serrant-Green, (2011), in conjunction with intersectionality, Crenshaw, (1989), presented a unique opportunity to explore the various of experiences and world views of these individuals in the context of academia that has not been previously done.

By presenting the sum of BACMs experiences and their identities, a vital piece of the jigsaw has been identified that can facilitate greater visibility and enhanced understanding of their participation and progression in academia. In addressing social issues and building a modern society fit for the 21st century, English academia needs to draw on all talents and must consider the impact of institutional and racial inequality in institutions.

References

- Abele, A. E., Hagmaier, T. and Spurk, D. (2016) Does Career Success Make You Happy? The Mediating Role of Multiple Subjective Success Evaluations, *Journal of Happiness Studies*, 17 (4), pp. 1615–1633. DOI:10.1007/s10902-015-9662-4.
- Acas (2022) *Race discrimination at work*. Available from: <https://www.acas.org.uk/race-discrimination>. [Accessed 13 th April 2022].
- Acosta, D. and Ackerman-Barger, K. (2017) Breaking the Silence: Time to Talk about Race and Racism, *Academic Medicine*, 92 (3), pp. 285–288. DOI:10.1097/ACM.0000000000001416.
- Adfekarakan, T. (2011) (Re) Conceptualizing ' Indigeno Anti-Colonial and Black Femin Theoretical Perspectives, in: *Indigenous Philosophies and Critical Education*. London: Peter Lang, 379, pp. 34–52. DOI:10.3726/978-1-4539-0131-1
- Adler-Bell, S. (2015) Why White People Freak Out When They're Called Out About Race, *Alternet*. Available from: <https://www.alternet.org/2015/03/why-white-people-freak-out-when-theyre-called-out-about-race> [Accessed 24th April 2018].
- Adler, P. A. and Adler, P. (2012) Keynote address tales from the field: Reflections on four decades of Ethnography. Available from: www.qualitativesociologyreview.org [Accessed 19 June 2019].
- Agustín, L. R. and Siim, B. (2014) Gender diversities – practising intersectionality in the European Union, *Ethnicities*, 14 (4), pp. 539–555. DOI:10.1177/1468796814528695.
- Aikman, S. and Robinson-pant, A. (1995) Challenging deficit discourses in international education and development. *Compare: A Journal of Comparative and International Education*, 46:2, 314-334, DOI: 10.1080/03057925.2016.1134954
- Aiston, S. J., Chee, & and Fo, K. (2020) Gender and Education The silence/ing of academic women. DOI:10.1080/09540253.2020.1716955.
- Aiston, S. J. and Fo, C. K. (2020) The silence/ing of academic women, *Gender and Education*. DOI:10.1080/09540253.2020.1716955.
- Alasuutari, P. (2010) The rise and relevance of qualitative research, *International Journal of Social Research Methodology*, 13 (2), pp. 139–155. DOI:10.1080/13645570902966056.
- Alexander, C. (2018) Breaking black: the death of ethnic and racial studies in Britain, *Ethnic and Racial Studies*, 41 (6), pp. 1034–1054. DOI:10.1080/01419870.2018.1409902.
- Alexander, C. and Arday, J. (eds.) (2015) *Aiming higher: race, inequality and diversity in the academy*. DOI:10.3138/9781442675940-003.
- Allen, Q. (2018) (In)visible men on campus: campus racial climate and subversive black masculinities at a predominantly white liberal arts university, *Gender and Education*, 0 (0), pp. 1–19. DOI:10.1080/09540253.2018.1533924.
- Allwood, C. M. and Allwood, C. M. (2012) The distinction between qualitative and quantitative research methods is problematic, *Qual Quant*, 46, pp. 1417–1429.

DOI:10.1007/s11135-011-9455-8.

Aminzade, R. and McAdam, D. (2002) Emotions And Contentious Politics, *Mobilization: An International Quarterly*, 7 (2), pp. 107–109.
DOI:10.17813/maiq.7.2.64060k7663m686r7.

Amos, Y. T. (2016) Voices of teacher candidates of color on white race evasion: 'I worried about my safety!', *International Journal of Qualitative Studies in Education*, 29 (8), pp. 1002–1015. DOI:10.1080/09518398.2016.1174900.

Anderson, E. (2015) "The White Space", *Sociology of Race and Ethnicity*, 1 (1), pp. 10–21. DOI:10.1177/2332649214561306.

Anderson, E. W., Vanner, C., Wotipka, C. M. and Kelly, K. (2021) "Participation Does Not Equal Voice": Gendered Experiences in an Academic and Professional Society, *Comparative Education Review*, (June). DOI:10.1086/715115.

Anderson, L., Gatwiri, K. and Townsend-Cross, M. (2020) Battling the "headwinds": the experiences of minoritised academics in the neoliberal Australian university, *International Journal of Qualitative Studies in Education*, 33 (9), pp. 939–953.
DOI:10.1080/09518398.2019.1693068.

Andrews, M., Squire, C. and Tamboukou, M. (2011) Doing Narrative Research, *Doing Narrative Research*, (January). DOI:10.4135/9780857024992.

Anonymous Academic (2019) Nobody takes responsibility for tackling racism in my university. Why?, *The Guardian*, pp. 9–12. Available from:
<https://www.theguardian.com/education/2019/mar/29/nobody-takes-responsibility-for-tackling-racism-in-my-university-why>. (Accessed 20th August 2021).

Arbouin, A. D. (2009) *British african caribbean graduates: narratives of educational journeys and career outcomes*, PQDT - UK & Ireland. Available from :
http://oxfordsfx.hosted.exlibrisgroup.com/oxford?url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:kev:mtx:dissertation&genre=dissertations+%2526+theses&sid=ProQ:ProQuest+Dissertations+%2526+Theses%253A+UK+%2526+Ireland&atitle=&title=British+african+caribbean. [Accessed 18 January 2018].

Archibald, M. M., Ambagtsheer, R. C., Casey, M. G. and Lawless, M. (2019) Using Zoom Videoconferencing for Qualitative Data Collection: Perceptions and Experiences of Researchers and Participants, *International Journal of Qualitative Methods*, 18, pp. 1–8. DOI:10.1177/1609406919874596.

Arday, J. (2018a) Being black, male and academic: Navigating the White Academy, in: *Dismantling Race in Higher Education: Racism, Whiteness and Decolonising the Academy*. Springer International Publishing, pp. 161–174.
https://doi.org/10.1007/978-3-319-60261-5_9

Arday, J. (2018b) Understanding race and educational leadership in higher education: Exploring the Black and ethnic minority (BME) experience, *Management in Education*, 32 (4), pp. 192–200. DOI:10.1177/0892020618791002.

Arday, J. (2020) Fighting the tide: Understanding the difficulties facing Black, Asian and Minority Ethnic (BAME) Doctoral Students' pursuing a career in Academia, *Educational Philosophy and Theory*, 0 (0), pp. 1–8.
DOI:10.1080/00131857.2020.1777640.

Arday, J. and Arday, J. (2020) Race , education and social mobility : We all need to dream the same dream and want the same thing the same dream and want the same thing, *Educational Philosophy and Theory*, 0 (0), pp. 1–6. DOI:10.1080/00131857.2020.1777642.

Armayanti, R. (2019) *Journal of Research and Innovation in Language Critical Discourse Analysis (CDA) on Qualitative Research: A Review*. Vol. 1. Available from: <http://ojs.journal.unilak.ac.id/index.php/> [Accessed 19th July 2021].

Arnold, N. W., Crawford, E. R. and Khalifa, M. (2016) Psychological Heuristics and Faculty of Color: Racial Battle Fatigue and Tenure/Promotion, *The Journal of Higher Education*, 87 (6), pp. 890–919. DOI:10.1080/00221546.2016.11780891.

Arnstein, S. R. (1969) A Ladder Of Citizen Participation, *Journal of the American Planning Association*, 35 (4), pp. 216–224. DOI:10.1080/01944366908977225.

Asare, J. (2022) *Does Academia Actually Want Black Professors?* Available from: <https://www.forbes.com/sites/janicegassam/2022/02/11/does-academia-actually-want-black-professors/?sh=7ae872c91f4c>. [Accessed 18th November 2022]

Asghar, J. (2013) Critical paradigm: A preamble for novice researchers, *Life Science Journal*, 10 (4), pp. 3121–3127. Available from: <http://www.lifesciencesite.com>. [Accessed 25th July 2018].

Aspers, P. and Corte, U. (2021) What is Qualitative in Research, *Qualitative Sociology*. DOI:10.1007/s11133-021-09497-w.

Aspinall, P. J. (2021) 'Black African' identification and the COVID-19 pandemic in Britain: A site for sociological, ethical and policy debate, *Sociol Health Illn*, 43, pp. 1789–1800. DOI:10.1111/1467-9566.13317.

Atieno, O. P. (2009) An analysis of the strengths and limitation of qualitative and quantitative research paradigms, *Problems of Education in the 21st Century*, 13, pp. 13–18. Available from: http://www.scientiasocialis.lt/pec/files/pdf/Atieno_Vol.13.pdf [Accessed 23rd May 2018].

Attride-Stirling, J. (2001) Thematic networks an analytic tool for qualitative research, *Qualitative Research*, pp. 385–404. DOI:10.1177/146879410100100307

Audemard, J. (2020) Objectifying Contextual Effects. The Use of Snowball Sampling in Political Sociology, *BMS Bulletin of Sociological Methodology/ Bulletin de Methodologie Sociologique*, 145 (1), pp. 30–60. DOI:10.1177/0759106319888703.

Aymer, S. R. (2016) “I can’t breathe”: A case study—Helping Black men cope with race-related trauma stemming from police killing and brutality, *Journal of Human Behavior in the Social Environment*, 26 (3–4), pp. 367–376. DOI:10.1080/10911359.2015.1132828.

Aziz, A. and Khan, P. N. (2020) The potential uses of pilot study in qualitative research, *Journal of Research and Reviews in Social Sciences Pakistan*, 3 (1), pp. 750–767. Available from: <http://journal.kinnaird.edu.pk> [Accessed 2nd February 2021].

Baffoe, M., Asimeng-Boahene, L. and Ogbuagu, B. C. (2014) Their Way or No Way: “Whiteness” as Agent for Marginalizing and Silencing Minority Voices in Academic

Research and Publication, *European Journal of Sustainable Development*, 3 (1), pp. 13–32. DOI:10.14207/ejsd.2014.v3n1p13.

Bailey, L. E. and Graves, K. (2016) Chapter 18 Gender and Education 1, 40, pp. 682–722. DOI:10.3102/0091732X16680193.

Ballamingie, P. and Johnson, S. (2011) The vulnerable researcher: Some unanticipated challenges of doctoral fieldwork, *Qualitative Report*, 16 (3), pp. 711–729. DOI:10.46743/2160-3715/2011.1084.

Balthazar, P., Murphy, A. and Tan, N. (2021, July 1) Mentorship, sponsorship, and coaching for trainee career advancement, *Radiographics*. Radiological Society of North America Inc. DOI:10.1148/rg.2021210085.

Banks, J. (2018) Invisible man: examining the intersectionality of disability, race, and gender in an urban community, *Disability and Society*, 33 (6), pp. 894–908. DOI:10.1080/09687599.2018.1456912.

Bazeley, P & Jackson, K. (2014) *Qualitative data analysis with NVIVO*, *Journal of Education for Teaching*. Vol. 40. London: SAGE. DOI:10.1080/02607476.2013.866724.

Bazeley, P. (2007) Perspectives: Qualitative Computing and NVivo, *Qualitative Data Analysis with NVivo*, pp. 1–20. London: Sage

BBC News (2020) Windrush generation: Who are they and why are they facing problems? - BBC News, *BBC News*. United Kingdom. Available from: <https://www.bbc.com/news/uk-4378224>. [Accessed 20th January 2021].

Bebbington, D. (2009) *Diversity in Higher Education: leadership responsibilities and challenges. Final Report, Knowledge Creation Diffusion Utilization*. Available from: https://www.researchgate.net/publication/274716253_Diversity_in_Higher_Education_Leadership_Responsibilities_and_Challenges_2009. [Accessed 5th July 2019].

Bell, E. E. (2010) *Understanding Black Males*. North Carolina middle school report . Available from: chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/<https://files.eric.ed.gov/fulltext/ED514552.pdf>. [Accessed 19th August 2020].

Bell, M. P., Berry, D., Leopold, J. and Nkomo, S. (2021) Making Black Lives Matter in academia: A Black feminist call for collective action against anti-blackness in the academy, *Gender, Work and Organization*. DOI:10.1111/gwao.12555.

BERA Ethical Guidelines for Educational research. (2018). United Kingdom. Available from: www.bera.ac.uk. [Accessed 9th August 2019].

Berger, R. (2015) Now I see it, now I don't: researcher's position and reflexivity in qualitative research, *Qualitative Research*, 15 (2), pp. 219–234. DOI:10.1177/1468794112468475.

Berkowitz, S. (1996) Chapter 4 Analyzing Qualitative Data, in: *Qualitative Data Analysis - A methods Sourcebook*. Washinton D.C: Taylor Francis, pp. 69–104.

Bhopal, K. (2015) *The experiences of black and minority ethnic academics: A comparative study of the unequal academy*, *The Experiences of Black and Minority Ethnic Academics: A Comparative Study of the Unequal Academy*. Taylor and

Francis Inc. DOI:10.4324/9781315818344.

Bhopal, K. (2019) Gender, ethnicity and career progression in UK higher education: a case study analysis, *Research Papers in Education*, 00 (00), pp. 1–16.
DOI:10.1080/02671522.2019.1615118.

Bhopal, K. (2022) The covert racism that is holding back black academics, *The Conversation* pp. 8–10. Available from: <https://theconversation.com/the-covert-racism-that-is-holding-back-black-academics-51178>. [Accessed 11th November 2022].

Bhopal, K., Brown, H. and Jackson, J. (2015) Academic flight: how to encourage black and minority ethnic academics to stay in UK higher education, pp. 100. Equality Challenge Unit.

Bhopal, K. and Jackson, J. (2013) *The Experiences of Black and Minority Ethnic Academics : Multiple Identities and Career Progression*. Available from: <http://www.runnymedetrust.org/uploads/Aiming%20Higher.pdf> [Accessed 17th May 2017].

Bhopal, K. and Pitkin, C. (2020) 'Same old story, just a different policy': race and policy making in higher education in the UK, *Race Ethnicity and Education*.
DOI:10.1080/13613324.2020.1718082.

Bigg, M. (2008) Obama as role model for black youth? Not so fast, *REUTERS*, p. 1–4. Available from; <https://www.reuters.com/article/idUSN14433679>. [Accessed 16th January 2020]

Bishop, B. J. (2007) Methodology, values and quantitative world-views in qualitative research in community psychology, *Australian Community Psychologist*, 19 (1), pp. 9–18. Available from: [https://groups.psychology.org.au/Assets/Files/Bishop_19\(1\).pdf](https://groups.psychology.org.au/Assets/Files/Bishop_19(1).pdf). Accessed 20 February 2019].

Blaxter, L., Hughes, C., & Tight, M. (2010) . *How to Research*. 4th ed. New York: Open University Press.

Block, B. A. (2010) Cultural relational leaders: Unraveling, understanding, and utilizing narratives in leadership practice, *Quest*, 62 (3), pp. 250–259.
DOI:10.1080/00336297.2010.10483646.

Blue, G., Rosol, M. and Fast, V. (2019) Justice as Parity of Participation, *Journal of the American Planning Association*, 85 (3), pp. 363–376.
DOI:10.1080/01944363.2019.1619476.

Boas, F. (1920) The methods of Ethnology, *American Anthropologist*, 22 (3), pp. 311–321. Available from: <http://hdl.handle.net/10524/35951>. [Accessed 17th June 2020].

Bolden, G. B. (2015) Transcribing as Research: “Manual” Transcription and Conversation Analysis, *Research on Language and Social Interaction*, 48 (3), pp. 276–280. DOI:10.1080/08351813.2015.1058603.

Bonifacino, E., Ufomata, E. O., Farkas, A. H., Turner, R. and Corbelli, J. A. (2021) Mentorship of Underrepresented Physicians and Trainees in Academic Medicine: a

Systematic Review, *Journal of General Internal Medicine*, 36 (4), pp. 1023–1034. DOI:10.1007/s11606-020-06478-7.

Bonilla-Silva, E. (1997) Rethinking Racism : Toward a Structural Interpretation Author (s): Eduardo Bonilla-Silva Rethinking Tacism: Towards a structural interpretaion, *American Sociological Review*, 62 (3), pp. 465–480. Available from: <https://www.jstor.org/stable/265731>. [Accessed 21st June 2019].

Bourdieu, P. (2018) The forms of capital, in: *The Sociology of Economic Life, Third Edition*. Taylor and Francis, pp. 78–92.

Bowleg, L., English, D., Maria Del Rio-Gonzalez, A., Burkholder, G. J., Teti, M. and Tschann, J. M. (2016) Measuring the Pros and Cons of What It Means to Be a Black Man: Development and Validation of the Black Men’s Experiences Scale (BMES) HHS Public Access, *Psychol Men Masc*, 17 (2), pp. 177–188. DOI:10.1037/men0000026.

Bowleg, L., Teti, M., Malebranche, D. J. and Tschann, J. M. (2013) ‘It’s an uphill battle everyday’: Intersectionality, low-income black heterosexual men, and implications for HIV prevention research and interventions, *Psychology of Men and Masculinity*, 14 (1), pp. 25–34. DOI:10.1037/a0028392.

Bracey, G. E. (2015) Toward a Critical Race Theory of State, *Critical Sociology*, 41 (3), pp. 553–572. DOI:10.1177/0896920513504600.

Bracey, G. E. and McIntosh, D. F. (2020) The Chronicle of the Resurrection Regalia: Or Why Every Black Hire Is the First, *American Behavioral Scientist*, 64 (14), pp. 1961–1974. DOI:10.1177/0002764220975087.

Bradbury-Jones, C. (2007) Enhancing rigour in qualitative health research: Exploring subjectivity through Peshkin’s I’s, *Journal of Advanced Nursing*, 59 (3), pp. 290–298. DOI:10.1111/j.1365-2648.2007.04306.x.

Bradley, S. (2021) Academic career progression : rethinking pathways, in: Advance HE, Avaialable from; <https://www.advance-he.ac.uk/news-and-views/%20Rethinking-the-pathways-for-academic-career-progression>. [Accessed 1st Januray 2022].

Braun, V., Clarke, V. (2012) Thematic analysis.In: APA Handbook of Research Methods in Psychology, Research Designs, *American Psychological Association*, 2, pp. 57–71.

Braun, V. and Clarke, V. (2006a) Using thematic analysis in psychology, *Qualitative Research in Psychology*, 3 (2), pp. 77–101. DOI:10.1191/1478088706qp063oa.

Braun, V. and Clarke, V. (2006b) *Using thematic analysis in psychology. Qualitative Research in Psychology*, 3:2, 77-101, DOI: 10.1191/1478088706qp063oa

Braun, V. and Clarke, V. (2020) One size fits all? What counts as quality practice in (reflexive) thematic analysis? DOI:10.1080/14780887.2020.1769238.

Bridges, D. (2016) *Philosophy in educational research: Epistemology, ethics, politics and quality*, *Philosophy in Educational Research: Epistemology, Ethics, Politics and Quality*. DOI:10.1007/978-3-319-49212-4.

Bristol, T. J. (2020a) Black men teaching: toward a theory of social isolation in

organizations, *Race Ethnicity and Education*, 23 (3), pp. 288–306.
DOI:10.1080/13613324.2019.1663960.

Bristol, T. J. (2020b) Race Ethnicity and Education Black men teaching: toward a theory of social isolation in organizations. DOI:10.1080/13613324.2019.1663960.

Brockenbrough, E. (2012a) Agency and abjection in the closet: the voices (and silences) of black queer male teachers, *International Journal of Qualitative Studies in Education*, 25 (6), pp. 741–765. DOI:10.1080/09518398.2011.590157.

Brockenbrough, E. (2012b) You ain't my daddy!: Black male teachers and the politics of surrogate fatherhood, *International Journal of Inclusive Education*, 16 (4), pp. 357–372. DOI:10.1080/13603116.2011.555091.

Brown, V.A., Harris, J.A., & Russell, J. Y. (2010) *Tackling Wicked Problems Through the Transdisciplinary Imagination Edited, Gastronomía ecuatoriana y turismo local*. Vol. 1. London: Earthscan. DOI. <https://doi.org/10.4324/9781849776530>

Brown, A. L. (2018) From Subhuman to Human Kind: Implicit Bias, Racial Memory, and Black Males in Schools and Society, *Peabody Journal of Education*, 93 (1), pp. 52–65. DOI:10.1080/0161956X.2017.1403176.

Brown, A. L. and Thomas, D. J. (2020) A Critical Essay on Black Male Teacher Recruitment Discourse, *Peabody Journal of Education*. DOI:10.1080/0161956X.2020.1826120.

Brown, C. A., Revette, A. C., de Ferranti, S. D., Fontenot, H. B. and Gooding, H. C. (2021) Conducting Web-Based Focus Groups With Adolescents and Young Adults, *International Journal of Qualitative Methods*, 20, pp. 1–8. DOI:10.1177/1609406921996872.

Brown, D., Rickard, C. and Broughton, A. (2017) *Tackling gender, Equality and Human Rights Commission Research report 110 | Pay gaps research Equality and Human Rights Commission Research Report Series The Equality and Human Rights Commission Research Report Series publishes*. Available from: www.equalityhumanrights.com. [Accessed 2nd June 2019].

Brown, R. W. (2009) Perceived Influence of African American Male Mentorship on the Academic Success of African American Males in a Predominantly White Institution of Higher Education : An Institutional Case Study Executive Director of Research and Institutional Effectiveness, *National Forum of Multicultural Issues Journal*, 6 (1), pp. 1–14. Available from: <http://www.nationalforum.com/Electronic%20Journal%20Volumes/Brown,%20Ronald%20W%20Perceived%20Influence%20of%20AAM%20Mentorship.pdf>. [Accessed 3rd November 2019].

Bryman, A. (2008) *Social research methods*. Oxford: Oxford University Press.

BSA (2017) *Statement of Ethical Practice BSA Statement of Ethical Practice*. Available from: https://www.britisoc.co.uk/media/24310/bsa_statement_of_ethical_practice.pdf. [Accessed 12 November 2019]

Buchanan, N. C. T. and Settles, I. H. (2019) Managing (in)visibility and hypervisibility in the workplace, *Journal of Vocational Behavior*, 113 (November 2018), pp. 1–5.

DOI:10.1016/j.jvb.2018.11.001.

Bukamal, H. (2022) Deconstructing insider-outsider researcher positionality. DOI:10.1111/1467-8578.12426.

Butler, P. D. (2013) *Black Male Exceptionalism? The Problems and Potential of Black Male Focused Interventions*. Available from: <https://scholarship.law.georgetown.edu/facpub/1314><http://ssrn.com/abstract=2388981> [Accessed 14 April 2018]

Byrne, D. (2021) A worked example of Braun and Clarke's approach to reflexive thematic analysis, *Quality and Quantity*, (0123456789). DOI:10.1007/s11135-021-01182-y.

Cabrera, N. L., Franklin, J. D. and Watson, J. S. (2017) *Whiteness in Higher Education: The Invisible Missing Link in Diversity and Racial Analyses*, *ASHE Higher Education Report*. Vol. 42. DOI:10.1002/aehe.20116.

Caine, V., Estefan, A., Clandinin, D. J. and Caine, V. (2013) A Return to Methodological Commitment : Reflections on Narrative Inquiry, 3831. DOI:10.1080/00313831.2013.798833.

Callender, C. (2018a) Needles in a haystack: An exploratory study of black male teachers in England, *Management in Education*, 32 (4), pp. 167–175. DOI:10.1177/0892020618791656.

Callender, C. (2018b) Needles in a haystack: An exploratory study of black male teachers in England, *Management in Education*, 32 (4), pp. 167–175. DOI:10.1177/0892020618791656.

Canagarajah, N. (2020) Universities must address chronic absence of BAME academics to boost diversity, *Evening Express* 8th June 2020,

Cannon, C. (2014) *Black space in white zone: An intersectional analysis of Black experiences within predominantly white institutions in Higher Education*. California State University, Sacramento. Available from : [http://dspace.calstate.edu/bitstream/handle/10211.3/126851/Cannon%2C Final Thesis.pdf?sequence=5](http://dspace.calstate.edu/bitstream/handle/10211.3/126851/Cannon%2C%20Final%20Thesis.pdf?sequence=5). [Accessed 5th August 2019]

Cantres, J. G. (2021) *Blackening Britain Caribbean Radicalism from Windrush to Decolonization*. London: Rowan and Littlefield.

Carastathis, A. (2014) The concept of intersectionality in feminist theory, *Philosophy Compass*, 9 (5), pp. 304–314. DOI:10.1111/phc3.12129.

Carastathis, A. (2018) The Invisibility of Privilege: A critique of intersectional models of identity, *Les Ateliers de l'éthique*, 3 (2), pp. 23–38. DOI:10.7202/1044594ar.

Carbado, D. (1999) *Black men on Race, Gender and sexuality*, New York. NYU Press.

Carbado, D. W., Crenshaw, K. W., Mays, V. M. and Tomlinson, B. (2013, September) Intersectionality: Mapping the movements of a theory, *Du Bois Review*. DOI:10.1017/S1742058X13000349.

- Carter, S. M., Shih, P., Williams, J., Degeling, C. and Mooney-Somers, J. (2021) Conducting Qualitative Research Online: Challenges and Solutions, *The Patient - Patient-Centered Outcomes Research*, 14, pp. 711–718. DOI:10.1007/s40271-021-00528-w.
- Castillo-Montoya, M. (2016) Preparing for interview research: The interview protocol refinement framework, *Qualitative Report*, 21 (5), pp. 811–831. DOI:10.46743/2160-3715/2016.2337.
- Cavazzoni, F., Fiorini, A. and Veronese, G. (2021) How Do We Assess How Agentive We Are? A Literature Review of Existing Instruments to Evaluate and Measure individuals' Agency, *Social Indicators Research*, pp. 1125–1153. DOI:<https://doi.org/10.1007/s11205-021-02791-8>.
- Charles Taylor, P. (2008) Multi-paradigmatic research design spaces for cultural studies researchers embodying postcolonial theorising. DOI:10.1007/s11422-008-9140-y.
- Charmaz, C. (2014) *Constructing Grounded Theory A Practical guide through Qualitative analysis*. London: SAGE Publications.
- Chenail, R. J. (2011) Interviewing the investigator: Strategies for addressing instrumentation and researcher bias concerns in qualitative research, *Qualitative Report*, 16 (1), pp. 255–262. DOI:10.46743/2160-3715/2011.1051
- Choy, L. T. (2014) The Strengths and Weaknesses of Research Methodology: Comparison and Complimentary between Qualitative and Quantitative Approaches, *IOSR Journal of Humanities and Social Science*, 19 (4), pp. 99–104. DOI:10.9790/0837-194399104.
- Christopher, J. (2017) Testimony in narrative educational research: a qualitative interview, narrative analysis and epistemological evaluation. DOI:10.17077/etd.nbobk40q.
- Civil Service (2017) The Civil Service Diversity and Inclusion Strategy, pp. 33. Available from: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/658488/Strategy_v10_FINAL_WEB6_TEST_021117. [Accessed 19th November 2021].
- Clandinin, D. (2016) Engaging in Narrative Inquiry. Available from: <https://www.routledge.com/Engaging-in-Narrative-Inquiry-1st-Edition/Clandinin/p/book/9781611321609> [Accessed 2 April 2020]. [Accessed 23 April 2020].
- Clandinin, D. and Connelly, F. (2000) *Narrative Inquiry: Experience and Story in Qualitative Research*. London: Jossey-Bass.
- Clarke, V. & Braun, V. (2013) Teaching thematic analysis: Overcoming challenges and developing strategies for effective learning, *The Psychologist*, 26 (2), pp. 2013–2015. Available from; <https://uwe-repository.worktribe.com/output/937596/teaching-thematic-analysis-overcoming-challenges-and-developing-strategies-for-effective-learning>. [Accessed 17th April 2018].
- Cohen, Louis., Manion, L. & Morrison, K. (2007) *Research Methods in Education*. 6th

ed. Oxford: Routledge Publishers.

Cole, E. R. and Zucker, A. N. (2007) Black and White Women's Perspectives on Femininity. DOI:10.1037/1099-9809.13.1.1.

Collins, M. (2001) Pride and Prejudice: West Indian Men in Mid-Twentieth-Century Britain, *Journal of British Studies*, 40 (3), pp. 391–418. DOI:10.1086/386248.

Collins, M. (2019) Pride and Prejudice: West Indian Men in Mid-Twentieth-Century Britain, *Journal of British Studies*, 40 (3), pp. 391–418. DOI:10.1086/386248.

Collins, P. H. (2000) *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment.*, *American Journal of Sociology*. Vol. 97. DOI:10.1086/229850.

Collins, P. H. (2015) Intersectionality's Definitional Dilemmas, *Annual Review of Sociology*, 41 (1), pp. 1–20. DOI:10.1146/annurev-soc-073014-112142.

Communications, Z. V. (2016) Security_Guide, *East*. Available from: <http://dx.doi.org/10.1126/science.1162986> [Accessed 1st October 2020].

Connell, R. (2007) *The global dynamics of knowledge in social science*. Australia: Allen & Unwin.

Connolly, K. and Reilly, R. C. (2007) Emergent Issues When Researching Trauma A Confessional Tale, *Qualitative Inquiry*, 13 (4), pp. 522–540. <https://doi.org/10.1177/1077800406297>.

Corbin, J. & Strauss, A. (2008) *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory, 2nd edn, Management Learning*. 3 Ed., Vol. 31. California: Sage Publications. DOI:10.1177/1350507600314007.

Corbin Dwyer, S. and Buckle, J. L. (2018) Reflection/Commentary on a Past Article: "The Space Between: On Being an Insider-Outsider in Qualitative Research": <http://journals.sagepub.com/doi/full/10.1177/160940690900800105>, *International Journal of Qualitative Methods*, 17 (1), pp. 54–63. DOI:10.1177/1609406918788176.

Cornejo, M., Rubilar, G. and Zapata-Sepúlveda, P. (2019) Researching Sensitive Topics in Sensitive Zones: Exploring Silences, "The Normal," and Tolerance in Chile, *International Journal of Qualitative Methods*, 18, pp. 1–11. DOI:10.1177/1609406919849355.

Cornileus, T. H. (2013) 'I'm a Black Man and I'm Doing this Job Very Well': How African American Professional Men Negotiate the Impact of Racism on Their Career Development, *Journal of African American Studies*, 17 (4), pp. 444–460. DOI:10.1007/s12111-012-9225-2.

Corrigan, O. (2003) Empty ethics: The problem with informed consent, *Sociology of Health and Illness*, 25 (7), pp. 768–792. DOI:10.1046/J.1467-9566.2003.00369.X.

Crenshaw, K. 1989 *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics Recommended Citation Crenshaw, Kimberle () "Demarginalizing the Intersection of Race and Sex: A Black Femin, University of Chicago Legal Forum*. Vol. 1989. Available from: <http://chicagounbound.uchicago.edu/uclfhhttp://chicagounbound.uchicago.edu/uclf/vol>

1989/iss1/8. [Accessed 4th April 2020].

Crenshaw, K. (1989) *Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics [1989]*, *Feminist Legal Theory: Readings in Law and Gender*. Vol. 1989. DOI:10.4324/9780429500480.

Cresswell, J.; Poth, C. (2016) *Qualitative Inquiry & Research Design: Choosing Among 5 Approaches*, *Sage Publication*, pp. 778.

Cresswell, JW.; Plano Clark, V. D. (2011) *Designing and conducting mixed method research*. California: Thousand Oaks.

Crichlow, W. (2015) *Critical Race Theory: a Strategy for Framing Discussions Around Social Justice and Democratic Education*. Vol. 2. Available from: <http://arrow.dit.ie/st2>. [Accessed 5th July 2021].

Crossley, M., Lore, A, McNess, E. (2016) Revisiting insider–outsider research in comparative and international education, in: *Comparative Education*.52, pp. 557–559. <https://doi.org/10.1080/03050068.2016.1208497>

Crotty, M. (2003) *The Foundations of Social Research: Meaning and Perspectives in the Research Process*. 3 rd. London: SAGE Publications.

Curry, T. J. (2018) *The Man-Not: Race, Class, Genre, and the Dilemmas of Black Manhood by Tommy J. Curry*, *African American Review*. Vol. 51. DOI:10.1353/afa.2018.0041.

D'Agostino, M. and Levine, H. (2010) The career progression of women in state government agencies, *Gender in Management*, 25 (1), pp. 22–36. DOI:10.1108/17542411011019913.

Dar, S. and Ibrahim, Y. (2019) The Blackened body and White governmentality: Managing the UK academy and the production of shame, *Gender, Work and Organization*, 26 (9), pp. 1241–1254. DOI:10.1111/gwao.12395.

Darwin Holmes, A. G. (2020) Researcher Positionality - A Consideration of Its Influence and Place in Qualitative Research - A New Researcher Guide, *Shanlax International Journal of Education*, 8 (4), pp. 1–10. DOI:10.34293/education.v8i4.3232.

Davidson, E. (2016) (Re)positioning black: Negotiating racial subjectivities in white discursively constructed spaces. Available from: <https://commons.lib.jmu.edu/master201019>. [Accessed 23 January 2019].

Davies, C. A. (2007) Food and the Social Identities of People with Learning Disabilities, *Disability Studies Quarterly*, 27 (3), pp. 1–20. DOI:10.18061/dsq.v27i3.21.

Davis, D. J. and Warfield, M. (2011) The importance of networking in the academic and professional experiences of racial minority students in the USA, *Educational Research and Evaluation*, 17 (2), pp. 97–113. DOI:10.1080/13803611.2011.597113.

Davis, K. (2008) Intersectionality as buzzword: A sociology of science perspective on what makes a feminist theory successful, *Feminist Theory*, 9 (1), pp. 67–85. DOI:10.1177/1464700108086364.

- De Certeau, M. (1984). *Walking in the City*. In *The Practice of Everyday Life*. Berkeley and Los Angeles: The University of California Press.
- de Koning, R., Egiz, A., Kotecha, J., Ciuculete, A. C., Ooi, S. Z. Y., Bankole, N. D. A., *et al.* (2021, August 12) Survey Fatigue During the COVID-19 Pandemic: An Analysis of Neurosurgery Survey Response Rates, *Frontiers in Surgery*. Frontiers Media S.A. DOI:10.3389/fsurg.2021.690680.
- DeJonckheere, M. and Vaughn, L. M. (2019) Semistructured interviewing in primary care research: A balance of relationship and rigour, *Family Medicine and Community Health*, 7 (2), pp. 1–8. DOI:10.1136/fmch-2018-000057.
- Denzim, Norman, Lincoln, Y. (2008) *The Landscape of Qualitative Research*. London; SAGE Publications.
- Denzim K. (2016) What is Critirical Qualitative, in: Gaile S Cannella, Michelle Salazar Pérez, P. A. P. (ed.) *Critical Qualitative Inquiry Foundations and Futures*. New York: Routledge,.
- Denzin, N. K. (2017) Critical Qualitative Inquiry, *Qualitative Inquiry*, 23 (1), pp. 8–16. DOI:10.1177/1077800416681864.
- Denzin, N. K. and Lincoln, Y. S. (2018) *The SAGE Handbook of Qualitative Research, Synthese*. 5th ed., Vol. 195. London: SAGE.
- DeSouza, E. R., Wesselmann, E. D., Taschetto, L. R., Rosa, G. C., Rosa, C. F. F., Yunes, M. A. M., da Silva, G. F. and Fernandes, G. (2019) Investigating Ostracism and Racial Microaggressions Toward Afro-Brazilians, *Journal of Black Psychology*, 45 (4), pp. 222–268. DOI:10.1177/0095798419864001.
- Dickens, D. D., Womack, V. Y. and Dimes, T. (2019) Managing hypervisibility: An exploration of theory and research on identity shifting strategies in the workplace among Black women, *Journal of Vocational Behavior*, 113 (September 2017), pp. 153–163. DOI:10.1016/j.jvb.2018.10.008.
- Dickson-Swift, V., James, E. L., Kippen, S. and Liamputtong, P. (2009) Researching sensitive topics: Qualitative research as emotion work, *Qualitative Research*, 9 (1), pp. 61–79. DOI:10.1177/1468794108098031.
- Doody, O. and Doody, C. M. (2015) Conducting a pilot study: Case study of a novice researcher, *British Journal of Nursing*, 24 (21), pp. 1074–1078. DOI:10.12968/bjon.2015.24.21.1074.
- Dotson, K. (2014) A Cautionary Tale: On Limiting Epistemic Oppression, *A Journal of Women Studies*, 33 (1), pp. 49–54. <https://doi.org/10.1080/02691728.2013.782585>.
- Doug, R. (2019) Recruitment strategies are failing academics from ethnic minorities, pp. 1–7. *The Times Higher Education*. Available from: <https://www.timeshighereducation.com/blog/recruitment-strategies-are-failing-academics-ethnic-minorities>. [Accessed 19th June 2022].
- Douglas, H. (2004) The irreducible complexity of objectivity, *Synthese*, 138 (3), pp. 453–473. DOI:10.1023/B:SYNT.0000016451.18182.91.
- Dowden, A. R., Gunby, J. D., Warren, J. M. and Boston, Q. (2014) A

Phenomenological Analysis of Invisibility Among African-American Males: Implications for Clinical Practice and Client Retention, *The Professional Counselor*, 4 (1), pp. 58–70. DOI:10.15241/ard.4.1.58.

Du Bois, W. E. B. (1968) *Dusk to Dawn: An Essay towards an Aurobiography Of Race Concept*. New York: Schocken Books.

Dubois, W. E. B. (1903) The souls of black folks, *Society*, 28 (5), pp. 74–80. DOI:10.1007/BF02695692.

Dudovskiy, J. (2019) Inductive Approach (Inductive Reasoning), *Research-Methodology.Net*. Available from: <https://research-methodology.net/research-methodology/research-approach/inductive-approach-2/> [Accessed Mary 15th 2020.]

Dumangane, C. (2017) The significance of faith for Black men's educational aspirations, *British Educational Research Journal*, 43 (5), pp. 875–903. DOI:10.1002/berj.3286.

Dumangane, C. S. (2016) *Exploring the narratives of the few: British African Caribbean Male graduates of elite Universities in England and Wales*. Available from: <https://orca.cardiff.ac.uk/id/eprint/86927>. [Accessed 10th October2018].

Dupree, C. H. and Boykin, C. M. (2021) Racial Inequality in Academia: Systemic Origins, Modern Challenges, and Policy Recommendations, *Policy Insights from the Behavioral and Brain Sciences*, 8 (1), pp. 11–18. DOI:10.1177/2372732220984183.

Dustmann, C., Frattini, T. and Theodoropoulos, N. (2017) *Ethnicity and Second Generation Immigrants*. CReAM Discussion Paper No 04/10 Available from https://ec.europa.eu/migrant-integration/library-document/ethnicity-and-second-generation-immigrants-britain-cream-discussion-paper-no-0410_en. [Accessed 22nd December2019].

EHRC (2019) *Tackling racial harassment: Universities challenged*. London: Equality and Human Rights Commission.

Einstein, G. (2012) Situated neuroscience: Exploring biologies of diversity, in: Bluhm, A. Jacobson, & H. M. (ed.) *Neuro- feminism: New directions in philosophy and cognitive science*. London: Palgrave Macmillan.

Ellefsen, R. and Sandberg, S. (2022) Black Lives Matter: The Role of Emotions in Political Engagement, *Sociology*. DOI:10.1177/00380385221081385.

Ellison, R. (1952) *Invisible Man*. New York: Randon House.

Enticott, J. C., Shawyer, F., Vasi, S., Buck, K., Cheng, I. H., Russell, G., Kakuma, R., Minas, H. and Meadows, G. (2017) A systematic review of studies with a representative sample of refugees and asylum seekers living in the community for participation in mental health research, *BMC Medical Research Methodology*, 17 (1), pp. 1–16. DOI:10.1186/s12874-017-0312-x.

Equality and Human Rights Commission (2019) *Tackling racial harassment: Universities challenged*, pp. 120. Available from:

<https://www.equalityhumanrights.com/sites/default/files/tackling-racial-harassment-universities-challenged.pdf> [Accessed June 12th 2020].

Equality Challenge Unit. Athena SWAN award criteria (2019) *Equality Challenge Unit. Athena SWAN award criteria*. Available from: <https://www.advance-he.ac.uk/equality-charters/athena-swan-charter>. [Accessed 17th April 2020].

Equality Challenge Unit (ECU) (2018) *Equality Challenge Unit Equality in higher education: statistical report 2018 - Equality Challenge Unit*. Available from: <https://www.ecu.ac.uk/publications/equality-higher-education-statistical-report-2018/>. [Accessed 17th April 2020].

Erel U., Haritaworn J., Rodriguez R.G., K. C. (2010) On the Depoliticisation of Intersectionality Talk: Conceptualising Multiple Oppressions in Critical Sexuality Studies, in: *Theorizing Intersectionality and Sexuality. Genders and Sexualities in the Social Sciences*. London: Palgrave Macmillan,.

Eshareturi, C., Serrant, L., Galbraith, V. and Glynn, M. (2015a) Silence of a scream: application of the Silences Framework to provision of nurse-led interventions for ex-offenders, *Journal of Research in Nursing*, 20 (3), pp. 218–231. DOI:10.1177/1744987115577848.

Eshareturi, C., Serrant, L., Galbraith, V. and Glynn, M. (2015b) Silence of a scream: application of the Silences Framework to provision of nurse-led interventions for ex-offenders, *Journal of Research in Nursing*, 20 (3), pp. 218–231. DOI:10.1177/1744987115577848.

ESRC. (2022) Framework for research ethics.ESRC Available from <https://www.ukri.org/councils/esrc/guidance-for-applicants/research-ethics-guidance/framework-for-research-ethics/> [Accessed 11 May 2022].

Essers, C. (2009) Reflections on the narrative approach: Dilemmas of power, emotions and social location while constructing life-stories, *Organization*, 16 (2), pp. 163–181. DOI:10.1177/1350508408100473.

Estes, S. (1990) *Sport myth as lived experience*, *Journal of Allergy and Clinical Immunology*. Ohio State University (Unpublished Thesis). Available from : <http://dx.doi.org/10.1016/j.jaci.2012.05.050>

Evans, L. and Moore, W. L. (2015) Impossible Burdens: White Institutions, Emotional Labor, and Micro-Resistance, *Social Problems*, 62 (3), pp. 439–454. DOI:10.1093/socpro/spv009.

Fahie, D. (2014) Doing sensitive research sensitively: Ethical and methodological issues in researching workplace bullying, *International Journal of Qualitative Methods*, 13 (1), pp. 19–36. DOI:10.1177/160940691401300108.

Fay, B. (1996) *Contemporary philosophy of social science: A multicultural approach*. Cambridge, *Contemporary Philosophy of Social Science: A Multicultural Approach*. London: Willey-Blackwell.

Fenge, L. A., Oakley, L., Taylor, B. and Beer, S. (2019) The Impact of Sensitive Research on the Researcher: Preparedness and Positionality, *International Journal*

of *Qualitative Methods*, 18, pp. 1–8. DOI:10.1177/1609406919893161.

Finefter-Rosenbluh, I. (2017) Incorporating perspective taking in reflexivity: A method to enhance insider qualitative research processes, *International Journal of Qualitative Methods*, 16 (1). DOI:10.1177/1609406917703539.

Flanagan, T. (2013) The scientific method and why it matters, *C2C Journal*, 7 (1), pp. 4–6. Available from; <https://c2cjournal.ca/2013/01/the-scientific-method-and-why-it-matters/> [Accessed 16 November 2018].

Fletcher-Brown (2016) Reflexivity and the challenges of collecting sensitive data in India: a research note. Portsmouth: University of Portsmouth.

Fletcher, J., Bernard, C., Fairtlough, A. and Ahmet, A. (2015) Beyond equal access to equal outcomes: The role of the institutional culture in promoting full participation, positive inter-group interaction and timely progression for minority social work students, *British Journal of Social Work*, 45 (1), pp. 120–137. DOI:10.1093/bjsw/bct081.

Flick, U. (2018) *The Sage Hand book of Qualitative Data Collection*, Flick, U. (ed.) . Vol. 33. London: SAGE Publications. DOI:10.1007/978-3-319-54672-8_15.

Foley, B. (2019) Intersectionality: A Marxist Critique, *New Labor Forum*, 28 (3), pp. 10–13. DOI:10.1177/1095796019867944.

Foner, N. (1998) West Indian Identity in the Diaspora: Comparative and Historical Perspectives, *Latin American Perspectives*, 25 (3), pp. 173–188. DOI:10.1177/0094582X9802500309.

Foote, M. Q. and Gau Bartell, T. (2011) Pathways to equity in mathematics education: how life experiences impact researcher positionality. DOI:10.1007/s10649-011-9309-2.

Foucault, M. (1977) *Discipline and Punish*. London: Routledge.

Foucault, M. (2011) *The Courage of the Truth*, Davidson, A. (ed.) . Great Britain: Palgrave Macmillan.

Fournillier, J. B. and Lewis, T. (2010) Finding voice: Two Afro Caribbean immigrant members of the academy writing 'home', *Studies in Continuing Education*, 32 (2), pp. 147–162. DOI:10.1080/0158037X.2010.488356.

Fox Tree, J. E. and Vaid, J. (2022) Why so Few, Still? Challenges to Attracting, Advancing, and Keeping Women Faculty of Color in Academia. DOI:10.3389/fsoc.2021.792198.

Frank, A. M. (2003) If they come, we should listen: African American education majors' perceptions of a predominantly white university experience, *Teaching and Teacher Education*, 19 (7), pp. 697–717. DOI:10.1016/j.tate.2003.03.001.

Franklin, A. J., Boyd-Franklin, N. and Kelly, S. (2012) Racism and invisibility: Race-Related stress, emotional abuse and psychological trauma for people of color, *Racism and Racial Identity: Reflections on Urban Practice in Mental Health and Social Services*, 6 (2–3), pp. 9–30. DOI:10.1300/J135v06n02_02.

Freire, P. (2013) *Pedagogy of the oppressed*, *The Applied Theatre Reader*.

DOI:10.4324/9780203891315-58.

French, K. (2011) Review: The sound of 'silence': A framework for researching sensitive issues or marginalised perspectives in health, *Journal of Research in Nursing*, 16 (4), pp. 361–362. DOI:10.1177/1744987110387742.

Friedland, R., Entrikin, J. N., Harvey, D. and Soja, E. W. (1992) Space, Place, and Modernity: The Geographical Moment The Betweenness of Place: Towards a Geography of Modernity. The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change. Postmodern Geographies: The Reassertion of Space in Critical Social Theory., *Contemporary Sociology*, 21 (1), pp. 11. DOI:10.2307/2074695.

Friese, S. (2010) Enhancing the quality of qualitative research using software. Presentation at the 3rd Annual European Workshop on Computer-Aided Qualitative Research 2010, Lisbon, Available from: <https://pubmed.ncbi.nlm.nih.gov/10591279/>. [Accessed 23 April 2019]

Fujii, L. A. (2010) Shades of truth and lies: Interpreting testimonies of war and violence, *Journal of Peace Research*, 47 (2), pp. 231–241. DOI:10.1177/0022343309353097.

Gabriel, D. (2017a) Race, Racism and Resistance in British Academia, *Rassismuskritik Und Widerstandsformen*, pp. 493–505. DOI:10.1007/978-3-658-14721-1_29.

Gabriel, D. & T. S. (2017b) *Inside the Ivory Tower: Narratives of Women of Colour Surviving and Thriving in British Academia*. London: Trentham Books.

Gates, H. L. (2002) *The classic slave narratives*. New York: : Signet Classic.

Gbadegesin, O. (1984) Destiny, Personality and the Ultimate Reality of Human Existence: A Yoruba Perspective, *Ultimate Reality and Meaning*, 7 (3), pp. 173–188. DOI:10.3138/uram.7.3.173.

Geertz, C. (1973) *The interpretation of cultures: Selected essays*. New York: Basic Books.

Gigengack, R. (2014) Beyond discourse and competence: Science and subjugated knowledge in street children studies, *European Journal of Development Research*, 26 (2), pp. 264–282. DOI:10.1057/ejdr.2013.63.

Gillborn, D. (2015) Intersectionality, Critical Race Theory, and the Primacy of Racism: Race, Class, Gender, and Disability in Education, *Qualitative Inquiry*, 21 (3), pp. 277–287. DOI:10.1177/1077800414557827.

Gioia, D. A., Corley, K. G. and Hamilton, A. L. (2013) Seeking Qualitative Rigor in Inductive Research: Notes on the Gioia Methodology, *Organizational Research Methods*, 16 (1), pp. 15–31. DOI:10.1177/1094428112452151.

Glaser, B. and Strauss, A. (1965) *The Discovery of Grounded Theory; Strategies for Qualitative research*. London: New Brunswick.

Glaserfeld, E. (1984) *Thoughts about space, time, and the concept of identity, of of: a book conference*. Princelet Editions, Zurich. Available from: <http://scholar.google.com/scholar?hl=en&btnG=Search&q=intitle:Thoughts+about+S>

pace,+Time,+and+the+concept+of+Identity#2Accessed [14 September 2020]

Goings, R. B., Davis, J., Britto, J. and Greene, D. (2017) The influence of mentoring on the academic trajectory of a 17-year-old Black male college sophomore from the United Kingdom: a single case study, *Mentoring and Tutoring: Partnership in Learning*, 25 (3), pp. 346–368. DOI:10.1080/13611267.2017.1364853.

Goldblatt, H., Karnieli-Miller, O. and Neumann, M. (2011) Sharing qualitative research findings with participants: Study experiences of methodological and ethical dilemmas, *Patient Education and Counseling*, 82 (3), pp. 389–395. DOI:10.1016/j.pec.2010.12.016.

Goodson, I and Scherto, R. G. (2011) The Narrative Turn in Social Research, *Counterpoints*, 386, pp. 7–16. Available from: <https://www.jstor.org/stable/42981361>. [Accessed 3rd July 2019].

Gopaldas, A., Prasad, A., Hunt, D., Woodard, D., Fischer, E., Kaplan, I., Kozinets, R. and Belk, R.-S. (2013) Intersectionality 101, *Journal of Public Policy & Marketing*, 32, pp. 1547–7207. <https://doi.org/10.1509/jppm.12.044>

Gosai, N. (2009) Perspectives on the Educational Experiences of African / Caribbean by Nisheet Gosai ., *Education*, (April), pp. 1–279. Available from: <https://etheses.bham.ac.uk/id/eprint/425/>. [Accessed 15 August 2019].

Gosine, A. (2007) Marginalization Myths and the Complexity of ‘Men’ Engaging Critical Conversations about Irish and Caribbean Masculinities, 9 (3), pp. 337–357. DOI:10.1177/1097184X05284465.

Gov.UK Data Protection Act (2018). Data Protection Act, 2018. Data Protection Act 2018. [online] GOV.UK. Available at: <<https://www.gov.uk/government/collections/data-protection-act-2018>> [Accessed 27 June 2020].

GOV.UK (2019) Black Caribbean ethnic group: facts and figures, *Ethnicity Facts and Figures*, pp. 1–13. Available from: <https://www.ethnicity-facts-figures.service.gov.uk/summaries/black-caribbean-ethnic-group#population> [Accessed 19 May 2020].

Gramsci (1996) *The Prison Notebooks, Volume II, Forum Italicum: A Journal of Italian Studies*. Vol. 31. New York: Columbia University Press. DOI:10.1177/001458589703100129.

Grass, B. and Latal, B. (2022) Sponsorship in academic medicine in Switzerland: Push and pull, *Zeitschrift Fur Evidenz, Fortbildung Und Qualitat Im Gesundheitswesen*, (xxxx). DOI:10.1016/j.zefq.2022.05.006.

Gray, D. A. (2018) *Doing Research in the Real World: Second Edition*. Fourth.

Greenhalgh, T., Russell, J. and Swinglehurst, D. (2005) Narrative methods in quality improvement research, *Quality and Safety in Health Care*, 14 (6), pp. 443–449. DOI:10.1136/qshc.2005.014712.

Griffiths, M. and Yeo, C. (2021) The UK’s hostile environment: Deputising immigration control, *Critical Social Policy*, 41 (4), pp. 521–544. DOI:10.1177/0261018320980653.

Gringeri, C., Barusch, A. and Cambron, C. (2013) Examining foundations of qualitative research: A review of social work dissertations, 2008-2010, *Journal of Social Work Education*, 49 (4), pp. 760–773. DOI:10.1080/10437797.2013.812910.

Grinyer, A. (2002) The anonymity of research participants : assumptions, ethics and practicalities, *Lancaster Institute for the Contemporary Arts Sociology*. Available from: <https://sru.soc.surrey.ac.uk/SRU36.PDF>. [Accessed 14th May 2020].

Gronmo, S. (2020) *Social Research Methods: Qualitative, Quantitative and Mixed Methods Approaches*. London: SAGE.

Groothuis, S. (2020) Researching race, racialisation, and racism in critical terrorism studies: clarifying conceptual ambiguities, *Critical Studies on Terrorism*, 13 (4), pp. 680–701. DOI:10.1080/17539153.2020.1810990.

Gubrium, J. F., Holstein, J. A., Marvasti, A. B. & and McKinney, K. D. (2012) *The Sage handbook of inter- view research: The complexity of the craft, The SAGE Handbook of Interview Research: The Complexity of the Craft*. London: Sage. DOI:10.4135/9781452218403.n7.

Guest, G., Namey, E. and Chen, M. (2020) A simple method to assess and report thematic saturation in qualitative research, *PLoS ONE*, 15 (5), pp. 1–17. DOI:10.1371/journal.pone.0232076.

Guest G, and Namey. E. (2012) *Applied Thematic Analysis*. Thousand Oaks: Sage.

Gunawan, J. (2015) Ensuring Trustworthiness in Qualitative Research, *Belitung Nursing Journal*, 1 (1), pp. 10–11. DOI:10.33546/bnj.4.

Habermas, J. (2003) *Truth and Justification translated by Barbara Fultner*. London: John Wiley and Sons Ltd.

Hagger, M. S. and Chatzisarantis, N. L. D. (2011) Never the twain shall meet? Quantitative psychological researchers' perspectives on qualitative research, *Qualitative Research in Sport, Exercise and Health*, 3 (3), pp. 266–277. DOI:10.1080/2159676X.2011.607185.

Hall, S., Pryce, K. (1986) Policing the Crisis, in: *Endless Pressure: A study of West Indian Life-Styles in Bristol*. pp. p.349. Available from: <https://research-information.bris.ac.uk/en/projects/endless-pressure-40-years-on-revisiting-ken-pryces-study-of-west--2>. [Accessed 23 July 2020]/

Hall, C. (2012) West Indian intellectuals in Britain, in: *West Indian Intellectuals in Britain*. pp. 262. Manchester: Manchester Univ.Press.

Hall, S. (1995) Negotiating Caribbean identities, Available from; <https://newleftreview.org/issues/i209/articles/stuart-hall-negotiating-caribbean-identities>. [Accessed 23 July 2020]

Hall, S. (2000) The Multicultural Question., in: *In B. Hesse (Ed.), Unsettled Multiculturalisms: Diasporas, Entanglements, Transruptions (pp. 209-241)*. London: Zed Books, pp. . 209-241).

Hall, S. (2021) Cultural identity and diaspora, *Contemporary Postcolonial Theory: A Reader*, pp. 110–121. DOI:10.4324/9781003135593-8.

Halualani, R. T. and Nakayama, T. K. (2011) Critical Intercultural Communication Studies: At a Crossroads, in: *The Handbook of Critical Intercultural Communication*. pp. 1–16.

Hammersley, M. and Atkinson, P. (2007) *Ethnography: Principles in Practice*., *Contemporary Sociology*. 3rd ed., Vol. 15. London: Routledge.
DOI:10.2307/2070079.

Hancock, A. M. (2007) When multiplication doesn't equal quick addition: Examining intersectionality as a research paradigm, *Perspectives on Politics*, 5 (1), pp. 63–79.
DOI:10.1017/S1537592707070065.

Hancock, B. . M. J. . W. M. & Yee, L. (2021) The Black experience at work in charts _ McKinsey, *MC Kinsey & Company*.

Harewood, D. (2021) It ' s been a turbulent year for race in Britain . So what next ? , *The Guardian*, p. 1–10.

Hargreaves, L. M. (2011) The status of Minority Ethnic Teachers in England; Institutional racism in the staffroom. DOI:10.30827/dreh.v0i1.7151

Harlan, P. W. (2022) The Impact of Mentoring in Closing the Achievement Gap for Black Male Students at a Predominantly White University in Tennessee. Available from: <https://dc.etsu.edu/etd>. [Accessed 11th November 2022].

Harper, S.R., & Nichols, A. H. (2008) Are they not all the same? Racial heterogeneity among Black male undergraduates, *Journal of College Student Development*, 49 (3), pp. 199–214. Available from: https://repository.upenn.edu/gse_pubs/155. [Accessed 7th July 2019].

Harris, A. & L. Z. (2018) Intersectionality, Race-Gender Subordination, and Education, *Review of Research in Education*, 42 (1), pp. 1–27.
DOI:10.3102/0091732X18759071.

Harris, J. C. and Patton, L. D. (2019) Un/Doing Intersectionality through Higher Education Research, *Journal of Higher Education*, 90 (3).
DOI:10.1080/00221546.2018.1536936.

Harvey, D. (1989) The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change, in: Phil Hubbard, R. K. & G. V. (ed.) *Key Texts in Human Geography*. SAGE Publications,.

Harvey, D. (2001) *Spaces of Capital: Towards a Critical Geogography*. Edingburgh, Edinburgh University press.

Hayes, L. (2017) The Invisibility of Race: A Pragmatic Approximation to the Concept, *Sociology and Anthropology*, 5 (4), pp. 353–361. DOI:10.13189/sa.2017.050409.

Hayfield, N. and Huxley, C. (2015a) Insider and Outsider Perspectives: Reflections on Researcher Identities in Research with Lesbian and Bisexual Women, *Qualitative Research in Psychology*, 12 (2), pp. 91–106. DOI:10.1080/14780887.2014.918224.

Hellawell, D. (2007) Teaching in Higher Education Inside-out: analysis of the insider-outsider concept as a heuristic device to develop reflexivity in students doing qualitative research. DOI:10.1080/13562510600874292.

Heller, F. (2019) Influence at work: A 25-Year Program of Research, *Managing Democratic Organizations*, pp. 415–446.

Hennick, M. and Kaiser, B. N. (2022) Saturation in qualitative research_ A systematic review of empirical tests.pdf, *Social Science and Medicine*, 292. DOI: 10.1016/j.socscimed.2021.114523.

Henry, V. (2015a) *Mind the Gap : Academically Successful African Caribbean Heritage Students , Learning Identities and the Cultural Assets Mediating Learning by Veronica Henry A thesis submitted in partial fulfilment of the requirements of the Manchester Metropolitan University*. Manchester. Available from: <https://e-space.mmu.ac.uk/618043/1/PhD%20Thesis%20%28002%29.pdf>. [Accessed 23 March 2018].

HESA (2018) *Equality + higher education Staff statistical report 2018*. London. Available from: www.advance-he.ac.uk. [Accessed 13 March 2019].

HESA (2020) *Higher education outcomes: How career satisfaction among graduates varies by ethnicity*. Available from: www.hesa.ac.uk. [Accessed 15 April 2021].

Hesse-Biber, S. N. and & Leavy, P. (2010) Pushing on the methodological boundaries: The growing need for emergent methods within and across the disciplines, in: *Handbook of emergent methods*. New York: Guilford, pp. 1–15.

Hibbert, P., MacIntosh, R. and and Coupland, C. (2015) Reflexivity, Recursion and Relationality in Organisational Research Processes., *Qualitative Research in Organizations and Management: An International Journal*, 5 (May), pp. 224–233.

Hill, A. (2017) ‘Hostile environment’: the hardline Home Office policy tearing families apart, *The Guardian*, 28 November 2017,

Hinton, A. O., Vue, Z., Termini, C. M., Taylor, B. L., Shuler, H. D. and McReynolds, M. R. (2020) Mentoring minority trainees, *EMBO Reports*, 21 (10), pp. 2–5. DOI:10.15252/embr.202051269.

Hirshfield, L. E. and Joseph, T. D. (2012) ‘We need a woman, we need a black woman’: gender, race, and identity taxation in the academy, [Http://Dx.Doi.Org/10.1080/09540253.2011.606208](http://Dx.Doi.Org/10.1080/09540253.2011.606208), 24 (2), pp. 213–227. DOI:10.1080/09540253.2011.606208.

Hope, E. C., Keels, M. and Durkee, M. I. (2016) Participation in black lives matter and deferred action for childhood arrivals: Modern activism among black and Latino College Students, *Journal of Diversity in Higher Education*, 9 (3), pp. 203–215. DOI:10.1037/dhe0000032.

Howitt, D. & Cramer, D. (2015) *Introduction to Research Methods in Psychology, Psychology*. 4th ed., Vol. 63. Harlow: Pearson. Available from: [http://www.saylor.org/site/textbooks/Research Methods in Psychology.pdf](http://www.saylor.org/site/textbooks/Research%20Methods%20in%20Psychology.pdf)

Hubbard, P., and Kitchin, R.(2010) *Key Thinkers on Space and Place*. Ireland, Maynooth University.

Hughes, J. (2005) Ethical cleansing? The process of gaining ‘ethical approval’ for a new research project exploring performance in place of war, *Research in Drama Education: The Journal of Applied Theatre and Performance*, 10 (2), pp. 229–232.

DOI:10.1080/13569780500103968.

Husband, G. (2020) Ethical data collection and recognizing the impact of semi-structured interviews on research respondents, *Education Sciences*, 10 (8), pp. 1–12. DOI:10.3390/educsci10080206.

Hyvärinen, M. (2010) Life Writing Revisiting the Narrative Turns, 7 (1), pp. 69–82. DOI:10.1080/14484520903342957.

Iacono, V. Lo, Symonds, P. and Brown, D. H. K. (2016) Skype as a tool for qualitative research interviews, *Sociological Research Online*, 21 (2), pp. 103–117. DOI:10.5153/sro.3952.

Ingram, T. N. (2013) Fighting F.A.I.R. (Feelings of Alienation, Isolation, and Racism): Using Critical Race Theory to Deconstruct the Experiences of African American Male Doctoral Students, *Journal of Progressive Policy & Practice*, 1 (1).

Ishaq, M. and Hussain, A. M. (2019) BAME staff experiences of academic and research libraries, *Sconul*, pp. 1–72. Available from: <https://www.sconul.ac.uk/page/bame-staff-experiences-of-academic-and-research-libraries%0Ahttps://www.sconul.ac.uk/page/bame-staff-experiences-of-academic-and-research-libraries> [Accessed May 2020].

Ismail, N., Kinchin, G. and Edwards, J.-A. (2017) Pilot Study, Does It Really Matter? Learning Lessons from Conducting a Pilot Study for a Qualitative PhD Thesis, *International Journal of Social Science Research*, 6 (1), pp. 1. DOI:10.5296/ijssr.v6i1.11720.

Ives, P. (2004) *Gramsci's Politics of Language Engaging the Bakhtin Circle and the Frankfurt School, Paper Knowledge . Toward a Media History of Documents*. London: University of Toronto press.

James, C. L. R. (1963) *The Black Jacobins*. New York: Vintage books.

James, N. and Busher, H. (2007) Ethical issues in online educational research: Protecting privacy, establishing authenticity in email interviewing, *International Journal of Research and Method in Education*, 30 (1), pp. 101–113. DOI:10.1080/17437270701207868.

Janes, G., Serrant, L. and Sque, M. (2018) Screaming Silences: Lessons from the application of a new research framework, *Nurse Researcher*. DOI:<https://doi.org/10.1016/j.ijotn.2018.02.006> Usage.

Jiménez, T. R. and Orozco, M. (2021) Prompts, Not Questions: Four Techniques for Crafting Better Interview Protocols, *Qualitative Sociology*, 44 (4), pp. 507–528. DOI:10.1007/s11133-021-09483-2.

Johnson, B. and Clarke, J. M. (2003) Collecting sensitive data: The impact on researchers, *Qualitative Health Research*, 13 (3), pp. 421–434. DOI:10.1177/1049732302250340.

Jones, B. L. (2021) The Loud Silence of Racism: It is Killing Us All, *American Journal of Bioethics*, 21 (2), pp. 4–6. DOI:10.1080/15265161.2020.1864107.

Jones, V. A. and Reddick, R. J. (2017) The heterogeneity of resistance: How black students utilize engagement & activism to challenge PWI inequalities, *Journal of*

- Negro Education*, 86 (3), pp. 204–219. DOI:10.7709/jnegroeducation.86.3.0204.
- Joseph-Salisbury, R. (2019) Whiteness and Education Institutionalised whiteness, racial microaggressions and black bodies out of place in Higher Education, *Whiteness and Education*, 4. DOI:10.1080/23793406.2019.1620629.
- K. Gardner, S. and Blackstone, A. (2013) 'Putting in your time': Faculty Experiences in the Process of Promotion to Professor, *Innovative Higher Education*, 38 (5), pp. 411–425. DOI:10.1007/s10755-012-9252-x.
- Kachtan, D. and Wasserman, V. (2015) (Un)dressing masculinity: The body as a site of ethno-gendered resistance, *Organization*, 22 (3), pp. 390–417. DOI:10.1177/1350508413517408.
- Kanza, S. and Knight, N. J. (2022) Behind every great research project is great data management, *BMC Research Notes*, 15 (1), pp. 1–6. DOI:10.1186/s13104-022-05908-5.
- Kara, H. and Su-ming, K. (2021) *Qualitative and digital Research in Times of Crisis: Methods , Reflexivity and Ethics*. Bristol: Bristol University press.
- Kersen, T. M. (2016) Insider/Outsider: The Unique Nature of the Sociological Perspective and Practice, *Journal of Applied Social Science*, 10 (2), pp. 104–112. DOI:10.1177/1936724415626961.
- KIM, J. (2016) *Understanding Narrative Inquiry: The Crafting and Analysis of Stories as Research*. Los Angeles, CA: SAGE Publications.
- Kim, Y. (2011) The pilot study in qualitative inquiry: Identifying issues and learning lessons for culturally competent research, *Qualitative Social Work*, 10 (2), pp. 190–206. DOI:10.1177/1473325010362001.
- King, N. (2014) Using Templates in the Thematic Analysis of Text, in: *Essential Guide to Qualitative Methods in Organizational Research*. SAGE Publications Ltd, pp. 256–270.
- Kinouani, G. (2020) Silencing, power and racial trauma in groups, *Group Analysis*, 53 (2), pp. 145–161. DOI:10.1177/0533316420908974.
- Kirchherr, J. and Charles, K. (2018) Enhancing the sample diversity of snowball samples: Recommendations from a research project on anti-dam movements in Southeast Asia, *PLoS ONE*, 13 (8), pp. 1–17. DOI:10.1371/journal.pone.0201710.
- Kolovou, V., Moriarty, Y., Gilbert, S., Quinn-Scoggins, H., Townson, J., Padgett, L., et al. (2020) Recruitment and retention of participants from socioeconomically deprived communities: lessons from the Awareness and Beliefs About Cancer (ABACus3) Randomised Controlled Trial, *BMC Medical Research Methodology*, 20 (1). DOI:10.1186/s12874-020-01149-x.
- Komarraju, M., Musulkin, S. and Bhattacharya, G. (2010) Role of student-faculty interactions in developing college students' academic self-concept, motivation, and achievement, *Journal of College Student Development*, 51 (3), pp. 332–342. DOI:10.1353/csd.0.0137.
- Koro-Ljungberg, M. and Cannella, G. S. (2017) Critical Qualitative Inquiry - Histories, Methodologies, and Possibilities, *International Review of Qualitative Research*, 10

(4), pp. 327–339.

Kostet, I. (2021) Shifting power dynamics in interviews with children: a minority ethnic, working-class researcher's reflections, *Qualitative Research*. DOI:10.1177/146879412111034726.

Kowalewski, M. (2021) Street protests in times of COVID-19: adjusting tactics and marching 'as usual', *Social Movement Studies*, 20 (6), pp. 758–765. DOI:10.1080/14742837.2020.1843014.

Krefting, L. (1991) Trustworthiness, 45 (3), pp. 214–222.

Kuhn, T. S. (1979) *The Essential Tension: Selected Studies in Scientific Tradition and Change, Technology and Culture*. Vol. 20. DOI:10.2307/3103131.

Kulp, A. M., Wolf-Wendel, L. E. and Smith, D. G. (2019) The possibility of promotion: How race and gender predict promotion clarity for associate professors, *Teachers College Record*, 121 (5). DOI:10.1177/016146811912100507.

Kumar, R. (2019) *Research Methodology: A Step-by-Step Guide for Beginners*. London: SAGE Publications.

Kurian, N. and Kester, K. (2019) Southern voices in peace education: interrogating race, marginalisation and cultural violence in the field, *Journal of Peace Education*, 16 (1), pp. 21–48. DOI:10.1080/17400201.2018.1546677.

Labinjo, T. O. (2022) Exploring the experiences of mental health among internal migrants in Nigeria, Available from <https://doi.org/10.7190/shu-thesis-00450>. [July 15th 2022].

Ladson-Billings, G. and Tate, W. F. (1995) Toward a Critical Race Theory of Education, *Teachers College Record: The Voice of Scholarship in Education*, 97 (1), pp. 47–68. DOI:10.1177/016146819509700104.

Laland, K. (2020) Racism in academia, and why the little things matter, *Nature*, 584 DOI: 10.1038/d41586-020-02471-6.

Lammy, D. (2017) *The Lammy Review An independent review into the treatment of, and outcomes for, Black, Asian and Minority Ethnic individuals in the Criminal Justice System*. Available from: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/643001/lammy-review-final-report.pdf. [Accessed 24th may 2018].

Landert, D. (2017) Blurring the boundaries of mass media communication? Interaction and user-generated content on online news sites - Daniela Landert, (January 2014), pp. 1–20. Available from: - <http://www.helsinki.fi/varieng/series/volumes/15/landert>. [Accessed 27 July 2020].

Lapum, J. L., Liu, L., Hume, S., Wang, S., Nguyen, M., Harding, B., Church, K., Cohen, G. and Yau, T. M. (2015) Pictorial Narrative Mapping as a Qualitative Analytic Technique, pp. 1–15. DOI:10.1177/1609406915621408.

LaSala, M. C. (2012) When interviewing 'family': Maximizing the insider advantage in the qualitative study of lesbians and gay men, *Research Methods with Gay, Lesbian, Bisexual, and Transgender Populations*, 8720, pp. 15–30. DOI:10.4324/9780203057155.

- Latimer, A. E., Martin Ginis, K. A. and Perrier, M. J. (2011) The story behind the numbers: A tale of three quantitative researchers' foray into qualitative research territory, *Qualitative Research in Sport, Exercise and Health*, 3 (3), pp. 278–284. DOI:10.1080/2159676X.2011.607179.
- Law, B., Meijers, F. & Wijers, G. (2002) CAREER AND IDENTITY, *British Journal of Guidance and Counselling*, 30 (4), pp. 431–449.
- Lees, A. B., Walters, S. and Godbold, R. (2022) Illuminating the Role of Reflexivity Within Qualitative Pilot Studies: Experiences From a Scholarship of Teaching and Learning Project, *International Journal of Qualitative Methods*, 21. DOI:10.1177/16094069221076933.
- Lefebvre, H. (1991) *The Production of Space, College English*. Vol. 29. DOI:10.1080/00420989220081001.
- Lentin, A. (2008, November) Europe and the silence about race, *European Journal of Social Theory*. DOI:10.1177/1368431008097008.
- Lester, J. N., Cho, Y. and Lochmiller, C. R. (2020) Learning to Do Qualitative Data Analysis: A Starting Point, *Human Resource Development Review*, 19 (1), pp. 94–106. DOI:10.1177/1534484320903890.
- Lewis, G. (2013) Unsafe travel: Experiencing intersectionality and feminist displacements, *Signs*, 38 (4), pp. 869–892. DOI:10.1086/669609.
- Liamputtong, P. (2007) *Researching the vulnerable: A guide to sensitive research methods*. London: SAGE Publications.
- Library, H. of C. Immigration Act 2016 (2016). United Kingdom.
- Lincoln, Y., & Guba, E. (1985) *Naturalistic Inquiry*. Newbury Park: SAGE.
- Lincoln, Y. S. and Guba E.G., & (1985) *Naturalistic inquiry*. London: Sage publications.
- Linneberg, S. M. and Korsgaard, S. (2019) Coding qualitative data: a synthesis guiding the novice, *Qualitative Research Journal*, 19 (3), pp. 259–270. DOI:10.1108/QRJ-12-2018-0012.
- Lobnibe, J.-F. (2018) From Networking To Nepotism: Systemic Racism And The Paradox Of Academic Networks, *Advances in Social Sciences Research Journal*, 5 (8), pp. 156–167. DOI:10.14738/assrj.58.3295.
- London, B., Downey, G., Romero-Canyas, R., Rattan, A. and Tyson, D. (2011) INTERPERSONAL RELATIONS AND GROUP PROCESSES Gender-Based Rejection Sensitivity and Academic Self-Silencing in Women. DOI:10.1037/a0026615.
- Lorde, A. (1978) 'A Litany for Survival' from *The Collected Poems of Audre Lorde*, Norton and Company, I. (ed.) . New York.
- Lorde, A. (2007) Sister Outlaw. DOI:10.1300/J155v11n03_01.
- Lore, A. (2010) Insider-outsider perspectives in comparative education. In: Seminar presentation at the Research Centre for International and Comparative Studies, in:

Seminar presentation at the Research Centre for International and Comparative Studies, Graduate School of Education, University of Bristol.

Louis, D. A., Thompson, K. V., Smith, P., Williams, H. M. A. and Watson, J. (2017) Afro-Caribbean Immigrant Faculty Experiences in the American Academy: Voices of an Invisible Black Population, *Urban Review*, 49 (4), pp. 668–691.

DOI:10.1007/s11256-017-0414-0.

Luebbert, R. and Perez, A. (2016) Barriers to Clinical Research Participation Among African Americans, *Journal of Transcultural Nursing*, 27 (5), pp. 456–463.

DOI:10.1177/1043659615575578.

Luke Wood, J. and Palmer, R. (2015) *Black Men in Higher Education: A Guide to Ensuring Student Success*. New York: Routledge.

Macfarlane, B. (2010) *Researching with integrity: the ethics of academic inquiry*, *International Journal of Research & Method in Education*. Vol. 33.

DOI:10.1080/1743727x.2010.512098.

MacKinnon, C. A. (2013) Intersectionality as method: A note, *Signs*, 38 (4), pp. 1019–1030. DOI:10.1086/669570.

MacNaughton, G. (2005) *Doing Foucault in early childhood studies: Applying poststructural ideas*. New York: Routledge.

Macpherson, C. (1999) *The Stephen Lawrence Inquiry: report of an inquiry. The stationary office* .

Maddrell, A., Strauss, K., Thomas, N. J. and Wyse, S. (2016) Mind the gap: Gender disparities still to be addressed in UK higher education geography, *Area*, 48 (1), pp. 48–56. DOI:10.1111/area.12223.

Maharajh, H., Ali, A., Maharajh, H., Recognition, A. A., In, B., The, T. and Journal, I. (2012) Recognition of Cultural Behaviours In Trinidad and Tobago, *The Internet Journal of Anesthesiology*, 14 (2), pp. 1–13. DOI:10.5580/1af9.

Maher, C., Hadfield, M., Hutchings, M. and de Eyto, A. (2018) Ensuring Rigor in Qualitative Data Analysis, *International Journal of Qualitative Methods*, 17 (1), pp. 160940691878636. DOI:10.1177/1609406918786362.

Malmqvist, J., Hellberg, K., Möllås, G., Rose, R. and Shevlin, M. (2019) Conducting the Pilot Study: A Neglected Part of the Research Process? Methodological Findings Supporting the Importance of Piloting in Qualitative Research Studies, *International Journal of Qualitative Methods*, 18, pp. 1–11. DOI:10.1177/1609406919878341.

Marković, J. (2020) The silence of fear, silencing by fear and the fear of silence, *Narodna Umjetnost*, 57 (1), pp. 163–195. DOI:10.15176/vol57no108.

Marshall, C. and Rossman, G. (1995) *Designing Qualitative Research*. London: Sage Publications.

Mauvais-Jarvis, F. (2016) Developing Academic Visibility in the Medical Sciences, *Ochsner Journal*, 16, pp. 208–209. DOI:10.3138/jsp.41.2.176.

May, L. (2021) Brixton 40 years after it was rocked by riots : Gentrified borough of today with its hipster coffee shops and sky- high house prices is a world away from

deprived area where black community 's anger at being targeted by ' racist ' police exploded into vi, *The Daily Mail*, 12 April, p. 1–15.

May, V. M. (2012) *Historicizing Intersectionality as a Critical Lens Returning to the Work of Anna Julia Cooper*. Available from:

<https://www.cambridge.org/core/books/abs/interconnections/historicizing-intersectionality-as-a-critical-lens-returning-to-the-work-of-anna-julia-cooper/1CB052F37CAEC9B366D5D1387EE6576D>. [Accessed 27th May 2019].

Mazzei, L. A. (2011) Desiring silence: Gender, race and pedagogy in education, *British Educational Research Journal*, 37 (4), pp. 657–669. DOI:10.1080/01411926.2010.487934.

McArthur, J. (2021) Critical theory in a decolonial age, *Educational Philosophy and Theory*, 0 (0), pp. 1–14. DOI:10.1080/00131857.2021.1934670.

McCall, L. (2005) The complexity of intersectionality, *Signs*, 30 (3), pp. 1771–1800. DOI:10.1086/426800.

McCall, L. (2008) The complexity of intersectionality, *Intersectionality and Beyond: Law, Power and the Politics of Location*, 30 (3), pp. 49–76. DOI:10.4324/9780203890882.

McDowell, L. and Linda McDowell (2008) How Caribbean migrants helped to rebuild Britain. Available from: <https://www.bl.uk/windrush/articles/how-caribbean-migrants-rebuilt-britain> [Accessed 10 June 2019].

Mcgee, E. O. and Martin, D. B. (2011) “You Would Not Believe What I Have to Go Through to Prove My Intellectual Value!” Stereotype Management Among Academically Successful Black Mathematics and Engineering Students, *American Educational Research Journal*, 48 (6), pp. 1347–1389. DOI:10.3102/0002831211423972.

McGregor-Smith, R. (2017a) *Addressing the barriers to BAME employee career progression to the top*, *The ASHA Leader*. Vol. 22. DOI:10.1044/leader.ppl.22122017.24.

McGregor-Smith, R. (2017b) *Race in the workplace Issues faced by businesses in developing Black and Minority Ethnic (BME) talent in the workplace*. The MC Gregor Smith Review Available from; <https://www.gov.uk/government/publications/race-in-the-workplace-the-mcgregor-smith-review/race-in-the-workplace-the-mcgregor-smith-review-report>. [Accessed 10th June 2020].

McMillan, J. H. (2013) *Research in Education: Evidence Based Inquiry, 7th Edition*. 7th Editio. London: Pearson.

McMillan, J. H. and Schomacher, S. (20120) *Research in Education: Evidence-Based Inquiry*. 7th Edition. USA: Virginia Commonwealth University.

McPherson, J. M., Popielarz, P. A. and Drobnic, S. (1992) Social Networks and Organizational Dynamics, *American Sociological Review*, 57 (2), pp. 153. DOI:10.2307/2096202.

Meherali, S. and Louie-Poon, S. (2021) Challenges in conducting online videoconferencing qualitative interviews with adolescents on sensitive topics,

- Qualitative Report*, 26 (9), pp. 2851–2856. DOI:10.46743/2160-3715/2021.4906.
- Melaku, T. M. and Beeman, A. (2020) Academia Isn't a Safe Haven for Conversations About Race and Racism, pp. 1–9. Available from: <https://hbr.org/2020/06/academia-isnt-a-safe-haven-for-conversations-about-race-and-racism>. [Accessed November 30th 2020].
- Men, R. and Blogs, W. (2021) Intersectionality and the Tragedy of the Black Male, pp. 1–12. Available from: <https://www.psychologytoday.com/gb/blog/real-men-dont-write-blogs/201809/intersectionality-and-the-tragedy-the-black-male>. [Accessed 22nd September 2022].
- Mensah, F. M. (2019) Finding Voice and Passion: Critical Race Theory Methodology in Science Teacher Education, *American Educational Research Journal*, 56 (4), pp. 1412–1456. DOI:10.3102/0002831218818093.
- Mero-Jaffe, I. (2011) 'Is that what I Said?' Interview Transcript Approval by Participants: An Aspect of Ethics in Qualitative Research, *International Journal of Qualitative Methods*, 10 (3), pp. 231–247. DOI:10.1177/160940691101000304.
- Miles, B., Huberman, M. & Saldana, J. (2014) *Qualitative Data Analysis: a methods Sourcebook*. 3rd ed. USA: SAGE Publications Inc.
- Miller, P. (2016) 'White sanction', institutional, group and individual interaction in the promotion and progression of black and minority ethnic academics and teachers in England Introduction and contextualisation, 8 (3), pp. 205–221. DOI:10.1177/1757743816672880.
- Miller, P. and Callender, C. (2018) Black leaders matter: Agency, progression and the sustainability of BME school leadership in England, *Journal for Multicultural Education*, 12 (2), pp. 183–196. DOI:10.1108/JME-12-2016-0063.
- Mirza, Heidi Safia, Gopal, Priyamvada, and Rollock, N. (2019) Monolithically white places': academics on racism in universities, *The Guardian*, 24 October,
- Mirza, H. S. (2006) Transcendence over Diversity: Black Women in the Academy, *Policy Futures in Education*, 4 (2), pp. 101–113. DOI:10.2304/pfie.2006.4.2.101.
- Mirza, H. S. (2015) *Decolonizing Higher Education: Black Feminism and the Intersectionality of Race and Gender*, *Journal of Feminist Scholarship*. Vol. 7. Available from: 2. <https://digitalcommons.uri.edu/jfs/vol7/iss7/3>. Accessed [May 15th 2020].
- Mirza, H. S. (2018) Racism in higher education: 'What then, can be done?', in: *Dismantling Race in Higher Education: Racism, Whiteness and Decolonising the Academy*. Springer International Publishing, pp. 3–23.
- Mitchell, D. (2014) Informing Higher Education Policy and Practice Through Intersectionality, *Journal of Progressive Policy & Practice*, 2 (3). Available from: <http://works.bepress.com/donaldmitchelljr/46> [Accessed 12th July 2021].
- Mitchell, J., Boettcher-Sheard, N., Duque, C. and Lashewicz, B. (2018) Who Do We Think We Are? Disrupting Notions of Quality in Qualitative Research, *Qualitative Health Research*, 28 (4), pp. 673–680. DOI:10.1177/1049732317748896.
- Moderns, L. and Hesa, T. (2021) BAME and Black academics, (January), pp. 1–7.

- Moen, T. (2006) *Reflections on the Narrative Research Approach*, *International Journal of Qualitative Methods*. Vol. 5. DOI:10.1177/160940690600500405.
- Mogashoa, T. (2014) *Understanding Critical Discourse Analysis in Qualitative Research*, *International Journal of Humanities Social Sciences and Education (IJHSSE)*. Vol. 1. Available from: www.arcjournals.org
- Mohammadzadeh, M., Taras, A. and Stock, C. (2022) Participant recruitment among vulnerable populations: An experience from a qualitative study among refugee adolescents in Germany, *Open Research Europe*, 2, pp. 47. DOI:10.12688/openreseurope.14654.1.
- Monrose, K. (2020) *Black Men in Britain An Ethnographic Portrait of the Post-Windrush Generation*. Routledge.
- Moore, E. and Llompant, J. (2017) Collecting, transcribing, analyzing and presenting plurilingual interactional data, in: *Qualitative approaches to research on plurilingual education / Enfocaments qualitius per a la recerca en educació plurilingüe / Enfoques cualitativos para la investigación en educación plurilingüe*. Research-publishing.net, pp. 403–417.
- Moore, W. L. (2020) The Mechanisms of White Space(s), *American Behavioral Scientist*, 64 (14), pp. 1946–1960. DOI:10.1177/0002764220975080.
- Moorley, C. (2022) ‘Nursing while Black : Why is racism killing nurses ?’, *Nursing Times*. Nursing Times April 2022 <https://www.nursingtimes.net/opinion/nursing-while-black-why-is-racism-killing-nurses-27-04-2022/>. [Accessed May 17th 2022].
- Moorley, C., Darbyshire, P., Serrant, L., Mohamed, J., Ali, P. and De Souza, R. (2020) “Dismantling structural racism: Nursing must not be caught on the wrong side of history”, *Journal of Advanced Nursing*, 76 (10), pp. 2450–2453. DOI:10.1111/jan.14469.
- Morgan, J. (2000) Critical pedagogy: The spaces that make the difference, *Pedagogy, Culture and Society*, 8 (3), pp. 273–289. DOI:10.1080/14681360000200099.
- Morison, M. and Moir, J. (1998) The role of computer software in the analysis of qualitative data: Efficient clerk, research assistant or Trojan horse?, *Journal of Advanced Nursing*, 28 (1), pp. 106–116. DOI:10.1046/j.1365-2648.1998.00768.x.
- Morse, J. M. (2015) Data were saturated..., *Qualitative Health Research*, 25 (5), pp. 587–588. DOI:10.1177/1049732315576699.
- Motloun, S. M. and Durrheim, S. P. K. (2015) Analysis of Race and Racism iDiscourse by academics in Post- Aparthied Higher Education. Available from: <https://core.ac.uk/download/pdf/222783225.pdf>. [Accessed 19th May 2017].
- Moyers, B. (1989) Interview with Bill Moyers. Available at <chrome-extension://efaidnbnmnibpcjpcglclefindmkaj/https://www-tc.pbs.org/moyers/faithandreason/print/pdfs/woi%20chinua.pdf> [Accessed 3 September 2020].
- Muhammad, M., Wallerstein, N., Sussman, A. L., Avila, M., Belone, L. and Duran, B. (2015) Reflections on Researcher Identity and Power: The Impact of Positionality on

Community Based Participatory Research (CBPR) Processes and Outcomes, *Critical Sociology*, 41 (7–8), pp. 1045–1063. DOI:10.1177/0896920513516025.

Muirhead, A., Milner, V., Freeman, A., Doughty, R. and Macdonald, J. & Mcdonadl, E. (2020) What is intersectionality and why is it important in oral health research?, *Community Dentistry and Oral Epidemiology*, (February), pp. 1–7. DOI:10.1111/cdoe.12573.

Murray, P. A. and Ali, F. (2017) Agency and coping strategies for ethnic and gendered minorities at work, *The International Journal of Human Resource Management*, 5192, pp. 1–25. DOI:10.1080/09585192.2016.1166787.

Mutua, A. D. (2013) MULTIDIMENSIONALITY IS TO MASCULINITIES WHAT INTERSECTIONALITY IS TO FEMINISM, *Nevada Law Journal*, 13 (341). Available from: <http://scholars.law.unlv.edu/mml/2011/> [Accessed 13 January 2019].

Naderifar, M., Goli, H. and Ghaljaie, F. (2017) Snowball Sampling: A Purposeful Method of Sampling in Qualitative Research, *Strides in Development of Medical Education*, 14 (3). DOI:10.5812/sdme.67670.

Nakhid-Chatoor, M., Nakhid, C., Wilson, S. and Santana, A. F. (2018) Exploring Liming and Ole Talk as a Culturally Relevant Methodology for Researching With Caribbean People, *International Journal of Qualitative Methods*, 17 (1). DOI:10.1177/1609406918813772.

Nascimento, de S. and Steinbruch, F. (2019) ‘The interviews were transcribed’, but how? Reflections on management research, *RAUSP Management Journal*, 54, pp. 413–429. DOI:10.1108/RAUSP-05-2019-0092.

Nasheeda, A., Abdullah, H. B., Krauss, S. E. and Ahmed, N. B. (2019) Transforming Transcripts Into Stories : A Multimethod Approach to Narrative Analysis, 18, pp. 1–9. DOI:10.1177/1609406919856797.

National Office for Statistics (2015) 2011 Census Analysis: Ethnicity and Religion of the Non-UK Born Population in England and Wales, (June), pp. 5. Available from: <http://www.ons.gov.uk/ons/rel/census/2011-census-analysis/ethnicity-and-religion-of-non-uk-born-population-in-england-and-wales--2011-census/rpt.html> [Accessed 15th April 2020]

Neale, J. (2016) Iterative categorization (IC): A systematic technique for analysing qualitative data, *Addiction*, 111 (6), pp. 1096–1106. DOI:10.1111/add.13314.

Neel, R. and Lassetter, B. (2019) The Stigma of Perceived Irrelevance: An Affordance Management Theory of Interpersonal Invisibility, *Psychological Review*, 126 (5), pp. 634–659. DOI:10.1037/rev0000143.

Nichols, S. and Stahl, G. (2019) Intersectionality in higher education research: a systematic literature review, *Higher Education Research and Development*, 38 (6), pp. 1255–1268. DOI:10.1080/07294360.2019.1638348.

Noble, H. and Smith, J. (2014, January) Qualitative data analysis: A practical example, *Evidence-Based Nursing*. DOI:10.1136/eb-2013-101603.

Novak, A. (2014) Anonymity, Confidentiality, Privacy, and Identity: The Ties That Bind and Break in Communication Research, *Review of Communication*, 14 (1), pp.

36–48. DOI:10.1080/15358593.2014.942351.

Nowell, L. S., Norris, J. M., White, D. E. and Moules, N. J. (2017) Thematic Analysis: Striving to Meet the Trustworthiness Criteria, *International Journal of Qualitative Methods*, 16 (1). DOI:10.1177/1609406917733847.

Nyashanu, M. and Serrant, L. (2016) Engaging black sub-Saharan African communities and their gatekeepers in HIV prevention programs: Challenges and strategies from England, *Family Medicine and Community Health*, 4 (4), pp. 22–29. DOI:10.15212/FMCH.2016.0130.

Nyirenda, L., Kumar, M. B., Theobald, S., Sarker, M., Simwinga, M., Kumwenda, M., *et al.* (2020) Using research networks to generate trustworthy qualitative public health research findings from multiple contexts, *BMC Medical Research Methodology*, 20 (1), pp. 1–10. DOI:10.1186/s12874-019-0895-5.

O’Neal, E. N. and Beckman, L. O. (2017) Intersections of Race, Ethnicity, and Gender: Reframing Knowledge Surrounding Barriers to Social Services Among Latina Intimate Partner Violence Victims, *Violence Against Women*, 23 (5), pp. 643–665. DOI:10.1177/1077801216646223.

Obasi, B. Y. C. (2022) Silent racism: why not speaking up becomes lethal for the collective, pp. 1–8. Available from: <https://www.harpersbazaar.com/uk/culture/culture-news/a32769018/silent-racism-george-floyd/>. Accessed September 15th 2022].

Okonofua, B. A. (2013) “I Am Blacker Than You”, *SAGE Open*, 3 (3), pp. 215824401349916. DOI:10.1177/2158244013499162.

Olmos-Vega, F. M., Stalmeijer, R. E., Varpio, L. and Kahlke, R. (2022) A practical guide to reflexivity in qualitative research: AMEE Guide No. 149, *Medical Teacher*, pp. 1–11. DOI:10.1080/0142159X.2022.2057287.

Oluwayomi, A. (2020) The Man-Not and the Inapplicability of Intersectionality to the Dilemmas of Black Manhood, *Journal of Men’s Studies*, 28 (2), pp. 183–205. DOI:10.1177/1060826519896566.

Osho, Y., Jones, C. and Franklin, S. (2019) ‘Talented women of colour are blocked’ – why are there so few black female professors? | Education | The Guardian, *The Guardian* 5th Feb. 2019,

Owen-Smith, A. A., Sesay, M. M., Lynch, F. L., Massolo, M., Cerros, H. and Croen, L. A. (2020) Factors Influencing Participation in Biospecimen Research among Parents of Youth with Mental Health Conditions, *Public Health Genomics*, 23, pp. 122–132. DOI:10.1159/000509120.

Owusu-Kwarteng, L. (2017) ?We all black innit??: Analysing relations between African and African-Caribbean groups in Britain, *Sociological Research Online*, 22 (2), pp. 1–14. DOI:10.5153/sro.4265.

Palmer, R.T. and Wood, J. L. (2012) *Black men in College: Implications for HBCUs and Beyond*. New York: Routledge.

Paré, G., Trudel, M. C., Jaana, M. and Kitsiou, S. (2015) Synthesizing information systems knowledge: A typology of literature reviews, *Information and Management*.

DOI:10.1016/j.im.2014.08.008.

Parker, C., Scott, S. and Geddes, A. (2019) Snowball Sampling, *SAGE Research Methods Foundations*, (2019), pp. 0–2. DOI://dx.doi.org/10.4135/.

Parker, P. (2015) The Historical Role of Women in Higher Education, *Administrative Issues Journal: Connecting Education, Practice, and Research*, 5 (1), pp. 3–14. DOI:10.5929/2015.5.1.1.

Parker, W. M., Puig, A., Johnson, J. and Anthony, C. (2016) Black Males on White Campuses: Still Invisible Men?, *College Student Affairs Journal*, 34 (3), pp. 76–92. DOI:10.1353/CSJ.2016.0020.

Pateman, C. (1970) *Participation and Democratic Theory*. Cambridge: : Cambridge University Press.

Pathak, V. C. (2019) Issues of Validity and Reliability in Qualitative Research, *Review of Research*, 8 (9). Available from: <http://scholar.lib.vt.edu/ejournals/JTE/v9n1/pdf/hoepfl.pdf> [Accessed May 10th 2020].

Patil, V. (2013) From patriarchy to intersectionality: A transnational feminist assessment of how far we've really come, *Signs*, 38 (4), pp. 847–867. DOI:10.1086/669560.

Paton, M. (2014) *Qualitative Research & Evaluation Methods*. London: Sage

Peach, C. (1986) Patterns of Afro Caribbean Migration and settlement in Great Britain: 1945- 1962. In Colin Brock (ED) *The Caribbean in Europe: Aspects of the West Indian Experience in Britain, France, and The Netherlands* (, in: Brook, C. (ed.) London: Frank Cass, pp. 62–84.

Peach, C. (1991b) The Caribbean in Europe: Contrasting patterns of Migration and settlement in Britain, France and the Netherlands. *Research Paper in Ethnic Relations No. 15*, 1 (1), pp. 2–5. DOI:10.12681/eadd/1834.

Pérez Huber, L. and Solorzano, D. G. (2015) Racial microaggressions as a tool for critical race research, *Race Ethnicity and Education*, 18 (3), pp. 297–320. DOI:10.1080/13613324.2014.994173.

Pickering, M. [no date] The politics of whiteness and racial visibility, *European Journal of Communication*, 2020 (2), pp. 181–185. DOI:10.1177/0267323120911125.

Pio, E. and Essers, C. (2014) Professional migrant women decentring otherness: A transnational perspective, *British Journal of Management*, 25 (2), pp. 252–265. DOI:10.1111/1467-8551.12003.

Pittman, C. T. (2012) *Racial Microaggressions: The Narratives of African American Faculty at a Predominantly White University*, © *The Journal of Negro Education*. Vol. 81. Available from: <http://about.jstor.org/terms>

Puwar, N. (2004) *Space invaders : race, gender and bodies out of place*. Oxford: Berg.

Quaye, S. J. (2012) Think before you teach: Preparing for dialogues about racial realities, *Journal of College Student Development*, 53 (4), pp. 542–562.

DOI:10.1353/csd.2012.0056.

Råheim, M., Magnussen, L. H., Sekse, R. J. T., Lunde, Å., Jacobsen, T. and Blystad, A. (2016a) Researcher-researched relationship in qualitative research: Shifts in positions and researcher vulnerability, *International Journal of Qualitative Studies on Health and Well-Being*, 11. DOI:10.3402/qhw.v11.30996.

Rashaun Jackson, J., Epps Jackson, C., Guill Liles, R. and Exner, N. (2013) The Educated Black Man and Higher Education, *Ideas and Research You Can Use: VISTAS*. Available from: https://www.counseling.org/docs/default-source/vistas/the-educated-black-man-and-higher-education.pdf?sfvrsn=1b4c35c5_10 [Accessed 14th Dec 2021]

Ray, V. (2019) Just How White Are Organizations ? Harvard Business Review. Available from: <https://hbr.org/2019/11/why-so-many-organizations-stay-white>

Rhamie, J. and Hallam, S. (2002) Race Ethnicity and Education An Investigation into African- Caribbean Academic Success in the UK An Investigation into African- Caribbean Academic Success in the UK, *Race*, 3324, pp. 37–41. DOI:10.1080/1361332022013960.

Rhodes, T., Coomber, R. (2010) *Qualitative methods and theory in addictions research*. In: Miller P. G., Strang J., Miller P. M., editors. *Addiction Research Methods*, Miller, P., Strang, J. & Miller, P. (ed.) *Angewandte Chemie International Edition*, 6(11), 951–952. Oxford.

Richardson, J. T. E., Mittelmeier, J. and Rienties, B. (2020) The role of gender, social class and ethnicity in participation and academic attainment in UK higher education: an update, *Oxford Review of Education*, 46 (3), pp. 346–362. DOI:10.1080/03054985.2019.1702012.

Rivera, L. A. (2012) Hiring as Cultural Matching: The Case of Elite Professional Service Firms, *American Sociological Review*, 77 (6), pp. 999–1022. DOI:10.1177/0003122412463213.

Rivera, L. A. and Tilcsik, A. (2016) Class Advantage, Commitment Penalty: The Gendered Effect of Social Class Signals in an Elite Labor Market, *American Sociological Review*, 81 (6), pp. 1097–1131. DOI:10.1177/0003122416668154.

Roberts, K. A. and Wilson, R. W. (2002) ICT and the research process: Issues around the compatibility of technology with qualitative data analysis, *Forum Qualitative Sozialforschung*, 3 (2). DOI:10.17169/fqs-3.2.862.

Roberts, L. D. (2015) Ethical Issues in Conducting Qualitative Research in Online Communities, *Qualitative Research in Psychology*, 12 (3), pp. 314–325. DOI:10.1080/14780887.2015.1008909.

Rodik, P. and Primorac, J. (2015) To use or not to use: Computer-assisted qualitative data analysis software usage among early-career sociologists in Croatia, *Forum Qualitative Sozialforschung*, 16 (1), pp. 1–21. DOI:10.17169/fqs-16.1.2221.

Rodney, W. (1970) *A history of the Upper Guinea Coast, 1545-1800*. Oxford: Clarendon Press.

Rogers, R., Schaenen, I., Schott, C., O'Brien, K., Trigos-Carrillo, L., Starkey, K. and

Chasteen, C. C. (2016) Critical Discourse Analysis in Education: A Review of the Literature, 2004 to 2012, *Review of Educational Research*, 86 (4), pp. 1192–1226. DOI:10.3102/0034654316628993.

Rollock, N. (2012) The invisibility of race: Intersectional reflections on the liminal space of alterity, *Race Ethnicity and Education*, 15 (1), pp. 65–84. DOI:10.1080/13613324.2012.638864.

Rollock, N. (2019) *Staying Power The career experiences and strategies of UK Black female professors*. Available from: https://www.ucu.org.uk/media/10075/staying-power/pdf/ucu_rollock_february_2019.pdf. Available from: <https://www.ucu.org.uk/media/10075/Staying-Power/p>. [Accessed May 3rd 2020].

Rose, D. (2021) Critical qualitative research on ‘madness’: Knowledge making and activism among those designated ‘mad’, *Wellcome Open Research*, 6. DOI:10.12688/wellcomeopenres.16711.1.

Rossetto, M., Brand, É. M., Teixeira, L. B., de Oliveira, D. L. L. C. and Serrant, L. (2017) The silences framework: Metodologia para pesquisas de temas sensíveis e perspectivas marginalizadas na saúde, *Texto e Contexto Enfermagem*, 26 (4). DOI:10.1590/0104-07072017002910017.

Rothstein, M. A., Northridge, M. and Castro, F. G. (2015) Ethical Research and Minorities, *MPH*, 103 (12). DOI:10.2105/AJPH.2013.301390.

Rowlands, J. (2021) Interviewee Transcript Review as a Tool to Improve Data Quality and Participant Confidence in Sensitive Research, *International Journal of Qualitative Methods*, 20, pp. 1–11. DOI:10.1177/16094069211066170.

Runnymede Trust with NASUWT (2017) *Visible Minorities, Invisible Teachers BME Teachers in the Education System in England NASUWT*. Available from: <https://www.nasuwat.org.uk/uploads/assets/uploaded/6576a736-87d3-4a21-837fd1a1ea4aa2c5.pdf>

Sadiq, H., Barnes, K. I., Price, M., Gumedze, F. and Morrell, R. G. (2019) Academic promotions at a South African university: questions of bias, politics and transformation, *Redress. Gender. Race. South Africa. University of Cape Town Higher Education*, 78, pp. 423–442. DOI:10.1007/s10734-018-0350-2.

Saha, J. (2021) Why is history in the UK so white?, 2, pp. 1–5. Available from: <https://wonkhe.com/blogs/why-is-history-in-the-uk-so-white/>. [Accessed June 23rd 2022].

Saint Laurent, C., Glaveanu, V. and Literat, A. (2021) Internet Memes as Partial Stories : Identifying Political Narratives in Coronavirus Memes, *Social Media and Society*, pp. 1–13. DOI:10.1177/2056305121988932.

Saldana, J. (2013) *The Coding Manual for Qualitative Researchers (3rd edition), Qualitative Research in Organizations and Management: An International Journal*. Vol. 12. London: Sage Publications. DOI:10.1108/qrom-08-2016-1408.

Salem, S. (2018) EJWS Intersectionality and its discontents: Intersectionality as traveling theory, *European Journal of Women’s Studies*, 25 (4), pp. 403–418. DOI:10.1177/1350506816643999.

- Samatar, A., Madriaga, M. and McGrath, L. (2021) No love found: how female students of colour negotiate and repurpose university spaces, *British Journal of Sociology of Education*, 42 (5–6), pp. 717–732. DOI:10.1080/01425692.2021.1914548.
- Sanders, T. (2006) Sexing up the subject: Methodological nuances in researching the female sex industry, *Sexualities*, 9 (4), pp. 449–468. DOI:10.1177/1363460706068044.
- Sanderson, R. E. and Whitehead, S. (2016) The gendered international school: barriers to women managers' progression, *Education and Training*, 58 (3). DOI:10.1108/ET-06-2015-0045.
- Sang, K. J. C. (2018) Gender, ethnicity and feminism: an intersectional analysis of the lived experiences feminist academic women in UK higher education, *Journal of Gender Studies*, 27 (2), pp. 192–206. DOI:10.1080/09589236.2016.1199380.
- Saunders, B., Kitzinger, J. and Kitzinger, C. (2015) Anonymising interview data: challenges and compromise in practice, *Qualitative Research*, 15 (5), pp. 616–632. DOI:10.1177/1468794114550439.
- Savin-Baden, M. and Howell-Major, C. (2013) *Qualitative Research: the Essential Guide To Theory and Practice*, *Qualitative Research: The Essential Guide to Theory and Practice*. Routledge.
- Schulz, P. (2021) Recognizing research participants' fluid positionalities in (post-)conflict zones, *Qualitative Research*, 21 (4), pp. 550–567. DOI:10.1177/1468794120904882.
- Schwarz, B. (2018) West indian intellectuals in britain, *West Indian Intellectuals in Britain*, pp. 1–262. DOI:10.7228/manchester/9780719064746.001.0001.
- Schwing, A. E., Wong, Y. J. and Fann, M. D. (2013) Development and validation of the African American men's gendered racism stress inventory, *Psychology of Men and Masculinity*, 14 (1), pp. 16–24. DOI:10.1037/a0028272.
- Secules, S., McCall, C., Mejia, J. A., Beebe, C., Masters, A. S., L. Sánchez-Peña, M. and Svyantek, M. (2021) Positionality practices and dimensions of impact on equity research: A collaborative inquiry and call to the community, *Journal of Engineering Education*. DOI:10.1002/jee.20377.
- Seidman, I. (2006) *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences.*, *Contemporary Psychology: A Journal of Reviews*. 3rd ed., Vol. 37. London: Teachers College Press,. DOI:10.1037/032390.
- Serrant-Green, L. (2011) The sound of 'silence': A framework for researching sensitive issues or marginalised perspectives in health, *Journal of Research in Nursing*, 16 (4), pp. 347–360. DOI:10.1177/1744987110387741.
- Serrant, L. (2020) Silenced Knowing: An Intersectional Framework for Exploring Black Women's Health and Diasporic Identities, *Frontiers in Sociology*, 5. DOI:10.3389/fsoc.2020.00001.
- Settles, I. H., Jones, M. K., Buchanan, N. C. T. and Dotson, K. (2021) Epistemic Exclusion: Scholar(ly) Devaluation That Marginalizes Faculty of Color, *Journal of*

Diversity in Higher Education, 14 (4), pp. 493–507. DOI:10.1037/dhe0000174.

Sewell, T., Aderin-Pocock, M., Chughtai, A., Fraser, K., Khalid, N., Moyo, D. and Cluf, B. (2021) Commission on Race and Ethnic Disparities, (March), pp. 1–258. Available from:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/974507/20210331_-_CRED_Report_-_FINAL_-_Web_Accessible.pdf. [Accessed April 27th 2022].

Shaw, B., Menzies, L., Bernardes, E., Baars, S., Lkmco, ;, Nye, P., Allen, R. and Datalab, ; Education (2016) *Ethnicity, Gender and Social Mobility About the Commission*. Available from:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/579988/Ethnicity_gender_and_social_mobility.pdf. [Accessed 17 July 2019].

Shenton, A. K. (2004) Strategies for ensuring trustworthiness in qualitative research projects, *Education for Information*, 22 (2), pp. 63–75. DOI:10.3233/EFI-2004-22201.

Shilliam, R. (2014) Black Academia in Britain | Robbie Shilliam. Available from: <https://robbieshilliam.wordpress.com/2014/07/28/black-academia-in-britain/> [Accessed 5 August 2019].

Shnabel, N., Dovidio, J. F. and Levin, Z. (2016) But it's my right! Framing effects on support for empowering policies, *Journal of Experimental Social Psychology*, 63, pp. 36–49. DOI:10.1016/j.jesp.2015.11.007.

Shorten, A. and Moorley, C. (2014) Selecting the sample, *Evidence-Based Nursing*, 17 (2), pp. 32–33. DOI:10.1136/eb-2014-101747.

Showunmi, V., Atewologun, D. and Bebbington, D. (2016) Ethnic, gender and class intersections in British women's leadership experiences, *Ethnic, Gender and Class Intersections in British Women's Leadership Experiences*, 44 (6), pp. 917–935. DOI:10.1177/1741143215587308.

Sian, K. (2017) Being Black in a White World: Understanding Racism in British Universities, *Papeles Del CEIC*, 2017 (2). DOI:10.1387/pceic.17625.

Sian, K. P. (2019) *Navigating Institutional Racism in British Universities*. Leeds: Springer International Publishing. DOI:10.1007/978-3-030-14284-1.

Silva, S. & Ramos, S. (2010) Quality in qualitative research: The role of software in quality assurance. Presentation at the 3rd Annual European Workshop on Computer-Aided Qualitative Research 2010, Lisbon,

Silverman, D. (2001) *Interpreting qualitative data: methods for analysing talk, text and interaction*. London: Sage.

Simpson, R. (2014) Gender, space and identity: Male cabin crew and service work, *Gender in Management*, 29 (5), pp. 291–300. DOI:10.1108/GM-12-2013-0141.

Sinanan, A. (2016) The Value and Necessity of Mentoring African American College Students at PWI's., *Journal of Pan African Studies*, 9 (8), pp. 155–166. Available from:

<http://ezproxy.neu.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true>

[&db=a9h&AN=119393768&site=ehost-live&scope=site](#) [Accessed 3rd November 2018].

Sinanan, A. N. (2012) Still here: African American male perceptions of social and academic engagement at a 4-year, predominantly white institution of higher learning in Southern New Jersey, *SAGE Open*, 2 (2), pp. 1–7.

DOI:10.1177/2158244012445212.

Slaven, M. (2022) The Windrush Scandal and the individualization of postcolonial immigration control in Britain, *Ethnic and Racial Studies*, 45 (16), pp. 49–71.

DOI:10.1080/01419870.2021.2001555.

Smart, C. A. (2019) African oral tradition, cultural retentions and the transmission of knowledge in the West Indies, *IFLA Journal*, 45 (1), pp. 16–25.

DOI:10.1177/0340035218823219.

Smith, B. and McGannon, K. R. (2018) Developing rigor in qualitative research: problems and opportunities within sport and exercise psychology, *International Review of Sport and Exercise Psychology*, 11 (1), pp. 101–121.

DOI:10.1080/1750984X.2017.1317357.

Smith, C. (2015) The danger of Silence, *Risquesdas 2018*, 3, pp. 103–111. Available from: https://www.ted.com/talks/clint_smith_the_danger_of_silence?language=en. [Accessed 29 August 2020].

Smith, M. (2015) *Socioeconomic Challenges Faced by African American Men Entering the Information Technology Industry*. Available from: <https://scholarworks.waldenu.edu/dissertations>. [Accessed 18th November 2020].

Soja, E. (1989) Space, Place, and Modernity: The Geographical Moment. Available from: <https://www.jstor.org/stable/2074695?origin=crossref&seq=1> [Accessed 30 April 2020].

Sotto-Santiago, S., Poll-Hunter, N., Trice, T., Buenconsejo-Lum, L., Golden, S., Howell, J., *et al.* (2022) A Framework for Developing Antiracist Medical Educators and Practitioner-Scholars, *Academic Medicine*, 97 (1), pp. 41–47.

DOI:10.1097/ACM.0000000000004385.

Spanierman, L. B. and Smith, L. (2017) Roles and Responsibilities of White Allies: Implications for Research, Teaching, and Practice, *Counseling Psychologist*, 45 (5), pp. 606–617. DOI:10.1177/0011000017717712.

Stewart, S. (2019) Navigating the Academy in the Post-Diaspora: #Afro-Caribbean Feminism and the Intellectual and Emotional Labour Needed to Transgress Navigating the Academy in the Post-Diaspora: #Afro-Caribbean Feminism and the Intellectual and Emotional Labour Needed to Transgress, *Caribbean Review of Gender*, 13, pp. 147–172. Available from: <https://sta.uwi.edu/crgs/index.asp> [Accessed January 3rd 2022].

Stewart, S. and Haynes, C. (2019) Black Liberation research: qualitative methodological considerations, *International Journal of Qualitative Studies in Education*, 32 (9), pp. 1183–1189. DOI:10.1080/09518398.2019.1645912.

Stewart, T., Throne, R. and Evans, L. A. (2020) A Critical Review of Gender Parity and Voice Dispossession Among Executive Women in Higher Education Leadership,

in: *Accessibility and Diversity in the 21st Century University*. IGI Global, DOI:10.4018/978-1-7998-2783-2.ch005.

Stockfelt, S. (2018a) We the minority-of-minorities: a narrative inquiry of black female academics in the United Kingdom, *British Journal of Sociology of Education*, 39 (7), pp. 1012–1029. DOI:10.1080/01425692.2018.1454297.

Stockfelt, S. (2018b) We the minority-of-minorities: a narrative inquiry of black female academics in the United Kingdom, *British Journal of Sociology of Education*, 39 (7), pp. 1012–1029. DOI:10.1080/01425692.2018.1454297.

Strand, S. (2012) The White British-Black Caribbean achievement gap: Tests, tiers and teacher expectations, *British Educational Research Journal*, 38 (1), pp. 75–101. DOI:10.1080/01411926.2010.526702.

Strayhorn, T. (2013) *Living at the intersections: Social identities and Black collegians*. Chharlotte, NC: Information Age.

Stuckey, H. (2015) The second step in data analysis: Coding qualitative research data, *Journal of Social Health and Diabetes*, 03 (01), pp. 007–010. DOI:10.4103/2321-0656.140875.

Sue, D. W. (2005) Racism and the Conspiracy of Silence: Presidential Address, *The Counseling Psychologist*, 33 (1), pp. 100–114. DOI:10.1177/0011000004270686.

Sutherland, M. E. (2006a) African Caribbean Immigrants in The United Kingdom: The Legacy of Racial Disadvantages, *Caribbean Quarterly*, 52 (1), pp. 26–52. DOI:10.1080/00086495.2006.11672286.

Sutherland, M. E. (2006b) African Caribbean Immigrants in The United Kingdom: The Legacy of Racial Disadvantages, *Caribbean Quarterly*, 52 (1), pp. 26–52. DOI:10.1080/00086495.2006.11672286.

Sutton, J. and Austin, Z. (2015) Qualitative Research Data Collection, *Canadian Journal of Hospital and Pharmacy*, 68 (3), pp. 226–231.

T, W. A. and D. (2010) Direct employee participation., in: *The Oxford Handbook of Participation in Organizations*. Oxford: Oxford University Press,.

Tate, S. A. and Bagguley, P. (2017, May 4) Building the anti-racist university: next steps, *Race Ethnicity and Education*. Routledge. DOI:10.1080/13613324.2016.1260227.

Tatum, D. B. (2016) *Can we Talk about Race*. USA: Beacon Press

Taylor, C. (2004) *Modern Social Imaginaries*. Vol. 1999. London: Duke University Press.

Taylor, E., Guy-Walls, P., Wilkerson, P. and Addae, R. (2019) The Historical Perspectives of Stereotypes on African-American Males, *Journal of Human Rights and Social Work*, 4 (3), pp. 213–225. DOI:10.1007/s41134-019-00096-y.

The Equality and Human Rights commission (2019) *Equality and Human Rights Commission Research Report Series The Equality and Human Rights Commission Research Report*. Available from.

https://www.equalityhumanrights.com/sites/default/files/hri_report.pdf. [Accessed

march 19th 2021]

Tilley, S. (2019) The role of critical qualitative research in educational contexts: A Canadian perspective, *Educar Em Revista*, 35 (75), pp. 155–180. DOI:10.1590/0104-4060.66806.

Topping, M., Douglas, J. and Winkler, D. (2021) General Considerations for Conducting Online Qualitative Research and Practice Implications for Interviewing People with Acquired Brain Injury, *International Journal of Qualitative Methods*, 20, pp. 1–15. DOI:10.1177/16094069211019615.

Torres, V. and Zahl, S. B. (2011) On Becoming a Scholar: Socialization and Development in Doctoral Education, *Journal of College Student Development*, 52 (6), pp. 761–763. DOI:10.1353/csd.2011.0072.

Trepagnier, B. (2016) Silent Racism, in: *Silent Racism*. Second Edition. New York: Routledge, pp. 1–40.

TUC (2017) *Let's talk about racism An interim report about the experiences of Black and minority ethnic workers in the workplace*. Available from: <https://www.tuc.org.uk/sites/default/files/LetstalkaboutRacism.pdf>. [Accessed 26th March 2020].

Tuffour, I. (2017) A Critical Overview of Interpretative Phenomenological Analysis: A Contemporary Qualitative Research Approach, *Journal of Healthcare Communications*, 02 (04), pp. 1–5. DOI:10.4172/2472-1654.100093.

Turner, Claudine, and Grauirholz, L. (2017) *Introducing the Invisible Man: Black Male Professionals in Higher Education*. Available from: <https://digitalcommons.humboldt.edu/hjsr/vol1/iss39/20>. [Accessed May 16th 2020].

UCU (2019) *Black academic staff face double whammy in promotion and pay stakes*. Available from: <https://www.ucu.org.uk/article/10360/Black-academic-staff-face-double-whammy-in-promotion-and-pay-stakes>. [Accessed July 23rd 2019].

UK Government Equality Act 2010 (Chapter 15) (2010). Available from: <http://www.legislation.gov.uk/ukpga/2010/15/contents>. [Accessed December 12th 2019].

UK Government (2014) Identifying and Removing Barriers to Talented BAME Staff Progression in the Civil Service Qualitative Research Findings, (December), pp. 1–36. Available from: <https://www.gov.uk/government/publications/identifying-and-removing-barriers-to-talented-bame-staff-progression-in-the-civil-service>. [Accessed 17th December 2019].

UN (2022) *Voices for action against racism : improving access to justice for people experiencing racial injustice and discrimination*. Available from: https://www.unodc.org/unodc/en/frontpage/2022/March/voices-for-action-against-racism_-improving-access-to-justice-for-people-experiencing-racial-injustice-and-discrimination.html. [Accessed 22nd August 2022].

Vacchelli, E. and Peyrefitte, M. (2018) Telling digital stories as feminist research and practice : A 2-day workshop with migrant women in London. DOI:10.1177/2059799118768424.

- Valerio, M. A., Rodriguez, N., Winkler, P., Lopez, J., Dennison, M., Liang, Y. and Turner, B. J. (2016) Comparing two sampling methods to engage hard-to-reach communities in research priority setting, *BMC Medical Research Methodology*, 16 (1), pp. 1–11. DOI:10.1186/s12874-016-0242-z.
- Van Esch, P. and Van Esch, L. J. (2013) Justification of a Qualitative Methodology to Investigate the Emerging Concept: The Dimensions of Religion as Underpinning Constructs for Mass Media Social Marketing Campaigns, *Journal of Business Theory and Practice*, 1 (2), pp. 214. DOI:10.22158/jbtp.v1n2p214.
- Varpio, L., Ajjawi, R., Monrouxe, L. V., O'Brien, B. C. and Rees, C. E. (2017) Shedding the cobra effect: Problematizing thematic emergence, triangulation, saturation and member checking, *Medical Education*, 51 (1), pp. 40–50. DOI:10.1111/medu.13124.
- Veronese, G., Pepe, A., Cavazzoni, F., Essawi, H. E. and Perez, J. (2019) Agency via life satisfaction as a protective factor from cumulative trauma and emotional distress among Bedouin children in Palestine, *Frontiers in Psychology*, 10 (JULY), pp. 1–13. DOI:10.3389/fpsyg.2019.01674.
- Vete-Congolo, H. (2016) *The Caribbean Oral Tradition, The Caribbean Oral Tradition*. DOI:10.1007/978-3-319-32088-5.
- Vindevoghel, L. J. (2016) Power, Identity, and the Construction of Knowledge in Education, *In Education*, 22 (2), pp. 87–97. DOI:10.37119/ojs2016.v22i2.308.
- Viruru, R. (2001) *Early childhood education: Postcolonial perspectives from India*. New Delhi: Sage.
- Vygotsky, L. S. (1978) *Mind in society: The development of higher psychological processes*. Massachusetts: Harvard University Press.
- Wallace, D. (2017) Distinctiveness, deference and dominance in Black Caribbean fathers' engagement with public schools in London and New York City, *Gender and Education*, 29 (5), pp. 594–613. DOI:10.1080/09540253.2017.1296118.
- Wallace, D. (2020) Race Ethnicity and Education The diversity trap? Critical explorations of black male teachers' negotiations of leadership and learning in London state schools. DOI:10.1080/13613324.2019.1663977.
- Warner, L. R. (2008) A best practices guide to intersectional approaches in psychological research, *Sex Roles*, 59 (5–6), pp. 454–463. DOI:10.1007/s11199-008-9504-5.
- Weale, S., Batty, D. and Obordo, R. (2019) 'A demeaning environment': stories of racism in UK universities, *The Guardian*, pp. 1–5. Available from: <https://www.theguardian.com/education/2019/jul/05/a-demeaning-environment-stories-of-racism-in-uk-universities> [Accessed
- Weinbaum, R. K. and Onwuegbuzie, A. J. (2016) Getting More Out of Your Interview Data: Toward a Framework for Debriefing the Transcriber of Interviews, *Journal of Educational Issues*, 2 (1), pp. 248. DOI:10.5296/jei.v2i1.9216.
- Welsh, E. (2002) *Dealing with Data: Using NVivo in the Qualitative Data Analysis Process*. Available from: <http://www.qualitative-research.net/fqs/>. [Accessed May 16th

2022].

Wertz, F. J., Charmaz, K., Mc Mullen, L. M., Josselson, R., Anderson, R. and and McSpadden, E. (2011) *Five ways of Doing Qualitative analysis Phenomenological Psychology, Grounded Theory, Discourse Analysis, Narrative Research, and Intuitive Inquiry*. London: Guilford Press.

Westerman, M. A. (2014) Examining arguments against quantitative research: 'Case studies' illustrating the challenge of finding a sound philosophical basis for a human sciences approach to psychology, *New Ideas in Psychology*, 32 (1), pp. 42–58. DOI:10.1016/j.newideapsych.2013.08.002.

Wiles, R., Crow, G., Heath, S., Charles, V., Wiles, R., Crow, G., *et al.* (2008) The Management of Confidentiality and Anonymity in Social Research The Management of Confidentiality and Anonymity in Social Research, 5579. DOI:10.1080/13645570701622231.

Williams-Mcbean, C. T. (2019) The value of a qualitative pilot study in a multi-phase mixed methods research, *Qualitative Report*, 24 (5), pp. 1055–1064. DOI:10.46743/2160-3715/2019.3833.

Williams Crenshaw, K. (1991) Mapping the margins Intersectionality, Identity Politics and Violence Against Women of Color, *Stanford Law Review*, Vol 43 (6), pp. 59. DOI:DOI: 10.2307/1229039.

Williams, D. R. and Williams-Morris, R. (2000) Racism and mental health: The African American experience, *Ethnicity and Health*, 5 (3–4), pp. 243–268. DOI:10.1080/713667453.

Williams, E. E. (1944) *Capitalism and Slavery*. USA: University of North Carolina.

Williams, W. (2020) *Windrush Lessons Learned Review*. Available from: <https://www.gov.uk/government/publications/windrush-lessons-learned-review>

Willis, R. (2019) The use of composite narratives to present interview findings, *Qualitative Research*, 19 (4), pp. 471–480. DOI:10.1177/1468794118787711.

Winter, Y. (2012) Violence and visibility, *New Political Science*, 34 (2), pp. 195–202. DOI:10.1080/07393148.2012.676397.

Wong, B., Elmorally, R., Copsey-Blake, M., Highwood, E. and Singarayer, J. (2021) Is race still relevant? Student perceptions and experiences of racism in higher education, *Cambridge Journal of Education*, 51 (3), pp. 359–375. DOI:10.1080/0305764X.2020.1831441.

Wong, Y. J., Liu, T. and Klann, E. M. (2017) The intersection of race, ethnicity, and masculinities: Progress, problems, and prospects., in: *The psychology of men and masculinities*. American Psychological Association, pp. 261–288.

Woodby, L. L., Williams, B. R., Wittich, A. R. and Burgio, K. L. (2011) Expanding the notion of researcher distress: The cumulative effects of coding, *Qualitative Health Research*, 21 (6), pp. 830–838. DOI:10.1177/1049732311402095.

Woodley, X. M. and Lockard, M. (2016) Womanism and snowball sampling: Engaging marginalized populations in holistic research, *Qualitative Report*, 21 (2), pp. 321–329. DOI:10.46743/2160-3715/2016.2198.

Woodson, A. N. and Bristol, T. J. (2020) Race Ethnicity and Education Male teachers of color: charting a new landscape for educational research. DOI:10.1080/13613324.2019.1663912.

Wright, C. and Callender, C. (2012) Gender, race, and the politics of role modelling: the influence of male teachers, *British Journal of Sociology of Education*, 33 (6), pp. 927–933. DOI:10.1080/01425692.2012.717821.

Wright, C., Thompson, S. and Channer, Y. (2007) Out of place: Black women academics in British universities, *Women's History Review*. DOI:10.1080/09612020601048704.

Xu, A., Baysari, M. T., Stocker, S. L., Leow, L. J., Day, R. O. and Carland, J. E. (2020) Researchers' views on, and experiences with, the requirement to obtain informed consent in research involving human participants: A qualitative study, *BMC Medical Ethics*, 21 (1), pp. 1–11. DOI:10.1186/s12910-020-00538-7.

Yadav, A. K. (2015) Social Movements, social Problems and Social Change. *Academic Voices*, 5 (1). DOI:10.3126/av.v5i0.15842.

Young, A. A. (2011) The black masculinities of Barack Obama: Some implications for African American men, *Daedalus*, 140 (2), pp. 206–214. DOI:10.1162/DAED_a_00088.

Yuval-Davis, N. (2006) Intersectionality and feminist politics, in: *European Journal of Women's Studies*.13, pp. 193–209. <https://doi.org/10.1177/1350506806065752>.

Zahle, J. (2021) Objective data sets in qualitative research, *Synthese*, 199 (1–2), pp. 101–117. DOI:10.1007/s11229-020-02630-2.

Zamawe, F. C. (2015) The implication of using NVivo software in qualitative data analysis: Evidence-based reflections, *Malawi Medical Journal*, 27 (1), pp. 13–15. DOI:10.4314/mmj.v27i1.4.

Zirkel, S. (2002) Is there a place for me? Role models and academic identity among white students and students of color, *Teachers College Record*, 104 (2), pp. 357–376. DOI:10.1111/1467-9620.00166.

Zoom Communications Incorporation. (2020) Privacy Policy – Zoom Privacy policy. Available from: <https://explore.zoom.us/en/privacy/> [Accessed 13 November 2022].

Zoom Communications Incorporation. (2020) August. Zoom Privacy statement - Zoom. Available from; <https://explore.zoom.us/en/privacy/> Accessed 13 November 2022.

Appendix 1: Demographics of participants

Name	Age range	Educational attainment	Location	Occupation	Type of institution	Years in current role
Adam	35-44	Doctorate	Southeast	Reader	Post 1994	3 yrs.
Brian	35-44	Master's Degree	Southeast	senior Lecturer	Post 1994	8 yrs.
Colin	25-34	Doctorate	Southwest	Lecturer	Post1992	2 yrs.
Daniel	35-44	Doctorate	Northwest	Professor	Post 1992	4 yrs.
Edward	25-34	Doctorate	Southeast	Associate Researcher	Post 1992	2 yrs.
Fred	35-44	Doctorate	East Midlands	Professor	Post1992	2 yrs.
Gary	45-54	Doctorate	Southeast	Associate Professor	Russel Group	3 yrs.
Harvey	35-44	Doctorate	East Midlands	Lecturer	Post 1994	2 yrs.
Ian	35-44	Doctorate	Northwest	Professor	Russel Group	2 yrs.
James	45-54	Doctorate	Northwest	Reader	Post 1992	2 yrs.
Keith	55-64	Master's Degree	Southeast	Principal lecturer	Post 1992	2 yrs.
Lawrence	55-64	Master's Degree	East of England	Lecturer	Post1992	4 yrs.
Michael	55-64	Doctorate	Southeast	senior Lecturer	Post 1992	8 yrs.
Noel	55-64	Master's Degree	East of England	senior Lecturer	Post 1992	2 yrs.
Owen	35-44	Doctorate	West Midlands	Associate Professor	Post 1992	8 yrs.

Appendix 2: Sample Advertisement

Sample Advertisement

Negotiating spaces – Participation and Progression of African Caribbean males in academia.

Survey of challenges faced by British African Caribbean Males in Higher Education

Are you a British African Caribbean male with two or more years work experience?

Are you willing to take part in a project by sharing your story of your experiences of working in Higher education in England?

Are you or someone you know willing take part in a phone or Skype survey?

I have had a request from Audley Graham, Senior Lecturer at London South Bank University who is conducting a survey to fulfil the requirements of a Doctorate in Education and Social Justice. The study concerns the challenges confronting British African Caribbean Males (BACMs) in creating spaces in Higher Education academia and aims to provide insight into the intersections of race, ethnicity, and gender. He is looking for participants who are British African Caribbean males currently employed in Higher education for at least two years.

For further details of the survey, please see the attached invitation letter.

Audley is happy to provide further evidence of ethics approval and details of the study as appropriate. Please direct any enquiries straight to Audley whose contact details are in the attached letter.

Kind regards

Lisa

Lisa D. Cook
Secretary

Appendix 3: Sample recruitment letter



Dear potential participant,

My name is Audley, I'm undertaking a Doctorate in Education and Social Justice. The title of my study is: Negotiating spaces – Participation and Progression of African Caribbean males in academia.

The reason why I'm doing this research to amplify the silenced voices and experiences of British African Caribbean Males working in Higher education. I hope that together we can challenge the status quo that has restricted the career progression and qual participation of this group in academia.

I'm looking for British African Caribbean males with two or more years working experience to take part in this project by sharing their stories of their lived experiences of working in Higher education in England. and I'm hoping you can help spread the word and participate. If you agree to participate, this will involve a tape-recorded interview of approximately 40 minutes either via skype or over the telephone.

All information collected from you will remain confidential and every attempt will also be made to anonymise your data. Therefore, your interview will be conducted out of the hearing of other people and all information collected will be stored electronically in a password protected. In addition, no names or demographic information (e.g., date of birthplace of work) will be stored with interview transcripts. Transcripts will instead be labelled using either a numerical identifier or pseudonym. Completed consent forms (which will show a signature) will be stored securely and separately from the transcripts. and without any information to may connected you to the corresponding interview or identifier/pseudonym used.

Please contact me if you are interested in participating in this study and you may forward this email to anyone you think may also be interested. You can get in touch with me at grahama3@lsbu.ac.uk

Please note that you have my permission to share this invitation anywhere else you can - newsletters, social media, notice boards.

I will be grateful for any support you can offer to this project. If you have any questions, please feel free to contact me.

Kind regards,
Audley Graham
DipHE PgDip MA, SFHEA
Senior Lecturer
London South Bank University

Appendix 4: Participant information sheet

Name of research project: **Negotiating spaces – Participation and Progression of African Caribbean males in academia.**

Name of researcher: Audley Graham

Contact: grahama3@lsbu.ac.uk

Dear Participant,

You have been asked to participate in the study investigating the challenges confronting British African Caribbean Males (BACMs) in creating spaces in Higher Education academia and provide insight into the intersections of race, ethnicity, and gender as part of my studies towards a Doctorate in Education & Social Justice. To help you decide if you want to take part in the study, I have given a brief summary of the study below. Please do read this carefully. You may also want to speak with me about the study before deciding to participate in the study. Please contact me if there is anything that you are not clear about or if you will like more information to help you decide about giving your consent to participate. If you agree to participate, this will involve a tape-recorded interview of approximately 40 minutes either via skype or by telephone.

Purpose of the study

This research study takes as its focus the employment experiences of British African Caribbean males in academia, described throughout as British African Caribbean males (BACMs). It is envisaged that the results of this study will help us to better understand the challenges faced by this group and identify pathways that may be utilised by aspiring British African Caribbean males seeking a career in academia.

If we can identify the challenges and address the salient issues, it is envisaged that this awareness can also be utilised by Higher Education institutions to ensure British African Caribbean males working in academia is afforded equal treatments as their counterparts in relation to participation and progression.

All information collected from you will remain confidential and every attempt will also be made to anonymise your data. Therefore, your interview will be conducted out of the hearing of other people and all information collected will be stored electronically and will be password protected. In addition, no names or demographic information (e.g., date of birthplace of work) will be stored with interview transcripts. Transcripts will instead be labelled using either a numerical identifier or pseudonym. Completed consent forms (which will show a signature) will be stored securely and separately from the transcripts. and without any information that may connect you to the corresponding interview or identifier/pseudonym used. In addition, there will be no mention of university type (e.g., Russell Group, University of London; post-92).

Instead, distinction will only be made only between what are described as elite as opposed to standard institutions. If quotations are taken from the interview with you and used in my study, the language or phrasing used by you will be edited out and replaced with more familiar terminology to maintain your anonymity.

Participants

To obtain approval to contact participants, the researcher gained the approval of the London South Bank University to undertake the research and the intention to contact individual to participate.

Please tick the appropriate boxes below to show that you understand that:

- You may remove yourself from the study at any time (even after you have completed the questionnaire/ interview etc).
- The information (data) gathered about you will remain confidential and anonymous.
- Your data will not be passed on to, or discussed with, anyone else.

Please sign the statement below:

I hereby give my permission for the information that I am about to give/have given the researcher for the above project to be used for research purposes only.

Name:

Signed:

Appendix 5: Ethics approval

Dear Audley Beverly

Application ID: ETH1820-0140

Project title: Doctoral Research Project

Lead researcher: Mr Audley Beverly Graham

Thank you for submitting your proposal for ethical review.

I am writing to inform you that your application has been approved.

Your project has received ethical approval from the date of this notification until 24th April 2024.

Yours

Miftaul Islam

Appendix 6: Consent form



Research Project Consent Form

Full title of Project:

Ethics approval registration Number:

Name:

Researcher Position:

Contact details of Researcher:

Taking part (please tick the box that applies)	Yes	No
I confirm that I have read and understood the information sheet/project brief and/or the student has explained the above study. I have had the opportunity to ask questions.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my participation is voluntary and that I am free to withdraw at any time, without providing a reason.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to take part in the above study.	<input type="checkbox"/>	<input type="checkbox"/>

Use of my information (please tick the box that applies)	Yes	No
I understand my personal details such as phone number and address will not be revealed to people outside the project.	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my data/words may be quoted in publications, reports, posters, web pages, and other research outputs.	<input type="checkbox"/>	<input type="checkbox"/>
I would like my real name to be used in the above.	<input type="checkbox"/>	<input type="checkbox"/>
I agree for the data I provide to be stored (after it has been anonymised) in a specialist data centre and I understand it may be used for future research.	<input type="checkbox"/>	<input type="checkbox"/>
Note for Principal Investigator/Supervisory team: Include statements below if appropriate, or delete from the consent form:		
I agree to the interview/.... being audio recorded.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to the interview/... being video recorded.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to the use of anonymised quotes in publications.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to assign the copyright I hold in any materials related to this project to [Name of researcher]	<input type="checkbox"/>	<input type="checkbox"/>

Name of Participant

Date

Signature

Name of Researcher

Date

Signature

Project contact details for further information:

Project Supervisor/ Head of Division name:

Phone:

Email address:



Appendix 7: Debriefing letter

Debriefing Form for Participation in a Research Study

Audley Graham

Thank you for your participation in this research study. Your participation is greatly appreciated.

Purpose of the Study:

I previously informed you that the purpose of the study was This study seeks to: investigate the visibility of British African Caribbean Males (BACMs) on their experiences of attempting to access senior positions in HEI.

The goal of our research is to:

- 1) To understand BACMs perception of their visibility in HEI and how they negotiate this space.
- 2) To examine the interplay of equal participation and career progression in HEI
Space negotiation by BACMs.
- 3) To explore the factors surrounding equal participation and career progression of BACMs in HEI in their struggle for social justice in the Spaces they occupy.

I realise that some of the questions asked may have provoked strong emotional reactions. As the sole researcher, I will not provide psychological support following the interview, but I will advise that you may wish to contact your General Practitioner or your local MIND if you are of the opinion that you require psychological support as result of taking part in this study.

Confidentiality:

You may decide that you do not want your data used in this research. If you would like your data removed from the study and permanently deleted, please indicate.

If Applicable: Please do not disclose research procedures and/or hypotheses to anyone who might participate in this study in the future as this could affect the results of the study.

Final Report:

If you would like to receive a summary of the findings when it is completed, please feel free to contact me. grahama3@lsbu.ac.uk

Useful Contact Information: Mobile: **07808157827**

If you have any questions or concerns regarding this study, its purpose, or procedures, or if you have a research-related problem, please feel free to contact the researcher. grahama3@lsbu.ac.uk or the director of the study Dr Calvin Moorley

***Please keep a copy of this form for your future reference. Once again, thank you for your participation in this study! ***

Appendix 8: Preparatory qualitative skills DEVELOPMENT INCLUDING initial questionnaire)

STUDENT NUMBER: 3627286

ASSIGNMENT TITLE: The career progression of British African Caribbean males in academia

MODULE NUMBER: PED_7_C12_1819

MODULE TITLE: Researching Critical Issues in Educational Change and Development

MODULE LEADER: Helen Young

An assignment submitted in partial fulfilment of the requirements for the:

Educations Doctorate (EdD) - Education and Social Justice

I am registered with DDS as having a specific learning difficulty (for example, dyslexia, dyspraxia, dyscalculia, ADHD). I have support arrangements in place for this and I would like the marker to be aware that they should follow the University's DDS Marking Policy.

Write YES in this box if this applies to you:

I understand that it is an academic misconduct offence to claim support if I am not entitled to it.

DATE OF SUBMISSION: 25th February 2019

WORD COUNT: [3293]

School of Law and Social Science

Division of Education

The career progression of British African Caribbean males in academia

Introduction

This pilot study takes as its focus the working experiences of second-generation African Caribbean males, described throughout as British African Caribbean males (BACMs). I explain the rationale and background for the research project, identifying gaps in the existing literature and indicating the contribution of this pilot study. I demarcate the scope of this pilot study, clarifying the research aims and research questions. This study utilised qualitative interviews to elicit narratives of the experience of a British African Caribbean male working in academia. A purposive sample of one British African Caribbean male academic has been utilised and the focus of this pilot study is on the interview questions, the logistics as well as some issues related to the research design.

Irrespective of the fact that United Kingdom long-standing official policy of multiculturalism, (Legislation.gov.uk, 2014), race and inequality are intractable concerns for many Black Britons. Likewise, the literature relating to the experiences of BACMs in academia is quite limited and has been confounded with that of other Black, Asian, and Minority Ethnic groups (BAME). As such, although the focus of this study is on BACMS, some research relating to BAME academics have been utilised as it provided useful background. As some studies found that the experiences of some BAME of working in Higher education academia is one of racism, discrimination, marginalisation, and patterns of exclusions (Miller 2016, Bhopal 2017, Stockfelt 2018 and Arbouin, 2009).

Miller (2016) in his focus on the progression of Black, Asian, and Minority Ethnic (BAME) academics found that they are more likely to occupy low level and junior roles for no other apparent reason beyond their ethnic and or racial disposition. Likewise, for academic progress to be achieved, Black and ethnic minorities need “white sanction”, i.e., a method of endorsement from white colleagues as an enabling process. In situations where BAME academics have overcome these barriers and progressed into what has been traditionally “white space”, Puwar (2004) suggested that they have been regarded as “space invaders and “out of place”. Lefebvre, (1991) in his spatial theory on the production of space, proposed that a consistent way of limiting the economic and political progress of groups, has been to constrain social reproduction by limiting access to space. Lefebvre regarded space is the ultimate locus and medium of struggle and is therefore a crucial political issue. He proposed

that space and society are mutually constitutive: space is both the product of social relationships and is involved in the production of those relationships (Lefebvre,1991) The creation of space, i.e., opportunities for career advancement BACMs in academia is one of the fundamental mechanisms for realisation of social justice for these individuals and it is envisaged through the use of a narrative methodology this could be achieved.

Bhopal (2018) in her study titled 'white privilege', found that race continues to be a disadvantage for BAME groups by virtue of their non-white identity. Her study found that black minority-ethnic academics feel the goal posts are often moved when they apply for jobs or promotions and suggested that if your face does not fit, you will not get the job. In relation, irrespective of the existence of legislation addressing inequality, evidence suggests that BAME staff and students continue to experience disadvantages in higher education (Bhopal and Jackson, 2013; Pilkington, 2013. Arday, 2015), proposed that the creation of spaces for BAME individuals should focus on compulsory recruitment quotas, professional development for promotion and support through learning communities and mentorship. Advocating for creating spaces for marginalised groups, DeCerteau (1984 cited in Gale and Mills, (2015) proposed that power relations define social spaces. He argued that there needs to be remediation of social relations through transformative remedies aimed at correcting inequitable outcomes by restructuring the framework that generate injustice within and beyond the confines of education. Several studies in recent years have illuminated the plight of BAME academics in in the United Kingdom. These include, Gillborn, (2015), UCU (2015), & Shilliam, 2014) among others. These studies highlighted the intersections of race and gender and give insights into the lived experiences of BAME in general. Given the dearth of research specifically related to BACMs in HE academia, the main study following this pilot, would seek to establish how the professional identities of BACMs are reconstructed in the spaces in which they work.

The objective of this pilot study is not to provide answers in any conclusive way to the issues raised in relation to the experiences of BACMs above but test the development and adequacy of research interview schedule and related logistical issues.

Positionality

As a British African Caribbean Male academic, I consider myself as an insider in the study. This is primarily due to my ethnicity and professional role, age and gender and the fact that I shared some similar cultural experiences to the respondent. I have used my personal experience both as an academic and as a BACM to conceptualise a study that revealed the experiences that enabled “ways to escape from, survive in, and/or oppose prevailing social and economic injustice” (Hill Collins, 2000, p. 9). Nevertheless, unlike many second generation BACMs, which were born in the UK and may have had a different experience of secondary and tertiary education as well as working in academia, and I may not necessarily share all commonalities of experience and identify with this group as indicated in the literature. I am therefore both an insider and an outsider in many respects and these multiple identities shaped by my own social location over my lifetime and assisted in navigation and illumination of issues during the research interview. Stephens, (2007) suggests that it is imperative to take cognisance of similarities and differences between respondents and researcher in research interviews. In addition, I felt that my understanding and awareness of African Caribbean culture and values placed me in an ideal position from which I can avoid misunderstanding or misinformation which can otherwise undermine the quality of the pilot study.

Methodology: Narrative Inquiry

This pilot study employed a narrative approach to data collection with the use of semi-structured one-to-one interviews. Denzin, (1989) denotes narrative as a story that communicates a sequence of events that makes sense to the narrator and relates events in a temporal, causal sequence. Narrative inquiry is the researcher’s attempt to gain understanding of an individual’s thoughts through events and what they value. It looks closely at the story constructed by the storyteller (Chase, 2005). As this paper is potentially focussing on sensitive issues involving racism in the workplace as experienced by these individuals, it was thought that the use of a narrative approach would provide a cathartic opportunity and safe avenue for expression of experiences that can be utilised to engender change. Moen, (2006) considered narratives as human centred as well as ‘meaningful units’ as it captures and analyses critical life events, illuminating detail about social life, values and culture and presents an opportunity for individuals to relate their stories in a holistic and meaningful way (Moen 2006 as cited in Webster & Mertova, 2007).

In relation to this study, it is envisaged that we can learn about the person's perspectives through illumination of the world of the individual particularly if there are great differences between the cultural backgrounds of other professionals and the majority in academia. The inclusion of social, cultural, and environmental influences on experiences makes narrative inquiry particularly suitable for research in relation to ethnic minority issues as it incorporates several aspects that affect the individuals' experience. While other minority groups face similar challenges, in the absence of robust evidence it would remain an unknown entity. Likewise, the avenues available to majority communities may not exist to minority groups such as BACMs and as such narratives provide an opportunity to illuminate experiences and gain an understanding of the social context in which these individuals are situated.

I believe that multiple views on experience can emerge as part of the narrative research report, and therefore facilitate a richer and more plausible representation of lived experience and therefore greater credibility and trustworthiness. The key focus of this study is on the trustworthiness, including the credibility and transferability of the research. In the main study, the issue of credibility would be addressed through prolonged engagement with the data (Lincoln and Guba, 1994), taking steps to ensure that the findings are a plausible representation of the information obtained from the participants. Likewise, transferability, i.e., the degree to which the results can be applicable in other contexts, would be facilitated through thick description and including a clear indication of the context in which the data was collected, the sample and the inclusion and exclusion criteria (Korstjens & Moser, 2018).

Sample

A purposive sample, (Creswell, 1998) of one BACM academic was interviewed using a semi-structured interview guide of five questions in the first interview and seven in the second interview. This nonprobability method (Gray, 2018) involved the selection of an individual who is proficient and well-informed with the phenomenon of interest and allowed for in-depth exploration of the subject matter. This approach was adopted as it was envisaged that the overall population of these individuals is relatively small among individuals who may have a unique and important perspective on the phenomenon in question. The first interview was done face to face and recorded and

the second was done via Skype and both interviews gave the respondent opportunity to relate experiences and opinions in an expressive, fluent, and introspective manner.

(Differences in questions used in the two interviews)

First Interview	Second interview
<ol style="list-style-type: none"> 1. What is your current job title? 2. Can you tell me what issues may have been involved in you achieving your current job? 3. What are your career experiences as a British African Caribbean male in your place of employment? 4. Does the existence of the combination of being British African Caribbean and male affect your experiences in the space you occupy in academia? 5. Several authors suggest that for BME staff to increase their scope of promotion and progression, social connections external to their 'own group' are fundamental to their success. Can you tell me whether your peers, supervisors, managers, and university policy played any role in your academic progression in academia? 6. What does participation in higher Education academia mean to you as a British African Caribbean male? 	<ol style="list-style-type: none"> 1. What are your career experiences as a British African Caribbean male in your place of employment? <ol style="list-style-type: none"> a. Can you tell me about some of the challenges you may have encountered in relation to development of your career? 2. Does the combination of being a British African Caribbean and male impact on your experiences in your current job? <ol style="list-style-type: none"> a. If yes, can you explain in what ways it impacts on you and your career? 3. Have you ever encountered barriers when seeking promotion? <ol style="list-style-type: none"> a. If yes, please describe in what form these barriers occurred and explain why you think that these barriers occurred? 4. Have you ever been fully informed of the process of applying for promotion? <ol style="list-style-type: none"> a. If not, explain why you think that you have not been fully informed? 5. Have you ever been supported in seeking progression and promotion in your career by your senior colleagues? <ol style="list-style-type: none"> a. If yes, please give details what that support consisted of? b. If no, what is your opinion why this support was not provided to you? 6. In the current environment in which you work, what is your opinion of the

	<p>likelihood that your career will develop positively?</p> <p>a. What do you consider to be positive career development and what are your interest in terms of career progression?</p> <p>7. In your opinion, what is the single most critical issue facing you as a British African Caribbean Male in your place of employment?</p> <p>a. Please explain why you regard this as such an important issue to you?</p>
--	---

Interview schedule

Appendix D

Interview schedule on promotion and progress of African Caribbean males in Higher Education

Purpose of the interview

This interview takes as its focus the working experiences of second generation African Caribbean males in academia, described throughout as British African Caribbean males (BACMs).

As a precursor to a larger study, it is envisaged that the results of this study will help us to better understand the challenges faced by this group and identify pathways through which some issues may be appropriately addressed.

It is envisaged that the interview should take approximately forty-five.

Let me begin by asking you some questions about your employment history and your age range and educational attainment.

1. Which category best describes your job title?

- Lecturer
- Senior Lecturer
- Principal Lecturer
- Associate professor
- Professor
- Reader
- Other

2. How long have you been in your current role?

- 1yr
- 1-2yrs
- 3-5yrs
- 5-6yrs
- 7-8yrs
- 9-10yrs
- 10yrs plus

3. Age: Which category below includes your age?

- 25-34 years old
- 35-44 years old
- 45-54 years old
- 55-64 years old

- 65+

4. Marital Status: What is your marital status?

- Single, never married
- Married or domestic partnership
- Widowed
- Divorced
- Separated

5. Which category best describes your highest educational attainment?

- Bachelor's degree
- Master's degree
- Professional degree
- Doctorate degree

8. What are your career experiences as a British African Caribbean male in your place of employment?

- b. Can you tell me about some of the challenges you may have encountered in relation to development of your career?

So, I have had mixed experiences. My first employer was really nice in terms of the manager I had and the people I worked with. I was really supported, and my second job was a bit more difficult as I became a bit more senior and with that comes other challenges of working with other people and you also realise that as you become senior you are one of your kind in a class of one as a black male in academia. So sometimes there is nobody else to identify with when you're in a meeting or when you say something. People look at you quite strange and you think why they are looking at me like this.

I have also had good experiences where people have listened and heard what I had to say and take on board and try to take actions out of my experience that I have reported to them.

In terms of my position as a black male working in academia there have been challenges and sometimes these challenges are in terms of the support.

For example, you may the organisation may advertise a position and while you are really looking at it in terms of race or gender while your male white counterparts or female white counterparts will get support from colleagues, you don't get any support. You are left to fend on your own and they you may get feedback saying that your application was not right, it did not cover this or that, did you see anyone about it? And you are like, you never told me that I could see anyone about it, while the other people were being primed and supported in the way that you weren't.

There is no clear transparency at time of who supports who and where you can get that support, but the feedback would then be, did you ask anyone if you have support to make your application?

9. Does the combination of been a British African Caribbean and male impact on your experiences in your current job?
- b. If yes, can you explain in what ways it impacts on you and your career?

I think it does because all the universities I have worked in, have been new universities and prior to coming into my current place of employment both universities have a high minority ethnic population and the staffing ratio does not always reflect the student population, and if the staffing reflect the student population it does so at the very junior level with ethnic minority groups.

So, for me it's the fact that I am a role model to students who can then aspire to do research. That is what I do mainly, and I become that role model but there aren't many people in my category doing that.

10. Have you ever encountered barriers when seeking promotion?
- a. If yes, please describe in what form these barriers occurred and explain why you think that these barriers occurred?

I don't think that I have encountered barriers because organisations have to follow the rules which is its open to everyone. So, there is no barriers to apply from an organisational perspective we are all able to apply. I think what you do encounter is a lack of support to make an application. The organisation will tell you we run workshops we tell people, and they do that at a cooperate level as they have to do it. But it is that individual 1-1 mentoring and personal support, you don't receive that. While you see your white male and female counterparts receiving that support from their friends and colleagues who are already professors or readers or principal lecturers you don't get that support. Because there is only one of you and is no network for you to draw on for that strength.

11. Have you ever been fully informed of the process of applying for promotion?
- b. If not, explain why you think that you have not been fully informed?

That's organisational level stuff so they have to do it. Universities do that. At least where I work it is very transparent. What is not transparent is that personal mentoring and tutoring that goes on. You get support at a cooperate level in the form of an appraisal. It is all systemic as no one call you aside and says that there is this job coming up and you should be applying for it.

12. Have you been supported in seeking progression and promotion in your career by your senior colleagues?
- c. If yes, please give details what that support consisted of?

d. If no, what is your opinion why this support was not provided to you?

Appendix 9: Interview guide

Purpose of the interview

This interview takes as its focus the working experiences of British African Caribbean males in academia, described throughout as British African Caribbean males. (BACMs).

It is envisaged that the interview should take approximately forty-five minutes.

Let me begin by asking you some questions about your employment history and your age range and educational attainment.

1. Which category best describes your job title?
 - Lecturer
 - Senior Lecturer
 - Associate professor/ Reader
 - Professor
 - Other

2. How long have you been in your current role?
 - 0-11months
 - 1-2yrs
 - 3-4yrs
 - 5-6yrs
 - 7-8yrs
 - 9-10yrs
 - 10yrs+

3. Age: Which category below includes your age?
 - 25-34 years
 - 35-44 years
 - 45-54 years
 - 55-64 years
 - 65+

4. Marital Status: What is your marital status?
 - Single, never married
 - Married or domestic partnership
 - Civil partnership
 - Widowed
 - Divorced

•Separated

5. Which category best describes your highest educational attainment?
 - Bachelor's degree
 - Master's degree
 - Professional qualification
 - Doctorate degree
 - Other
6. Is there any other information you would like to talk about in relation to your sexual orientation, disability, faith, parenting etc.
7. Can you tell me about your career experiences as a British African Caribbean male in your place of employment?
 - a. What are your thoughts about the combination of being British African Caribbean and Male impact on your participation and career progression?
 - b. Can you tell me about some of the challenges you may have encountered in relation to development of your career?
8. Can you identify any specific threats and barriers to your academic achievements as related to race ethnicity gender?
 - a. What are the barriers you think exist for BACMs when seeking promotion?
 - b. Please describe your experience and explain why you think that these barriers occurred?
9. Are you fully aware of the process of applying for promotion in your place of employment?
 - a. Have you utilised the process and how was it used in the process of your application?
10. Have you been supported in seeking progression and promotion in your career by your senior colleagues?
 - a. If yes, please give details what that support consisted of?
 - b. If no, what is your opinion why this support was not provided to you?
11. In the current environment in which you work, what is your opinion of the likelihood that your career will develop positively?
 - a. What do you consider to be positive career development and what are your interest in terms of career progression?
12. In your opinion, what is the single most critical issue facing you as a British African Caribbean Male in your place of employment?
 - a. Please explain why you regard this as such an important issue.

13. If compared with your White colleagues, have you had opportunities to participate in decision making about issues affecting you?
 - a. What did that participation consist of?

14. In your current workplace, do you feel that Black male academics and white male academics are treated equally?
 - a. If you believe you have been treated differently, how have you been treated differently?
 - b. What are your thoughts as to why you have been treated differently?

15. Could you tell me what is your understanding of equal respect and recognition in the context of your workplace?

16. Question: Based on your experiences, can you tell me of any instances where you feel that you have you not been afforded equal respect and recognition in your place of work?
 - a. Has this experience impacted on you and if yes in what way has impacted?

17. Question: Have you ever thought your gender has played a role in your missing out on a promotion, key assignment, or chance to get ahead?
 - a. If yes, could you tell me why you are of the opinion that your gender played a part in preventing you getting ahead?

18. Is there one thing that you think can assist in changing the situation with regard to your career experiences.

Appendix 10: Example of commonalities of participant perspectives

Factors enabling participation and progression of BACMS in academia.

Question:	Participant	Response
Is there one thing that you think can assist in changing the situation with regard to your career experiences?	Adam	"The one thing think that is useful and I've had an informal mentoring with people outside of the University".
	Keith	"I do have a mentor now and he used to be the associate Dean when I was doing a knowledge and innovation role and he was he was quite supportive".
	Lawrence	"Even for those of us who are on that journey in terms of the world of academia we have to be prepared to hold the hand of the next brother who's trying to climb".
	Noel	"Fortunate that I was mentored by one of my own professors who actually basically got me into it".
	Owen	I do think that in addition to my abilities I think that having a mentor that head of school of a minority may have helped a little bit. if I'm honest.
	James	"I made use of some mentors this time which I had to use before, but I had different mentors this time and I passed".
	Ian	"They (mentors) were very good in that formal process of providing guidance. It was also more informal guidance provided by kind of mentor so who sat outside of that panel had no official role in this, but they had been promoted through those various gates".
	Harvey	"I never had a (formal) mentor whether it was from my US University my Caribbean University or the UK, but I've adopted mentor".
	Daniel	"I was mentored by the head of school not the head of Department the head of school because the school was someone".
Factors inhibiting participation and progression		
Question	Participant	Response

<p>Can you identify any specific threats and barriers to your academic achievements as related to race ethnicity gender?</p> <p>a. What are the barriers you think exist for BACMs when seeking promotion?</p> <p>b., Please describe your experience and explain why you think that these barriers occurred</p>	Fred	<p>"I think you know the colour of my skin my ethnicity my background hasn't helped. It's been a real struggle. (Working in academia) its middle class environment so nobody is going to be overtly rude or openly racist apart from the odd crazy person. You know it's going to be done in English way you know what that is?"</p>
	Collective voice	<p>"I often find with these older scholars, think maybe more outclassing the racing but obviously these things overlap right? I'll be like look you're saying you want to recruit working class Black men, but you're not able to actually translate their life experience that they are describing to you. He has all those values in many ways that you're looking for within a sort of like middle class education institution".</p>
	Brian	<p>"Most Black men actually shut up and decide not to rock the boat, because if they rock the boat, the penalties are severe". (Michael)` "At the best maybe one of two in a department is of people from African Caribbean heritage and I might go on to say that people have visibly Black heritage, so in that sense there are challenges all at once and has always been an alienating and lonely experience"</p>
	Colin	<p>"It is definitely a challenge to thrive in (academia) because they don't recognise, ...that racism exists. They just don't, and there are peculiar manifestations of racism in higher education where you're... excluded from certain sources of very critical information that would be important for both your promotion and progression"</p>
	Gary	<p>"In a sense it it's partly due to how coveted I think hard money jobs are in HEI (academia). To me there's a clear connection between how desirable the job is and how white it is. So, if it's perceived as a desirable position there is a hell of a lot more luck involved in you (Black male) managing to get in there".</p>
	Owen	<p>"In terms of whether it be explicit or implicit racism that prevents you from getting either hired for a job or getting a promotion, I think universities are more implicit because most people working at university especially nowadays are aware that either how wrong it is,</p>

		<p>or the fact that it shouldn't happen. So even if they perhaps have explicit racist thoughts, they will not act on them".</p>
	<p>Ian</p>	<p>"Whether it's the most senior professors everybody will have a view about race from their previous experience of being outside of academia and then they come into it they bring a lot of that. We probably think that the Dean is being this like liberal utopia, but I think a lot of people have racist views or kind of latent race issues where they don't think of, they are racist until there actually point a position where race is an issue or their forced to talk about it confront it".</p>

Appendix 11: Sample of Initial findings

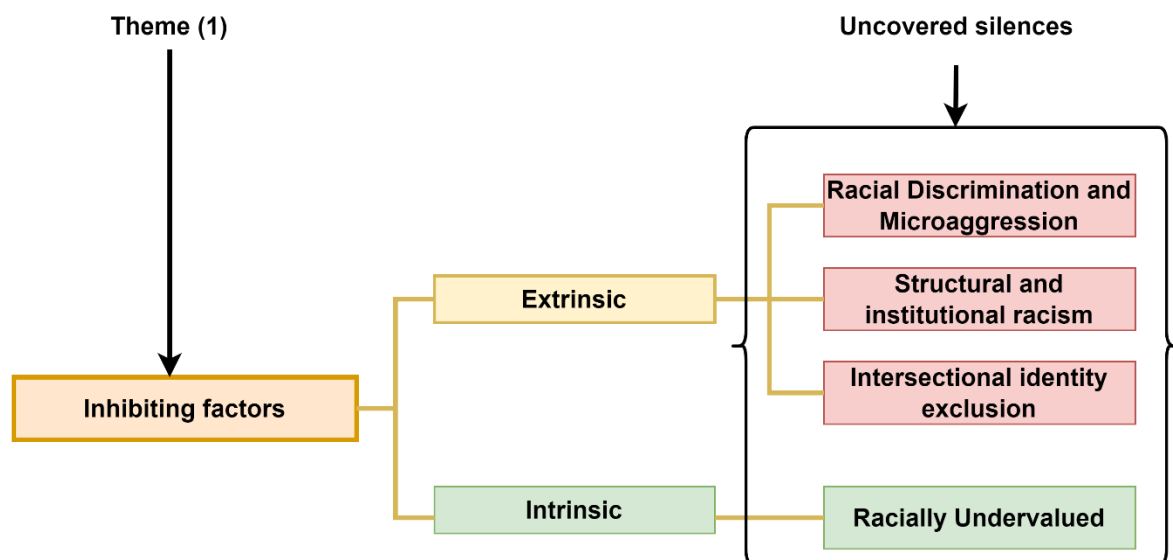
What mediating factors impact on the Participation & Progression of British African Caribbean Males in Academia (BACMs)?

The differentiated factors of participation and progression outlined below were present among all participants particularly those who have worked in academic for a long time. Those who have not reported experiences of racism and other institutional and structural barriers, has had less experience of working in academia and as such were not necessarily best placed to validate their experiences. A summary of the interview findings is provided below for your comment and feedback.

Themes emerging from the study consist of factors which both inhibited and enabled career participation and progression.

(Inhibiting Factors)

Racial discrimination and Microaggression
Structural and Institutional Racism
Identity exclusion
Racially undervalued



Question: Can you tell me about some of the challenges you may have encountered in relation to development of your career?

Racial discrimination and microaggression

There was widespread view that racism played a major role in progression and participation, and this was mentioned by all 15 participants in the study. Participants were that racial discrimination was mostly overt but was also explicit and often as the norm in some workplaces.

Participants with less experience of working in academia reported a mixture of good and bad experiences, those who have long experiences gave a more detailed account of experiences of racism and the insidious ways in which it inhibits progression. Some participants described working in academia has been alienated and a lonely experience as there is often no safe Space to talk about race challenges that are experienced on a daily basis.

Participants felt that when it comes to promotions they (the university) prioritise the things that actually you are systematically stymied from acquiring, so there is nothing that indicates that BACMs cannot apply for a position but what is often asked for as requirements are unlikely to be in the experience of minorities and they do not have the networks and the necessary avenues to gaining experience.

Participants highlighted that the key decisions are in the hands of a couple people who are often white male middle-aged men who focus on preserving their own positions by recruiting individuals in their own image and likeness.

Participants said that the issue of racism in academia is historical and accounts for how many universities function on a daily basis and even before a Black man says anything, you are already in an environment in which you are looked at with distrust.

Participants complained of “battle fatigue” as they have to confront so many racial discrimination issues, there is a feeling of burn out.

Participants highlighted that the black male is the endangered species no different from being targeted by the police is just being targeted by white women and white men in academia.

***Does any of the experiences highlighted above bear similarity to your own?
Please comment:***

Structural Racism

Question: -Can you identify specific threats and/or barriers to your academic achievement as it relates to issues of race, ethnicity, and diversity. What are the barriers you think exist for BACMs when seeking promotion?

Participants highlighted that some Structural barriers played a key role in their lack of career progress as university management either failed to take cognisance of structural racism or showed ignorance of the same.

Likewise, participants reported that if as a black individual you're interested in race work in humanities the chances of you acquiring funding are much less. One participant reported that there are systemic issues within the funding process with very little black or minoritised group representation on the panels. Therefore, the priority given to race work is low so the success rate of studies in that area gaining grant capture is also quite low.

Participants indicated that there are no structures in place in some instances to ensure that individuals are provided with the appropriate support with regard to their career progression. And in some instances, senior management are either complicit in the process of not putting in place or ignoring the structures that may exist. Some participants talked of being excluded from the organisational culture and decision-making process or being silenced and isolated in important meetings.

Participants also thought that individuals are making decisions about career progression can be made and the impact is often felt by Black males who are not included. This then has negative impact on their career progression. In some cases, participants felt that there are a host of informal barriers that exist, but they are quite subtle and difficult to challenge.

Some participants saw structural barriers from the perspective of “white privilege” which work in quite complex ways to prevent participation and progression.

One participant suggests that while academia is often regarded as meritocratic, its replete with barriers and all kinds of power dynamics exist that results in exclusions of minorities such as BACMs. Overall, one participant describes the process of career progression as opaque and as a result the journey to promotion has been quite difficult.

***Does any of these experiences highlighted above bear similarity to your own?
Please comment***

Institutional racism

Question: What sort of barriers do you think currently exists for people like yourself, people of British African Caribbean decent, that may have impacted on, on progression?

Participants highlighted that a number of barriers exist within academia, and these include a network of internal systems that sometimes act like marginalising regimes for Black staff in which a small group of people decides who gets promotion.

Participants reported that on occasions, Black staff are invited on interview panels but then the power dynamic between those individuals and who has the power of veto is very wide as a result the system is riddled with bias and discrimination.

It is also seen as systems where Black staff are deliberately excluded from focus of decision making. There is a lack of cultural awareness among white staff, and they expect you (Black Male) to fit in. When you don't you are treated as if you are not playing by the rules.

Other participants reported that the barrier is centred around the fact that higher education in the United Kingdom has been predominantly led by White male and there is a natural resistance among this group to change the order of things which they regard as their space.

Some participants felt that the entire process of career progression is shrouded in secrecy and lack of transparency, and you never know where you fell short as there is no consistency of criteria, or you are never told where you went wrong. Likewise, participants reported that the criteria are completely and utterly fluid and it results in unfairness.

Another participant felt that the system has too many "corrupting tools" at the disposal of senior white staff and when added to racist attitudes there is too much temptation to be biased against black people.

Does any of these issues highlighted above bear similarity to your own experiences?
Please comment

Intersectional Identity Exclusion

Question: *If compared with your White colleagues, have you had opportunities to participate in decision making about issues affecting you?*

Participants felt that as a Black male you are regarded as having various identities which are not necessarily representative of who you are as an academic, but you are judged by these identities when you apply for promotion as a minoritised individual.

Participants felt that their identity as a Black African Caribbean male means that many black males choose to do research that relates to issues that affect people like themselves. However, such work is often not recognised and is undervalued. As such it does not carry much weight when a Black person applies for promotion among a predominantly White male middleclass who does not value what they do, the outcome is not positive.

Participants felt that they were merely excluded based on their identity as a Black male as it is felt among the white establishment that they cannot let a Black man progress to a senior position.

One participant highlighted that as a black man of Caribbean decent you are at the intersection and as such your progress is checked or mitigated by the fact that the first thing that is seen is your colour and secondly your heritage.

Participants said that among white individuals, the way from thinking a black man is a drug dealer all the way around to them being a better academic than the white person themselves is a huge mental leap for someone to take. Participant said that he feels it's awful and painful because not all Black men are rappers or drug dealers, but maybe they thought that this one is?

I Participant felt that the perception that people have of black males so we're criminals, we are drug addicts, we abuse our women we do this, we do that, and I think people. It's painful and I feel it has affected my career.

Participants also said that although that White people claim that they don't see your race, the fact that policies often do not recognise your race but overlooks the reality of the experience of Black males which is still significantly influenced by their race identity.

So, there is a lot of identity taxation. There are positive stereotypes and if your face does not fit, your voice does not fit either, so you do not get listened to. Other participants indicated that they get included only because of their colour when it's a committee or meeting related to Black or minoritised issues.

One participant indicated that he was often mistaken for a cleaner or someone from the maintenance services primarily as he is a Black man and was treated in such a manner.

Participants indicated that it is clear to say that the colour of their skin and ethnicity has not helped their career progression. It has been a real struggle. One participant reported that as a large built black male, he is often regarded as a scary individual and he often has to go out of his way to be polite and friendly as well as been unintimidating.

Does any of these issues outlined above bear similarity to your own experiences?

Please comment

Question: Based on your experiences, can you tell me of any instances where you feel that you have you not been afforded equal respect and recognition in your place of work?

Feeling Undervalued

Participants felt undervalued and lacking in self-confidence as they were not taken seriously neither was much value placed on their work surrounding equality and human rights issues as it is often regarded by the white management as untheoretical or not valuable. This meant that black and minority ethnic staff may not progress in their careers in the same way that white staff are able to, as much more value is placed on the work of White staff.

Participants also reported that even when working harder than their white colleagues and undertaking several publications, Black and minority ethnic staff still struggle to progress.

Some participants reported that the only time any value or recognition is placed on their work was at Black History month. The rest of the year no one knows that you exist. One participant highlighted that he felt that he does not get their hearing that perhaps time I would have done had I been a white member of staff.

Participants felt that although academia is often seen as an equaliser in society, it is not in reality particularly for Black males and minority ethnic staff who have are at the bottom or middle management level.

Participants also felt that there is a lack of recognition for their contributions in meetings and the only way they get their ideas acted on if they have a white sponsor in senior management.

In some instances, participants reported that they were overburdened with menial task way below their role of an academic with little value placed on their abilities as a scholar and what they can contribute.

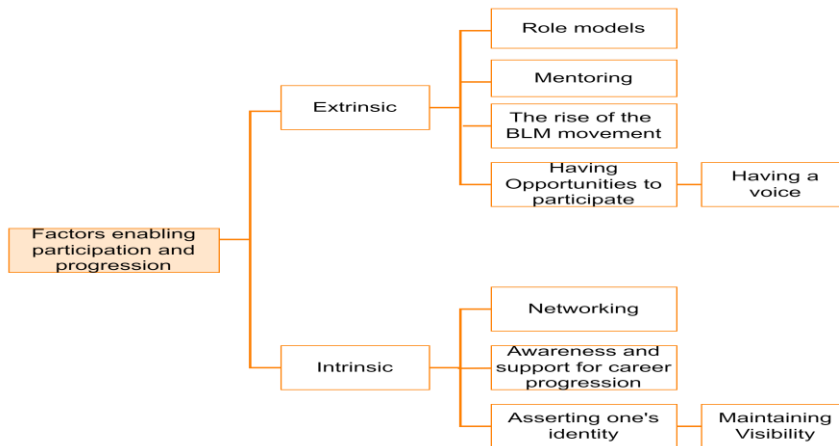
Participants shared the view that there is no standardised performance outlook. When work is done by a Black person, it gets praised as team effort, but when a white colleague does the same job all the praise is individual.

Does any of these issues outlined above bear similarity to your own experiences?

Please comment

(Enabling factors)

BACMs participants identified a number of factors that have assisted in progressing in their careers and the various strategies that have helped to overcome barriers



Question: Is there one thing that you think can assist in changing the situation with regard to your career experiences

Role Modelling

Participants felt that role models played a key role in their career progression, and it would be helpful if BACMs saw more people like themselves in senior positions as Vice chancellors and senior leaders in the university.

Overall, many of participants suggested that Black males in academia need to see more positive black role models as examples to demonstrate it is possible to be what you want to be.

One participant said that as a Black male he is regarded as a role model, and he tries his best to do as much as he can as there are so few role models of Black Caribbean origin in academia to inspire younger people. He felt that whether it is mixed heritage or Black heritage it is helpful to have non whites in senior positions to inspire minoritised individuals as BACMs in academia.

One participant suggested that in his role as head of school, he was certain that role modelling helped inspire younger academics entering the profession.

Is this your experiences or similar?

Please comment

Mentoring

Participants reported that the one thing think that is useful is informal mentoring with people outside of the University.

Another participant reported that he was mentored by the head of school and that made a significant difference in his career progression. He was seen as a process mentor whereas the mentor I had at another university could be regarded as an academic mentor who “held my hand and help me make connections across the university” to and build up my networks. Basically, a kind of navigational capital that you need to survive and thrive in those institutions.

Participants agreed that mentorship whether formal or informal provides guidance and kind of sit outside of panels with no formal role, but they observed for transparency and ensure that individuals navigated through various “gates”.

Participants also agreed that mentorship is one of those really important things and that people talk about and has value by having some guidance professionally and personally requires a balance between the personal and professional life.

Some participants felt that mentors will be an asset both from within and outside academia and probably of African Caribbean origin consisting of well-educated mentors.

One participant reported that his mentor, gave “plenty advice” told him how to go about getting promoted and then he was given the opportunity each week to observe him and a few others at the University to get some kind of idea as to which direction he should follow in his career. One participant reported that he got some very helpful mentors in senior positions which made a significant difference in his career progression.

Do you share these sentiment or views expressed, please comment?

Networking

Participants regarded networks as critical to career progression as it enables individuals to get support of people with extensive knowledge of the organisation as well as academia as a whole. Participant talked about having a network even when in a senior position, having a network as a sounding board is quite an asset particularly if you are struggling to find your feet, so they can provide useful support and advice. Some participants regarded networks both formal and informal as having quite a powerful effect. However, participants suggest that as a Black person your network is usually reduced due to race issues, and you are often wary of what networks to become part of. Nevertheless, participants felt that there is the potential to link with other in white networks which are more extensive and could be of greater assistance in your career progression.

Participants felt that if you are not in networks your career could be stymied as Black people are on the outside so they don't have the social connections that could decide your career trajectory.

One participant highlighted that he is fortunate to enough to be with somebody who enables him to access those networks, to speak on his behalf and that has been the central difference feeling and having a very much more positive experience.

Participants also felt that many African Caribbean scholars and academics are positioned on the outside of networks for publishing, funding, and as such get left behind. Partnering with white academics in Europe was the only way to get book contracts and to ensure that I could build those networks because I was conscious of that deficit.

Have you had similar experiences? Please comment

The rise of the BLM movement

Participants reported that the death of George Floyd and the subsequent focus on events surrounding the Black Lives Matter (BLM) movement presented staff with an opportunity to voice issues as well as focus on issues about their own development. Many participants felt that it also gave Black staff an easier to project issues of concern with a greater degree of confidence.

Participant also said that although the BLM provided an opportunity, they did not feel that Black members of staff were adequately consulted.

Participants highlighted that race is an issue that is seldom discussed, but in the recent two-year period Black staff has been afforded some unique opportunities that may enable progression to take place.

Participants also said that the discussions on race have made a lot of people in the white establishment uncomfortable as there is the thought that if they don't talk about racism, it does not exist.

One participant reported that as result of the BLM discussions, there is a lot of pain and discomfort both among Black and white people. Overall, the BLM became a big deal and a turning point for many in academia.

Do you share these sentiment or views expressed, please comment?

Having a voice

Participants reported that having a voice and be able to participate in what needs to change is a significant step in enabling career progression. It has always been helpful to have the opportunity to have concerns listened to and followed through

One participant said that the ability to be involved in committees even as the "token Black" even I did not have a voice, I at least knew what was taking place.

Participants agreed that there should be frequent dialogue with Black staff in an effort to know exactly what is going on. The only time we have our voices heard or to contribute is during Black History month then the emails subside.

It is important that Black staff have a voice in decision making at every level that will impact on their career progression.

Do you share these sentiment or views expressed, please comment?

Have you ever thought your gender has played a role in your missing out on a promotion, key assignment, or chance to get ahead?

Importance of Gender in career progression

Participants suggest that there is an intersection between race and gender and while Black women tend not to get promotion, it is also probably the same for Black men in academia.

Participants also felt that his gender poses a particular risk and is of the opinion that Black males are at most risk of all the ethnic minorities because once a white girl says anything about a black male then your career is finished.

Participants highlighted that Black men have to navigate around people's perception of them as sexualised beings and it is often the case that Black Caribbean males have to reassure white females that their interest is professional and not sexual because. If a black male is sexualised by white females, it is difficult as if you are branded as a predator, your career is either finished or in freefall.

Do you share these sentiment or views expressed, please comment?

Appendix 12: Initial coding

Lack of power and influence	Visibility among colleagues	Treated fairly	Tokenism	Taking personal responsibility for career progression	Subtle racism	Students relate to Black lecturer	Slow pace of change	Silence due to fear of victimisation	Role Models	Research topic not taken seriously
Racism is seen as a very important issue	Positive discrimination	Participate in decision making	Marginalised	Lack of procedures to manage claims of racism	Institutional racism	Important issues facing black Caribbean males in academia	Poor understanding of ethnic minority students	Race is overlooked	Rewarded for achievements	Structural change
Systemic racism	Thriving in a predominantly white environment	White sanction	unconscious bias	career progression is seldom discussed	Career progression pathway not clear	Concern about his career progression as a black man	Different treatment for Black male academics	Fear of been discriminated against because of colour	Feels supported in career progression	Aware of career progression process
Not listened to	Biases in academic promotions	Expression of self doubt when racism is experienced	Mentoring is important	Opportunity to participate	Undervalued	Safe space to reflect	Networking	Having a voice	Few BACMS in his department	Lack of recognition for work in academia
Intersectionality of black and male	Identity as a barrier	Excluded from conversations	Black lives matter	Structural Barriers	Racism and diversity not recognised	Racial discrimination	Race as a barrier	Perception of Black males	Feeling isolated	Forced their participation
Hurdles in career progression	Threat to academic achievement	Valued	White allyship	Excluded from participating in certain activities	Academia is predominantly white and male	Playing the game	Struggle for career progression	Unequal treatment	Aware of Career process	Career progression not supported
Challenges in a predominantly white environment	Microaggression towards black staff	career progression supported	Legitimacy	Lack of transparency	Need for structured guidance	Naivety	Misused in role as an academic	Management avoidance of structured meetings	Lack of concern about career advancement	Knowledge of promotion systems
Knowing how to navigate higher education	Hopeful of career development and progress	Historical challenges for black men	higher up better know now	Helping to initiate change	Having a sponsor	Guidance required for promotion	Get the views of black males	Feels that his career will progress	Fear of victimisation	Fear of Backlash
Able to raise issues in meetings	Academia is a closed profession	Black male misandry	Black staff needs encouragement	Bullied by management	Challenging racism	Positive as a black man in academia	Changes in demography of students	Confidence to speak about issues impacting on black people	Desperate measures required	Disconnect between black population and University
Discussion of race is regarded as a taboo	Does not feel safe to speak about some issues	Equal space and autonomy	Choice of topic as a barrier	Lack of trust in senior management	Positive of career progression	Pushback against black academics	Lack of support from management	Issues relating to race in curriculum is not valued	Institutional barriers	Inequitable system
Ignorance and unawareness	Identity taxation	Gender pay gap	Feeling of being silenced	Ethnicity has not had any impact on career progression	Distrust from majority white population	Asserting identity	White colleagues unhappy with black staff promotion (2)	Whistle blower process to manage issues of racism	Voicing interest of Black men	Unwillingness to compromise integrity
University environment impact on teaching	Undermined by management	Racism battle fatigue	Raising issues that were legitimate	Recognised in his own community	Resistance to change	Restricted access to information	Secondary education played a key role	Privileged upbringing	Self confident	Sense of duty and responsibility to black students
Slow career progression for Black men	Spoke out when frustrated	Tried to build systems of equality	Unaware of career progression process	Unaware of career progression process (2)	self imposed Restriction of speech	Importance of Gender				

Appendix 13: Sample of silence dialogue

Initial findings summary

What mediating factors impact on the Participation & Progression of British African Caribbean Males in Academia (BACMs)?

The differentiated factors of participation and progression outlined below were present among all participants particularly those who have worked in academic for a long time. Those who have not reported experiences of racism and other institutional and structural barriers, has had less experience of working in academia and as such were not necessarily best placed to validate their experiences. A summary of the interview findings is provided below for your comment and feedback.

Themes emerging from the study consist of factors which both inhibited and enabled career participation and progression.

(Inhibiting Factors)

Racism discrimination and microaggression

Structural racism

Institutional racism

Identity exclusion

Racially undervalues undervalued

Question: Can you tell me about some of the challenges you may have encountered in relation to development of your career?

Racial discrimination and microaggression

There was widespread view that racism played a major role in progression and participation, and this was mentioned by all 15 participants in the study. Participants were that racial discrimination was mostly overt but was also explicit and often as the norm in some workplaces.

Participants with less experience of working in academia reported a mixture of good and bad experiences, those who have long experiences gave a more detailed account of experiences of racism and the insidious ways in which it inhibits progression. Some participants described working in academia has been alienated and a lonely experience as there if often no safe Space to talk about race challenges that are experienced on a daily basis.

Participants felt that when it comes to promotions they (the university) prioritise the things that actually you are systematically stymied from acquiring, so there is nothing that indicates that BACMs cannot apply for a position but what is often asked for as requirements are unlikely to be in the experience of minorities and they do not have the networks and the necessary avenues to gaining experience.

Participants highlighted that the key decisions are in the hands of a couple people who

are often white male middle-aged men who focus on preserving their own positions by recruiting individuals in their own image and likeness.

Participants said that the issue of racism in academia is historical and accounts for how many universities function on a daily basis and even before a Black man says anything, you are already in an environment in which you are looked at with distrust.

Participants complained of “battle fatigue” as they have to confront so many racial discrimination issues, there is a feeling of burn out.

Participants highlighted that the black male is the endangered species no different from being targeted by the police is just being targeted by white women and white men in academia.

***Does any of the experiences highlighted above bear similarity to your own?
Please comment:***

Similar experiences, particularly:

"You are already in an environment in which you are looked at with distrust."

Re. the endangered species, the best strategy is to avoid confrontation at all possible costs. Smile. Avoid. Go round.

Yes, I can resonate with these experiences. I can recall a time I applied for a job and was told that I was unsuccessful, why? In the feedback, the chairperson told me he was concerned I would one day take over his position. I agree in this case, preserving his own position was paramount, especially which the recruit hired was of the same complexion and was some years much younger, a person to mould.

I agree “recruiting individuals in their own image and likeness” is a safety net, ‘we understand each other’, we share the same outlook and expectations of each other. The Black male is the endangered species, and we face so many challenging situations that burn out is inevitable. Having to juggle and be aware of the way individuals look at you, the tone of voice, are more than enough to demonstrate whether you are accepted or not.

Structural Barriers

Question: -Can you identify specific threats and/or barriers to your academic achievement as it relates to issues of race, ethnicity, and diversity. What are the barriers you think exist for BACMs when seeking promotion?

Participants highlighted that some Structural barriers played a key role in their lack of career progress as university management either failed to take cognisance of structural racism or showed ignorance of the same.

Likewise, participants reported that if as a black individual you're interested in race work in humanities the chances of you acquiring funding are much less. One participant reported that there are systemic issues within the funding process with very little black or minoritised group representation on the panels. Therefore, the priority given to race work is low so the success rate of studies in that area gaining grant capture is also quite low.

Participants indicated that there are no structures in place in some instances to ensure that individuals are provided with the appropriate support with regard to their career progression. And in some instances, senior management are either complicit in the process of not putting in place or ignoring the structures that may exist. Some participants talked of being excluded from the organisational culture and decision-making process or being silenced and isolated in important meetings.

Participants also thought that individuals are making decisions about which career progression can be made and the impact is often felt by Black males who are not included. This then has negative impact on their career progression. In some cases, participants felt that there are a host of informal barriers that exist, but they are quite subtle and difficult to challenge.

Some participants saw structural barriers from the perspective of "white privilege" which work in quite complex ways to prevent participation and progression.

One participant suggests that while academia is often regarded as meritocratic, it is replete with barriers and all kinds of power dynamics exist that results in exclusions of minorities such as BACMs. Overall, the process of career progression is described by one participant as opaque and as a result the journey to promotion has been quite difficult.

***Does any of these experiences highlighted above bear similarity to your own?
Please comment***

Similar experiences, particularly that informal barriers to promotion are:

"Quite subtle and difficult to challenge."

Again, there appears to be a sense of fear to allow another black man the opportunity to work as my equal. I was encouraged to apply for an Assistant Director position however, from the first day in post, I was never allowed to feel as though I was part of senior management team.

It was clear that as a Black man I stood out amongst my peers, in fact I was excluded from decisions and isolated during meetings. At one point when I was making a point, the director pulled me the following day to say a complaint was made against me because I had repeatedly spoken over a white woman.

I was shocked because I am an observer and take the time to listen during meetings, I very seldom have a voice, and on this one occasion, I was left feeling, when you are in this meeting do not say a word.

Institutional Barriers

Question: What sort of barriers do you think currently exists for people like yourself, people of British African Caribbean decent, that may have impacted on, on progression?

Participants highlighted that a number of barriers exist within academia, and these include a network of internal systems that sometimes act like marginalising regimes for Black staff in which a small group of people decides who gets promotion.

Participants reported that on occasions, Black staff are invited on interview panels but then the power dynamic between those individuals and who has the power of veto is very wide as a result the system is riddled with bias and discrimination.

It is also seen as systems where Black staff are deliberately excluded from focus of decision making. There is a lack of cultural awareness among white staff, and they expect you (Black Male) to fit in. When you don't you are treated as if you are not playing by the rules.

Other participants reported that the barrier is centred around the fact that higher education in the United Kingdom has been predominantly led by white male and there is a natural resistance among this group to change the order of things which they regard as their space.

Some participants felt that the entire process of career progression is shrouded in secrecy and lack of transparency, and you never know where you fell short as there is no consistency of criteria, or you are never told where you went wrong. Likewise, participants reported that the criteria are completely and utterly fluid and it results in unfairness.

Another participant felt that the system has too many "corrupting tools" at the disposal of senior white staff and when added to racist attitudes there is too much temptation to be biased against black people.

Does any of these issues highlighted above bear similarity to your own experiences?
Please comment

Similar experiences, particularly 'Fluidity of criteria'.

Fluidity of criteria means measurable metrics can always be trumped by subjective metrics like "has shown leadership", or "sets a good example".

The question is one of conforming and whether you are part of the 'clan'. A few months ago, a series of WhatsApp messages was shared amongst those in the team. I do not keep cats or dogs however, every member of the teams glorified in their pet. I was obviously being isolated because I am not able to share in the same love of pets as my colleagues. I do feel as a Black man I have to fit with the way of life of others and this exists today.

I can relate to some white staff members having a lack of cultural awareness. I have seen where an all-white panel was convened to interview for a management position. There was only one Black man (candidate) and three white women, no other person

of colour. You can imagine the outcome especially when it was determined that the Black man was more qualified and had many years more experience. What also came out was the chairperson, a white woman, at no time looked at the Black man or spoke to him face-to-face.

Identity Exclusion

Question: *If compared with your White colleagues, have you had opportunities to participate in decision making about issues affecting you?*

Participants felt that as a Black male you are regarded as having various identities which are not necessarily representative of who you are as an academic, but you are judged by these identities when you apply for promotion as a minoritised individual.

Participants felt that their identity as a Black African Caribbean male means that many black males choose to do research that relates to issues that affect people like themselves. However, such work is often not recognised and is undervalued. As such it does not carry much weight when a Black person applies for promotion among a predominantly White male middleclass who does not value what they do, the outcome is not positive.

Participants felt that they were merely excluded based on their identity as a Black male as it is felt among the white establishment that they cannot let a Black man progress to a senior position.

One participant highlighted that as a black man of Caribbean decent you are at the intersection and as such your progress is checked or mitigated by the fact that the first thing that is seen is your colour and secondly your heritage.

Participants said that among white individuals, the way from thinking a black man is a drug dealer all the way around to them being a better academic than the white person themselves is a huge mental leap for someone to take. Participant said that he feels it's awful and painful because not all Black men are rappers or drug dealers, but maybe they thought that this one is?

I Participant felt that the perception that people have of Black males so we're criminals, we are drug addicts, we abuse our women we do this, we do that, and I think people. It's painful and I feel it has affected my career.

Participants also said that although that White people claim that they don't see your race, the fact that policies often do not recognise your race but overlooks the reality of the experience of Black males which is still significantly influenced by their race identity.

So, there is a lot of identity taxation. There are positive stereotypes and if your face does not fit, your voice does not fit either, so you do not get listened to. Other participants indicated that they get included only because of their colour when it's a committee or meeting related to Black or minoritised issues.

One participant indicated that he was often mistaken for a cleaner or someone from the maintenance services primarily as he is a Black man and was treated in such a manner.

Participants indicated that it is clear to say that the colour of their skin and ethnicity has not helped their career progression. It has been a real struggle. One participant reported that as a large built black male, he is often regarded as a scary individual and he often has to go out of his way to be polite and friendly as well as been unthreatening.

Does any of these issues outlined above bear similarity to your own experiences?

Please comment

Similar experiences, particularly ' huge gap between stereotype and reality.

The disbelief, or let's say "nonplussedness", when encountering an academic colleague who looks more like the security guard, means that we are scrutinised, tested, and challenged more frequently than average.

There appears to be a degree of what is to be expected of a black man and whether he is capable. I have gold tooth and the number of comments I get from senior managers. On one occasion I was told I look like a criminal - that came from the principle!

I relate to the thoughts of the other participants, I try to be attentive to way I speak, how I approach people and generally my I come across. At times it really does not matter, you are still being told your shouting and if appropriate, he can be aggressive, this still exists.

Question: Based on your experiences, can you tell me of any instances where you feel that you have not been afforded equal respect and recognition in your place of work?

Feeling Undervalued

Participants felt undervalued and lacking in self-confidence as they were not taken seriously neither was much value placed on their work surrounding equality and human rights issues as it is often regarded by the white management as untheoretical or not valuable. This meant that Black and minority ethnic staff may not progress in their careers in the same way that white staff are able to, as much more value is placed on the work of White staff.

Participants also reported that even when working harder than their white colleagues and undertaking several publications, Black and minority ethnic staff still struggle to progress.

Some participants reported that the only time any value or recognition is placed on their work was at Black History month. The rest of the year no one knows that you exist. One participant highlighted that he felt that he does not get their hearing that perhaps time I would have done had I been a white member of staff.

Participants felt that although academia is often seen as an equaliser in society, it is not in reality particularly for Black males and minority ethnic staff who have are at the bottom or middle management level.

Participants also felt that there is a lack of recognition for their contributions in meetings and the only way they get their ideas acted on if they have a white sponsor in senior management.

In some instances, participants reported that they were overburdened with menial task way below their role of an academic with little value placed on their abilities as a scholar and what they can contribute.

Participants shared the view that there is no standardised performance outlook. When work is done by a Black person, it gets praised as team effort, but when a white colleague does the same job all the praise is individual.

Does any of these issues outlined above bear similarity to your own experiences?

Please comment

Particularly this:

"When work is done by a Black person, it gets praised as team effort, but when a white colleague does the same job all the praise is individual."

Again, feeling undervalued is an emotion that has to be dealt with quickly so that I can keep on track. I can recall working on a project, I had to liaise with many individuals in different departments. During the staff away day, yes, I was praised for the work of all departments however, on a similar area of work, a young intern was glorified for her work even though her role was to circulate minutes and coordinate meetings

(Enabling factors)

BACMs participants identified a number of factors that have assisted in progressing in their careers and the various strategies that have helped to overcome barriers

Question: Is there one thing that you think can assist in changing the situation with regard to your career experiences

Role Modelling

Participants felt that role models played a key role in their career progression, and it would be helpful if BACMs saw more people like themselves in senior positions as Vice chancellors and senior leaders in the university.

Overall, many of participants suggested that Black males in academia need to see more positive black role models as examples to demonstrate it is possible to be what you want to be.

One participant said that as a Black male he is regarded as a role model, and he tries his best to do as much as he can as there are so few role models of Black Caribbean origin in academia to inspire younger people. He felt that whether it is mixed heritage or Black heritage it is helpful to have non whites in senior positions to inspire minoritised individuals as BACMs in academia.

One participant suggested that in his role as head of school, he was certain that role modelling helped inspire younger academics entering the profession.

Is this your experiences or similar?

Please comment

Yes, the presence other Black academic staff in senior roles, without having to say anything, provides an additional level of level of hope and confidence.

Mentoring

Participants reported that the one thing think that is useful is informal mentoring with people outside of the University.

Another participant reported that he was mentored by the head of school and that made a significant difference in his career progression. He was seen as a process mentor whereas the mentor I had at another university could be regarded as an academic mentor who “held my hand and help me make connections across the university” to and build up my networks. Basically, a kind of navigational capital that you need to survive and thrive in those institutions.

Participants agreed that mentorship whether formal or informal provides guidance and kind of sit outside of panels with no formal role, but they observed for transparency and ensure that individuals navigated though various “gates”.

Participants also agreed that mentorship is one of those really important things and that people talk about and has value by having some guidance professionally and personally requires a balance between the personal and professional life.

Some participants felt that mentors will be an asset both from within and outside academia and probably of African Caribbean origin consisting of well-educated mentors.

One participant reported that his mentor, gave “plenty advice” told him how to go about getting promoted and then he was given the opportunity each week to observe him and a few others at the University to get some kind of idea as to which direction he should follow in his career. One participant reported that he got some very helpful mentors in senior positions which made a significant difference in his career progression.

Do you share these sentiment or views expressed, please comment?

Yes, mentoring is important. Sponsoring more so. In a whitespace it is key to secure sponsors who white colleagues respect (inevitably white, male, 'big name').

Networking

Participants regarded networks as critical to career progression as it enables individuals to get support of people with extensive knowledge of the organisation as well as academia as a whole. Participant talked about having a network even when in a senior position, having a network as a sounding board is quite an asset particularly if you are struggling to find your feet, so they can provide useful support and advice. Some participants regarded networks both formal and informal as having quite a powerful effect. However, participants suggest that as a Black person your network is usually reduced due to race issues, and you are often wary of what networks to become part of. Nevertheless, participants felt that there is the potential to link with other in white networks which are more extensive and could be of greater assistance in your career progression.

Participants felt that if you are not in networks your career could be stymied as Black people are on the outside so they don't have the social connections that could decide your career trajectory.

One participant highlighted that he is fortunate to enough to be with somebody who enables him to access those networks, to speak on his behalf and that has been the central difference feeling and having a very much more positive experience.

Participants also felt that many African Caribbean scholars and academics are positioned on the outside of networks for publishing, funding, and as such get left behind. Partnering with white academics in Europe was the only way to get book contracts and to ensure that I could build those networks because I was conscious of that deficit.

Have you had similar experiences? Please comment

Networking must be done with stealth to preserve mental health. 90% of people you encounter at a networking event will not respect you. Find out quickly "friend or foe" and move on.

Again yes, when preparing for to start studying for my PhD I attended a meeting with academics who were considering research topics. I explained to my colleagues what my plans were and since then have never been invited back to the meeting. Networking is necessary and it is because of the potential because I keep an eye above the parapet wall to see how the external environment is developing.

The rise of the BLM movement

Participants reported that the death of George Floyd and the subsequent focus on events surrounding the Black Lives Matter (BLM) movement presented staff with an opportunity to voice issues as well as focus on issues about their own development. Many participants felt that it also gave Black staff an easier to project issues of concern with a greater degree of confidence.

Participant also said that although the BLM provided an opportunity, they did not feel that Black members of staff were adequately consulted.

Participants highlighted that race is an issue that is seldom discussed, but in the recent two-year period Black staff has been afforded some unique opportunities that may enable progression to take place.

Participants also said that the discussions on race have made a lot of people in the white establishment uncomfortable as there is the thought that if they don't talk about racism, it does not exist.

One participant reported that as result of the BLM discussions, there is a lot of pain and discomfort both among Black and white people. Overall, the BLM became a big deal and a turning point for many in academia.

Do you share these sentiment or views expressed, please comment?

Performative fuckery. Do not make the mistake of engaging with workplace BLM performances emotionally. Progress rate, even though real, is net-unchanged by BLM.

There is a lot of pain for man groups however, I am still battling with the concept as was said in a recent staff meeting, it is not Black lives that matter, all lives matter. How can we move forward when the rug is pulled away when opportunities come to really put the issues under the microscope?

Having a voice

Participants reported that having a voice and be able to participate in what needs to change is a significant step in enabling career progression. It has always been helpful to have the opportunity to have concerns listened to and followed through.

One participant said that the ability to be involved in committees even as the "token Black" even I did not have a voice, I at least knew what was taking place.

Participants agreed that there should be frequent dialogue with Black staff in an effort to know exactly what is going on. The only time we have our voices heard or to contribute is during Black History month then the emails subside.

It is important that Black staff have a voice in decision making at every level that will impact on their career progression.

Do you share these sentiment or views expressed, please comment?

Only the powerful have a voice. Never forget that. Speaking up as a "junior" will be punished (covertly of course).

Yes, I do share these sentiments, and this still happens every year.

Question: Have you ever thought your gender has played a role in your missing out on a promotion, key assignment, or chance to get ahead?

Importance of Gender in career progression

Participants suggest that there is an intersection between race and gender and while Black women tend not to get promotion, it is also probably the same for Black men in academia.

Participants also felt that his gender poses a particular risk and is of the opinion that Black males are perhaps at most risk of all the ethnic minorities because once a white girl says anything about a Black male then your career is finished.

Participants highlighted that Black men have to navigate around people's perception of them as sexualised beings and it is often the case that Black Caribbean males have to reassure white females that their interest is professional and not sexual because. If a black male is sexualised by white females, it is difficult as if you are branded as a predator, your career is either finished or in freefall.

Do you share these sentiment or views expressed, please comment?

These comments true, and also black women will be more directly disrespected by white men.

I cannot comment at this time as I try to set out my boundaries early on. However, I am aware how heads have turned when white women speak of Barrack Obama, Brian Lara or even Idris Elba. Hearing their individual comments, gestures and even eye contact speaks volumes for me, especially when they are unaware of what I have witnessed.

Appendix 14: Demographics of Collective voices

Age range	Educational attainment	Location	Occupation	Type of institution	Years in current role
44-55	Doctorate	Southeast	Professor	Post 1992	7
34-44	Master's Degree	Southeast	Senior Lecturer	Post 1992	5
34-44	Master's Degree	Southeast	Senior Lecturer	Post 1992	4
34-44	Master's Degree	Southeast	Senior Lecturer	Post 1992	4

Demographics of collective voices

Appendix 15: Sample of Collective Voices

Collective voices

What mediating factors impact on the Participation & Progression of British African Caribbean Males in Academia (BACMs)?

The differentiated factors of participation and progression outlined below were present among all participants particularly those who have worked in academic for a long time. Those who have not reported experiences of racism and other institutional and structural barriers, has had less experience of working in academia and as such were not necessarily best placed to validate their experiences. A summary of the interview findings is provided below for your comment and feedback.

Themes emerging from the study consist of factors which both inhibited and enabled career participation and progression.

(Inhibiting Factors)

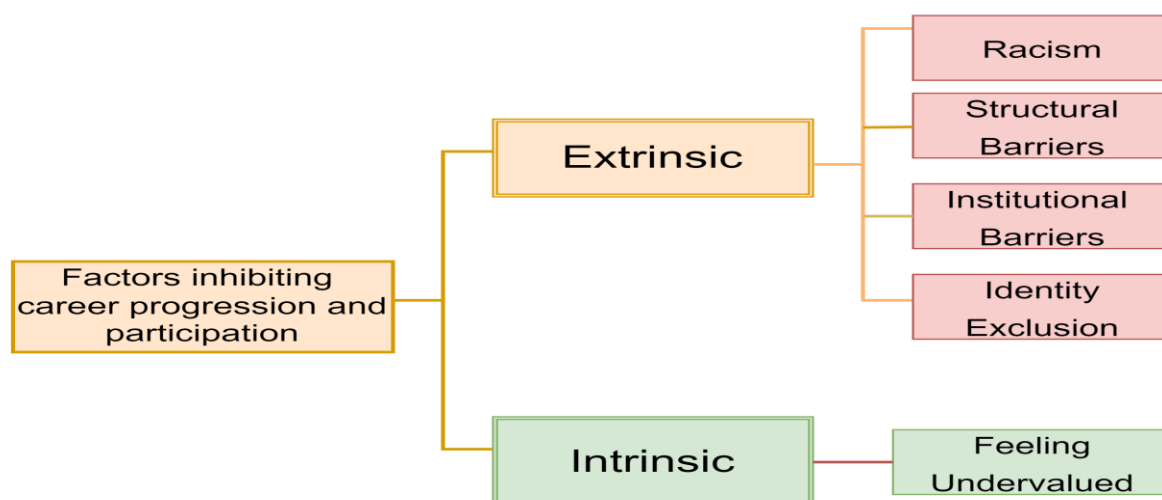
Racism

Structural barriers

Institutional Barriers

Identity exclusion

Feeling undervalued



Question: Can you tell me about some of the challenges you may have encountered in relation to development of your career?

Racism in the workplace

There was widespread view that racism played a major role in progression and participation, and this was mentioned by all 15 participants in the study. Participants were that racial discrimination was mostly overt but was also explicit and often as the norm in some workplaces.

Participants with less experience of working in academia reported a mixture of good and bad experiences, those who have long experiences gave a more detailed account of experiences of racism and the insidious ways in which it inhibits progression. Some participants described working in academia has been alienated and a lonely experience as there is often no safe Space to talk about race challenges that are experienced on a daily basis.

Participants felt that when it comes to promotions they (the university) prioritise the things that actually you are systematically stymied from acquiring, so there is nothing that indicates that BACMs cannot apply for a position but what is often asked for as requirements are unlikely to be in the experience of minorities and they do not have the networks and the necessary avenues to gaining experience.

Participants highlighted that the key decisions are in the hands of a couple people who are often white male middle-aged men who focus on preserving their own positions by recruiting individuals in their own image and likeness.

Participants said that the issue of racism in academia is historical and accounts for how many universities function on a daily basis and even before a Black man says anything, you are already in an environment in which you are looked at with distrust.

Participants complained of “battle fatigue” as they have to confront so many racial discrimination issues, there is a feeling of burn out.

Participants highlighted that the black male is the endangered species no different from being targeted by the police is just being targeted by white women and white men in academia.

***Does any of the experiences highlighted above bear similarity to your own?
Please comment:***

Yes

*So, in relation to my experience, I've been in higher education for 14 years now and initially when you're working, when you're quite new in the job, you don't actually realise everything very pleasant to you. You're very much concentrated on the teaching part of your career and in some ways that keeps you very occupied.
(Collective voice)*

Yes

Well, I say most of them there is some very some resonate or definitely there are some experiences that I recognise not all of for example the last example that you mentioned that's something that I've experienced personally or observed. There's an intersection there between sort of sexism as well. If we go back to the others around the process of being promoted for example and how that because of how you have to work and what's required based on how the system excludes you that definitely resonates with me. (Collective voice)

Structural Barriers

Question: -Can you identify specific threats and/or barriers to your academic achievement as it relates to issues of race, ethnicity, and diversity. What are the barriers you think exist for BACMs when seeking promotion?

Participants highlighted that some Structural barriers played a key role in their lack of career progress as university management either failed to take cognisance of structural racism or showed ignorance of the same.

Likewise, participants reported that if as a Black individual you're interested in race work in humanities the chances of you acquiring funding are much less. One participant reported that there are systemic issues within the funding process with very little black or minoritised group representation on the panels. Therefore, the priority given to race work is low so the success rate of studies in that area gaining grant capture is also quite low.

Participants indicated that there are no structures in place in some instances to ensure that individuals are provided with the appropriate support with regard to their career progression. And in some instances, senior management are either complicit in the process of not putting in place or ignoring the structures that may exist. Some participants talked of being excluded from the organisational culture and decision-making process or being silenced and isolated in important meetings.

Participants also thought that individuals are making decisions about career progression can be made and the impact is often felt by Black males who are not included. This then has negative impact on their career progression. In some cases, participants felt that there are a host of informal barriers that exist, but they are quite subtle and difficult to challenge.

Some participants saw structural barriers from the perspective of "white privilege" which work in quite complex ways to prevent participation and progression.

One participant suggests that while academia is often regarded as meritocratic, its replete with barriers and all kinds of power dynamics exist that results in exclusions of minorities such as BACMs. Overall, one participant describes the process of career progression as opaque and as a result the journey to promotion has been quite difficult.

***Does any of these experiences highlighted above bear similarity to your own?
Please comment***

Equitable to you? It doesn't seem to be any discrimination in relation to courses and such, but what I find does happen is through positioning, I find that my white colleagues are actually positioned better, whereby they are given roles to do, they are party to interviews. Sent to meetings and because they are given that exposure, it means that when they go to meetings, and they feedback what they are doing. (Collective voice)

What's the very difficult? It's very, very difficult to be able to challenge the system. You can be fobbed off by being told that the person who is your competitor in an interview process, interviewed better than you did.

So that that's in relation to structural barriers, there also seems to be the issue whereby challenging the system. What I have found is a structural barrier is it's very easy to block somebody (Collective Voices)

We had to get our children to childcare. Then on the other end, you then going to be leaving work at a time to be able to pick your child up from childcare because again, you have meetings at work and then what sometimes happen? Not so much recently with COVID (collective voice)

I think it's more like the issues that that that you just referred to yes sometimes subtle sometimes not. But the trouble is you challenge something you have to challenge someone who's making those discriminatory decisions you need a third person to sort of step out and sort of be an ally or an advocate on your behalf and they're not and many people won't do that especially is they could they be going against the boss. So, they tend to still sit on their hands and then and again that that's another problem, is you say well XYZ should be able to support but doesn't want to. You don't want to compromise because at least you got some support from them, you don't want to talk to me, so you are left in this kind of strange position as you know you'd be wrong. You want a challenge, but you can't use the full weapons if you like you have to and then you find that your case isn't strong enough because you haven't used you know all the tools available (Collective voice)

Institutional Barriers

Question: What sort of barriers do you think currently exists for people like yourself, people of British African Caribbean decent, that may have impacted on, on progression?

Participants highlighted that a number of barriers exist within academia, and these include a network of internal systems that sometimes act like marginalising regimes for Black staff in which a small group of people decides who gets promotion.

Participants reported that on occasions, Black staff are invited on interview panels but then the power dynamic between those individuals and who has the power of veto is very wide as a result the system is riddled with bias and discrimination.

It is also seen as systems where Black staff are deliberately excluded from focus of decision making. There is a lack of cultural awareness among white staff, and they expect you (Black Male) to fit in. When you don't you are treated as if you are not playing by the rules.

Other participants reported that the barrier is centred around the fact that higher education in the England has been predominantly led by white male and there is a natural resistance among this group to change the order of things which they regard as their space.

Some participants felt that the entire process of career progression is shrouded in secrecy and lack of transparency, and you never know where you fell short as there is no consistency of criteria, or you are never told where you went wrong. Likewise,

participants reported that the criteria are completely and utterly fluid and it results in unfairness.

Another participant felt that the system has too many “corrupting tools” at the disposal of senior white staff and when added to racist attitudes there is too much temptation to be biased against Black people.

Does any of these issues highlighted above bear similarity to your own experiences?
Please comment

I'm doing the same job as that person, but this person is working over and above I am doing and automatically. It then makes you feel awful. But what you don't actually realise that some people actually getting remission on their teaching and marking and other responsibilities and they are actually being positioned in a way that they get that information and they're recognition and then what happens is you get positions which are made available to the whole team and when you get position made available to the whole team because that person is seemed to be performing at a higher level than you because of the way they are regarded.. (Collective voice)

It is then very easy for the management to say, well, natural fact. What have you produced, or have you done internally to make a comparison between the work you're doing and what somebody else has been doing because they've been given bigger, more prestigious roles to actually fulfil?

Racism, as such, I do. I truly do not believe it. It says the case. I think it's very much about the way that we actually socialise and many opportunities in any.

It's about socializing with people making connections, hearing about opportunities in the social environment, and then being able to then position yourself to take those opportunities. And one of the things I find that for West Indian we are going to speak about we're seeing promise. That's my background is things such as childcare. (Collective voice)

Having to childcare and having that time to socialise. And I've and I find that one of the big difficulties is the fact that if we have, if you do have children, your support network is normally much limited, much more limited. So, to give you an example. So, I couldn't be and one of the things which happens is because of the school run, I can't be at work at 7:00 o'clock in the morning. (Collective voice)

So well first of all until sometimes you end up on the interview panel where you haven't shortlisted that okay. So again, but I was finding also that you're in the interview panel but you're you have to always balance you think I'm on this interview panel and I want and I, I would have some influence, but I also want to be invited back. So, what happens if you're give you too much of a challenging contribution or you are too outspoken or you advocate for someone too much, then they'll say we don't want this person back. Therefore, you think that you get this one win and nothing else. So, what you try and do is sort of like we have to subtly, suddenly drive the decision making in the direction that you want. I mean as I said I remember 1 appeared about four or five interviews that I did, and I was thinking me being there hasn't made a difference to any of them simply because the people who were ultimately going to be working with

individuals had made their mind up and you couldn't really sort of force the person that you thought or would have been a better choice.

You know I couldn't change those dynamics enough as you did is I said it would be the last time because they also like this person isn't corporate decision. It is not that they don't understand the process but yeah you can definitely see the discrimination process going on, but you can't necessarily always do much about it as they have to decide to decide pretty quickly. Do I want to come back and have a similar situation? That's why I find I can do I can have a small amount of influence and also as I've got more senior explains on, I can get more influence than people, but it you learn the subtleties of doing that time thing making people think that they've made in decision yeah but so you are coming from a difficult position. (Collective voice)

Collective voice. After an interview you may get feedback, but it does not necessarily fit in with the facts. You are aware that the individuals you were in competition with are far less experienced than yourself, but the feedback says otherwise. Sometimes you will get honest feedback in relation to where you have gone wrong. It's not that you perform badly in an interview, but you are sometimes not judged on your experience, and you were not relaxed as you would normally be. So, it does not matter how brilliant your application is, you or your experience, it's their perception of you. (Collective voice)

Collective voice:

Having to stop doing that and do EDI work because there is so many other competing demands. EDI work is not given prominence or priority and could impact on your career progress. I was told that if I want to progress, I need to stop doing EDI. This was a big shock to me, and I did not know how to respond. As a Black man, you have to choose your battles carefully or else you. (Collective voice)

Identity Exclusion

Question: If compared with your White colleagues, have you had opportunities to participate in decision making about issues affecting you?

Participants felt that as a Black male you are regarded as having various identities which are not necessarily representative of who you are as an academic, but you are judged by these identities when you apply for promotion as a minoritised individual.

Participants felt that their identity as a Black African Caribbean male means that many black males choose to do research that relates to issues that affect people like themselves. However, such work is often not recognised and is undervalued. As such it does not carry much weight when a Black person applies for promotion among a predominantly White male middleclass who does not value what they do, the outcome is not positive.

Participants felt that they were merely excluded based on their identity as a Black male as it is felt among the white establishment that they cannot let a Black man progress to a senior position.

One participant highlighted that as a black man of Caribbean decent you are at the

intersection and as such your progress is checked or mitigated by the fact that the first thing that is seen is your colour and secondly your heritage.

Participants said that among white individuals, the way from thinking a Black man is a drug dealer all the way around to them being a better academic than the white person themselves is a huge mental leap for someone to take. Participant said that he feels it's awful and painful because not all Black men are rappers or drug dealers, but maybe they thought that this one is?

Participant felt that the perception that people have of Black males so we're criminals, we are drug addicts, we abuse our women we do this, we do that, and I think people. It's painful and I feel it has affected my career.

Participants also said that although that White people claim that they don't see your race, the fact that policies often do not recognise your race but overlooks the reality of the experience of Black males which is still significantly influenced by their race identity.

So, there is a lot of identity taxation. There are positive stereotypes and if your face does not fit, your voice does not fit either, so you do not get listened to. Other participants indicated that they get included only because of their colour when it's a committee or meeting related to Black or minoritised issues.

One participant indicated that he was often mistaken for a cleaner or someone from the maintenance services primarily as he is a Black man and was treated in such a manner.

Participants indicated that it is clear to say that the colour of their skin and ethnicity has not helped their career progression. It has been a real struggle. One participant reported that as a large built Black male, he is often regarded as a scary individual and he often has to go out of his way to be polite and friendly as well as been unintimidating.

The system is built on the idea of networks and connections and collaborations you know in a way that you can't always access. I remember whether as a young researcher young scientist and then a young academic going to my learned society's annual conference and that's where you meet all the people you need to meet to do your research network connection, but you always felt excluded so for a period of time did not go.

Ironically now in a kind of senior position but only because they were looking for someone to sort out the EDI and suddenly, I've gone from someone who wasn't seen, to someone who's seen in red and I'm on the executive committee whereas previously they weren't interested in. It means a lot as a black individual.

If we go back ten 15 to 20 years ago people wouldn't go out of their way to talk to you, they sort of like ignore you or speak to you only when they have to or have no other choice (Collective Voice)

Does any of these issues outlined above bear similarity to your own experiences?

Please comment

That's not been my personal experience. I have heard of other colleagues who feel that way and have had those experiences.

Having the, the sort of advantage of actually being born and bred in England whereby I know the ways that you are being socialised to actually address points in certain ways. So, I wouldn't get the full brunt of the treatment or discourtesy that would be meted out to someone who came from abroad. (Collective voice).

There is an aggressive the way that communication is normally undertaken is a very direct point and if you think about things such a sense of humour, my sense of humour is somebody's born and bred in England is very, very different compared to a West Indians sense of humour. We are socialised to be a bit more subtle and as such tend to fit in better that a Black individual from overseas (Collective voice).

Question: Based on your experiences, can you tell me of any instances where you feel that you have you not been afforded equal respect and recognition in your place of work?

Feeling Undervalued

Participants felt undervalued and lacking in self-confidence as they were not taken seriously neither was much value placed on their work surrounding equality and human rights issues as it is often regarded by the white management as untheoretical or not valuable. This meant that Black and minority ethnic staff may not progress in their careers in the same way that white staff are able to, as much more value is placed on the work of White staff.

Participants also reported that even when working harder than their white colleagues and undertaking several publications, Black and minority ethnic staff still struggle to progress.

Some participants reported that the only time any value or recognition is placed on their work was at Black History month. The rest of the year no one knows that you exist. One participant highlighted that he felt that he does not get their hearing that perhaps time I would have done had I been a white member of staff.

Participants felt that although academia is often seen as an equaliser in society, it is not in reality particularly for Black males and minority ethnic staff who have are at the bottom or middle management level.

Participants also felt that there is a lack of recognition for their contributions in meetings and the only way they get their ideas acted on if they have a white sponsor in senior management.

In some instances, participants reported that they were overburdened with menial task way below their role of an academic with little value placed on their abilities as a scholar and what they can contribute.

Participants shared the view that there is no standardised performance outlook. When work is done by a Black person, it gets praised as team effort, but when a white colleague does the same job all the praise is individual.

Does any of these issues outlined above bear similarity to your own experiences?

Please comment

Collective voice. There is agreement that as early as his childhood days at school, he was pushed by his teacher to either music or sport. So even from a young age the perceptions were that if you are black male that is what you should be focussing on. Academia was definitely not a direction that people like me were channelled towards and my future achievements were ringfenced. There was no respect and recognition for your achievements and contributions. The wider picture is. I think. I think what happens is well is it's very much about branding.

What is a professional look like? Will the professional sound like? And I think in some ways there is possibly deliberate. What is a professional look like? Will the professional sound like? And I think in some ways there is possibly deliberate. Colleagues, with less qualifications, less skills, less ability, etcetera and what you have got to do. Impart your knowledge. It shows that person you got to change them. You've got to be as our as our parents would have said much better, much, much better, stronger, better educated. You've got to demonstrate that. And I think for me personally in this point in my career I'm able to then I'm able to have the confidence now after all these years to show people look and actually, I'm extremely good at what I what I do. (Collective voice)

I think there's many stereotypes. I mean, you mentioned about. An individual, he's large, bit a large built male and being intimidated. Scary, but I think there's also this element of being seen as a sexual predator as a Black male.

And you can see the shock of peoples face as opposed to one. I know I've not got. I know I have not got a West Indian accent and regardless of what I think. In my mind, I know I haven't. If you spoke to me or are my friend you and you didn't know my first name, you would never know (collective voice).

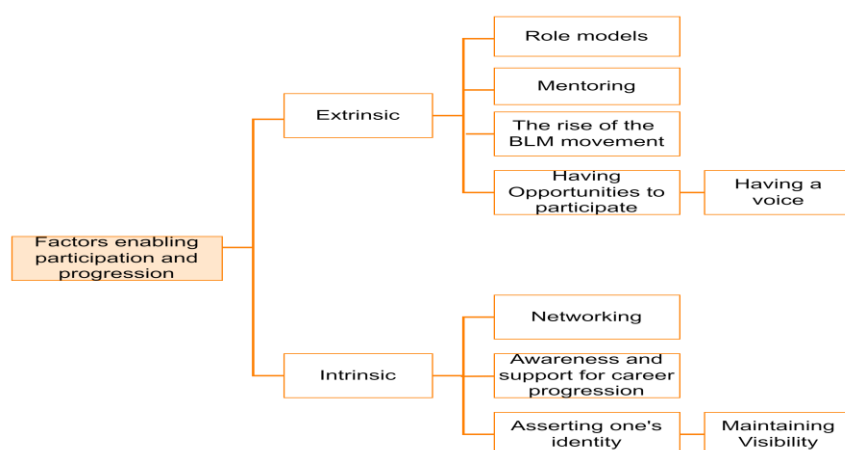
You'd never know, but, yeah, I'll. I'll speak. And you can see people are literally surprised. What's happened now and they they've engaged because it's not exactly what they were thinking.

You do hear that you're being valued. I mean, you'll get, you know, recognition. You're getting encouragement. But I think after a while it becomes you become immune to that because being valued basically means you should be given the opportunities or positioned to develop and progress your career further. So definitely been undervalued. You're not felt you're not that message is not displayed on a much wider scale. (Collective voice)

. It is important that individual including BACMs be recognised for the roles that they undertake. Very often they go unrecognised and if a while person does the same thing, they are given great recognition. As a senior person in my place of work I ensure that I go out of my way to do it as if I done, it is likely that that Black individual will not be recognised for their work (Collective voice).

(Enabling factors)

BACMs participants identified a number of factors that have assisted in progressing in their careers and the various strategies that have helped to overcome barriers



Question: Is there one thing that you think can assist in changing the situation with regard to your career experiences

Role Modelling

Participants felt that role models played a key role in their career progression, and it would be helpful if BACMs saw more people like themselves in senior positions as Vice chancellors and senior leaders in the university.

Overall, many of participants suggested that Black males in academia need to see more positive black role models as examples to demonstrate it is possible to be what you want to be.

One participant said that as a Black male he is regarded as a role model, and he tries his best to do as much as he can as there are so few role models of Black Caribbean origin in academia to inspire younger people. He felt that whether it is mixed heritage or Black heritage it is helpful to have non whites in senior positions to inspire minoritised individuals as BACMs in academia.

One participant suggested that in his role as head of school, he was certain that role modelling helped inspire younger academics entering the profession.

Is this your experiences or similar?

Please comment

The feeling is that it required much more that role modelling because what's generally felt is sometimes you get people who do aspire to high levels, but then in some ways,

they forget their roles. They forget those behind them. They believe that they've succeeded, they've achieved, and they then move on to bigger and better things. What is much more important is where there's an active there's people are actively looking. To develop not just role models, you're actually developing people by giving advice, support, mentorship.

So, you need somebody that you can actually connect with who is talking to you, guiding with you. You can phone them at the weekends. You can phone them at any time withing reason. You can phone them whenever you need a little bit of support. *(Collective voice)*

Collective Voice

The thought was that individuals need role models when they are young or new to the role in academia. Maybe the belief is that if individuals can see someone in a senior role or as an academic in a particular discipline, they can aspire to be like that person. However, the thought is as they progress what is needed So what I'm saying it's it's you have these ambitions things you want to do what you need then is people to recognise and show you the path you are less I think I was going to focus that's what I'm saying I'm going to focus on that rather than saying right see those role models you can be like him working with people already know that you know a kid playing football wants to play for England or wherever there was grateful straight away and then suddenly someone tell them up there we've never had that before so you can't do it but it's not that they don't want to have the ambition will be told that we can't do it all then none make makes the path possible so that that's what my I don't know I've sort of gone around the circles clearly I got you quite clearly put it in a nutshell USA is not about just you looking up to someone who spots the talent and guides them. An individual who is willing to nurture that talent. It does not matter whether they are black or white, but it needs to be nurtured early in life.

Mentoring

Participants reported that the one thing they think that is useful is informal mentoring with people outside of the University.

Another participant reported that he was mentored by the head of school and that made a significant difference in his career progression. He was seen as a process mentor whereas the mentor I had at another university could be regarded as an academic mentor who “held my hand and help me make connections across the university” to and build up my networks. Basically, a kind of navigational capital that you need to survive and thrive in those institutions.

Participants agreed that mentorship whether formal or informal provides guidance and kind of sit outside of panels with no formal role, but they observed for transparency and ensure that individuals navigated though various “gates”.

Participants also agreed that mentorship is one of those really important things and that people talk about and has value by having some guidance professionally and personally requires a balance between the personal and professional life.

Some participants felt that mentors will be an asset both from within and outside academia and probably of African Caribbean origin consisting of well-educated

mentors.

One participant reported that his mentor, gave “plenty advice” told him how to go about getting promoted and then he was given the opportunity each week to observe him and a few others at the University to get some kind of idea as to which direction he should follow in his career. One participant reported that he got some very helpful mentors in senior positions which made a significant difference in his career progression.

Do you share these sentiment or views expressed, please comment?

Collective voice.

The belief that mentors were ok at some point, but most mature individuals are quite experienced, and we have acquired those skills and know what they want in life but needs a sponsor to assist them in achieving the same. Someone to sort of advocate for you in key meetings that says right little bit there is this position coming up always a situation coming up I think orderly be the person to do it there was all the counterparts tend to get that so having an advocate is a really important thing. There is a need to have someone with things that we do not have like various Connexions and your contact is not going to happen without this person. Because of the underline structural issues or whatever whenever someone does propose someone for a job, you don't have that experience and then months later they're putting forward someone who has no experience yeah and suddenly their learning on the job and sometimes even coming to the black member staff to actually help them to do that it does happen to me. (Collective voice)

Networking

Participants regarded networks as critical to career progression as it enables individuals to get support of people with extensive knowledge of the organisation as well as academia as a whole. Participant talked about having a network even when in a senior position, having a network as a sounding board is quite an asset particularly if you are struggling to find your feet, so they can provide useful support and advice.

Some participants regarded networks both formal and informal as having quite a powerful effect. However, participants suggest that as a Black person your network is usually reduced due to race issues, and you are often wary of what networks to become part of. Nevertheless, participants felt that there is the potential to link with other in white networks which are more extensive and could be of greater assistance in your career progression.

Participants felt that if you are not in networks your career could be stymied as Black people are on the outside so they don't have the social connections that could decide your career trajectory.

One participant highlighted that he is fortunate to enough to be with somebody who enables him to access those networks, to speak on his behalf and that has been the central difference feeling and having a very much more positive experience.

Participants also felt that many African Caribbean scholars and academics are positioned on the outside of networks for publishing, funding, and as such get left behind. Partnering with white academics in Europe was the only way to get book contracts and to ensure that I could build those networks because I was conscious of

that deficit.

Have you had similar experiences? Please comment

The consensus is that it is actually hard to find networks to find people who are there, who are willing to support you. That's the biggest thing. And in relation to networks at work, one of the things that was that Blacks are very, very conscious of who they associate with. Because what we don't want to do is we don't want to then be tarred with the same brush as other people who are not looked on favourably. So as a BACM' you may not be part of a network with a Black African who could be considered a natural ally.

When there are other blacks within our organization it ok, but because they're not there we are not fully integrated with our white colleagues and because of that, you are now isolated.

You're completely isolated and yeah, net networking is very much the key, but it's going to bit difficult as black networks tend to be smaller and less well represented in the upper echelons of British society, which is what is required to progress in our careers.

There was the belief that there is a lack of safe spaces for black males to learn and develop from professors who are who are now retired, they've got a bit more time. Not only that the opportunities are few, but it is not something that is prioritised. It would be helpful to have a colleague who can link you with other people otherwise you would be left isolated. (Collective voice)

So networking is one of the main ones and could help in many facets. Whether in assisting with publication and getting in contact with the right people in the right networks could not only save time but could also ensure that the process is less challenging and could play a significant role in your development as an academic. (Collective voice)

Networking is seen as the way in which important connections are made in getting new jobs, promotions etc. I mean some of you know so some of the most successful people I know they've got their positions because of networks either amongst their own community or because they've joined another kind of network, so you go. (Collective voice)

So, what am I saying networking is what I found that I can't deny that despite all we talked about meritocracy and all those kind of things Indian people employed, people who they know for thinking that and know where they think they and one of the ways you think you know someone is consonance part of a network and that does put us to certain extent at a disadvantage.

We'll go for drinks and that's when the real connections happen. Show your ability and show and to show how good you are and when we do, we we're absolutely fantastic. We're absolutely brilliant, but it's just been having the opportunities. Breaking down those professional boundaries and connecting with people and that's what gives you opportunities (Collective voice)

The rise of the BLM movement

Participants reported that the death of George Floyd and the subsequent focus on events surrounding the Black Lives Matter (BLM) movement presented staff with an opportunity to voice issues as well as focus on issues about their own development. Many participants felt that it also gave Black staff an easier to project issues of concern with a greater degree of confidence.

Participant also said that although the BLM provided an opportunity, they did not feel that Black members of staff were adequately consulted.

Participants highlighted that race is an issue that is seldom discussed, but in the recent two-year period Black staff has been afforded some unique opportunities that may enable progression to take place.

Participants also said that the discussions on race have made a lot of people in the white establishment uncomfortable as there is the thought that if they don't talk about racism, it does not exist.

One participant reported that as result of the BLM discussions, there is a lot of pain and discomfort both among Black and white people. Overall, the BLM became a big deal and a turning point for many in academia.

Do you share these sentiment or views expressed, please comment?

No, I do not this share these sentiments in the same way (Collective voice)

There was a sense of resignation. What's going to change? What is actually going to change? Nothing. Yeah. What is going to change? It always happens. We have a tragic event. People that are protest. There's an inquiry. There's some sort of reprimand, but. (Collective voice)

The George Floyd issue and all that kind of thing you'll see that switch word suddenly all of those it to going in health where we both work and makes me like all those health inequality issues that people have spoken about before and perhaps even put in proposals would be ignored suddenly they are seen as really important and suddenly everyone wants to do that so that's another area is about having people on those committees they put there will be able to sort of say but it's again is a chicken and egg situation if they don't recognise you and someone who's seen you and experience yeah then they're not going to you're not going to be honest commitment serious right it becomes a cyclical process is below you never get home yeah you almost set up set up the field yeah (Collective voice)

The reality will have only in the short term. Not only did people feel more confident because you know you saw this, but we were also a lot of us were traumatised by seeing you know one of us being sort of harried reality slow motion in front of us and people are not getting people confidence and courage to say this can happen there's nowhere to hide. The shock of the establishment or people who felt comfortable or didn't want to talk about it and it prompted them to listen or to want to listen yeah so definitely I think it's it has been on the statements a seminal moment. The thing is to make it last or make that the outcomes lasting because everyone's on it know I've seen so many research proposals around inequality based on race in health and education and a last resource and thrown in. (Collective voice)

There was uncertainty whether it lead to any new fundamental change However there is the belief that it brought a moment that definitely enabled people to have that conversation and difficult conversations that people wouldn't have happened because if anyone was to describe in words you know you need to be sort of like so that Shakespeare level or John Blackmore things just Shakespeare in terms of being able to describe it in words so only because people saw it on camera and they heard the audio and then all of those things maybe cell convene but that kind of thing happens all the time and you know.(Collective voice)

The rise in prominence of the BLM movement some participants felt that it gives that opportunity, it's in the open now and we don't have to as individuals feel that they have to choose the moment. The moment has arrived that they could actually speak about issues without being branded as an antagonist. (Collective voice)

Having a voice

Participants reported that having a voice and be able to participate in what needs to change is a significant step in enabling career progression. It has always been helpful to have the opportunity to have concerns listened to and followed through

One participant said that the ability to be involved in committees even as the “token Black” even I did not have a voice, I at least knew what was taking place.

Participants agreed that there should be frequent dialogue with Black staff in an effort to know exactly what is going on. The only time we have our voices heard or to contribute is during Black History month then the emails subside.

It is important that Black staff have a voice in decision making at every level that will impact on their career progression.

Do you share these sentiment or views expressed, please comment?

It's like it says like you saying what you said you are there as a token black in many cases you do have a voice, but what sometimes happens is you find that it's if it's a very controversial, important message, they'll say we need to take this out of this

meeting or this meeting is not the right forum for this discussion or they might say 3-4 people will meet after meeting. So, then you're excluded from that second meeting of Feb meeting. (Collective voice)

You do not have a strong voice with real power unless you've actually. Unless you're in a true position of authority.

Collective Voice: I have had lots of influence lately, but it come in waves which can be quite broad and is not limited to my organisation as I have had the opportunity to undertake strategic links with Universities outside of the UK. Sometimes I am not necessarily interested but take the opportunity in hope that it will bear fruit in one way or the other. Being in a senior position give me the opportunity to direct my career. It is felt that if you are seen as over ambitious regardless of your position, you will be exposing yourself to be cut down to size or side-lined. As a black male you have to be very strategic with your career move and ambitions.

Have you ever thought your gender has played a role in your missing out on a promotion, key assignment, or chance to get ahead?

Importance of Gender in career progression

Participants suggest that there is an intersection between race and gender and while Black women tend not to get promotion, it is also probably the same for Black men in academia.

Participants also felt that his gender poses a particular risk and is of the opinion that Black males are at most risk of all the ethnic minorities because once a white girl says anything about a black male then your career is finished.

Participants highlighted those Black men have to navigate around people's perception of them as sexualised beings and it is often the case that Black Caribbean males have to reassure white females that their interest is professional and not sexual because. If a black male is sexualised by white females, it is difficult as if you are branded as a predator, your career is either finished or in freefall.

Do you share these sentiment or views expressed, please comment?

Yeah, it's very obvious what they're.

Say I'm blessed with a very with common sense and a very stable family set up to know.

You know, they say colleague who looks who's, he's young, he's attractive and they're making a beeline. Talk to them, making sure nothing's too personal, making sure it's, you know, there's no, there's no nothing could be construed as being. I'm trying to chat that person up or make a connection with that person, but then saying that though you do see black colleagues and I've seen black colleagues doing that.

I think in some ways is black male academics we've got to be. We've got to be very careful after I think we need to be. I think we need to be. As you are under scrutiny even though you are invisible.

We know that a black woman tends not to get promotion within the white establishment. Black men within predominantly white institutions what we are if you look at the raw data and at least in higher education black men are disproportionately in on the representative most senior position compared to their white female counterparts remember is because there are few females then if you look at the portions the pressures even worse on black women.

So, what am I saying so yes definitely because you have no allies throughout or natural allies black males can be forgotten or made invisible.

The black woman has to deal with the issue of seen as an angry Black woman while the black male is side-lined as because of racism a, sexism and a plethora of intersectional identities that are not always visible. It is quite easy to end up in gender wars between Black and white academics there is always a case because that may or that lady is more deserving than the other.