

# THE DEMOGRAPHIC DIVERSITY OF PHILOSOPHY AND THE POSSIBILITIES FOR TRANSFORMING PHILOSOPHY IN SOUTH AFRICA



**RHODES UNIVERSITY**  
*Where leaders learn*

Sharli Anne Paphitis and Martin H. Villet  
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Rhodes University

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At a policy level, the transformation agenda of higher education in South Africa has been driven by the symbolic vision of higher education as framed by the reports prepared by the National Commission on Higher Education and the Higher Education White Paper (Lange 2012: 47), in which the transformation of South African higher education is to be understood as mapping onto broader societal democratic transitions in political, economic, social and moral spheres (Lange 2012: 48). Understood within such a framework, higher education itself is positioned in the context of the broader need for societal “reconstruction and development”, and must be seen “as both a condition and an agent for changing the social relations which characterized South Africa under apartheid” (Lange 2012: 48, emphasis added). Post-Apartheid transformational work within institutions of higher education has, until only recently, tended to focus on making universities more demographically inclusive and diverse, both in terms of students and staff (Soudien 2010), and through the ‘Africanisation’ of university spaces (Metz 2014). This transformation has been slow, and recent student led-activism - particularly in the form of the #FeesMustFall protests and the #RhodesMustFall movement - show not only the growing discomfort with the speed at which transformational efforts of these kinds occur, but also with the lack of deeper transformation at the level of curriculum, pedagogy and epistemic norms governing academe.

At a national level, demographic transformation of the higher education sector in terms of student enrolments in higher education has shown the most progress: in 2013 68% of honours student enrolments were black students; in 2013 52% of masters and doctoral student enrolments were black students; and black student enrolment in higher education overall increased from 64% to 70% between 2007 and 2013 (CHE 2013). Demographic transformation at the level of academic staff, while slower, has still shown progress: in 2011 the ratio of white to black academics was almost 2:1 (9162:5077), and by 2013, the sector has had 51% white academics (9205) and 34% black academics (5756), with similar increases in ratios of Indian and coloured academics (CHE 2013).

These macro-level demographic transformations are largely, but not always, mirrored at the micro-level of the individual disciplines themselves. There are currently 17 South African higher education institutions teaching Philosophy (Nelson Mandela Metropolitan University; North-West University; Rhodes University; Stellenbosch University; University of Cape Town; University of Fort Hare; University of Free State; University of Johannesburg; University of KwaZulu-Natal; University of Limpopo; University of Pretoria; University of South Africa; University of Western Cape; University of Witwatersrand; University of Zululand; Walter Sisulu University; and Monash South Africa). No Philosophy departments are established in the remaining nine higher education institutions, and no students are enrolled for “Philosophy, Religion and Theology” courses at the five institutions that offer these courses (Central University of Technology; Durban University of Technology; Mangosuthu University of Technology; Tshwane University of Technology; and Vaal University of Technology). At the undergraduate level, Philosophy in South Africa has shown dramatic improvement in demographic diversity in terms of student enrolment, but demographic changes at the postgraduate and staffing level are more concerning.

Empirical data from the USA on the under-representation of women in philosophy at both Postgraduate and academic staff levels suggests that the most significant dropout point for women occurs between introductory courses and the final year (dropping out after taking only one or two courses in philosophy) (Paxton et al. 2012; Thompson et al. 2016). Further demographic data on the exact dropout point of students from different racial groups throughout their undergraduate careers in Philosophy should be gathered to further investigate these trends. Students enrolling in Philosophy at university are likely to have different opinions about the subject and levels of interest in majoring in the discipline not only based on gender, socio-economic status, and race, but also simply personality, temperament or goals. Since Philosophy is only very exceptionally taught at high school levels in South Africa, students reading Philosophy at a higher education institution will likely be taking a philosophy course for the first time, which means that these courses crucially determine student perceptions of the discipline and affect student retention (Thompson et al 2016). First year courses to a large extent define students’

attitudes to the subject; beliefs about the nature of the content of the discipline; beliefs about the culture of the discipline, including beliefs about who is best suited to study philosophy or to become a professional philosopher; the discipline's utility and relevance; and sustained engagement with the subject throughout undergraduate. Decisions about first year syllabus, curriculum, management and staffing of these courses should thus be seen as crucial to the retention of students from currently underrepresented groups.

At a global level the discipline of Philosophy remains largely demographically unrepresentative. In terms of gender representation within the discipline, Philosophy has been shown to perform poorly compared to almost all other disciplines, with only 30% of doctoral degrees being awarded to women (well below for example Neuroscience and Molecular Biology which range between 50-60% or Linguistics, Anthropology, English Literature and Psychology, which all lie above 60%), and with women making up only 16.6% percent of 13 000 full-time philosophy lecturers in the USA (Healy 2011; Haslanger 2013). The situation for black philosophers, especially female black philosophers, is particularly dire at an international scale. In 2003, for instance, not one black woman was employed as a full-member of staff at any philosophy department in the United States (Haslanger 2013). The issue of the lack of racial diversity has recently been highlighted by philosophical associations such as the American Philosophical Association (APA) and has appeared as an issue of broader concern in numerous higher education-focussed newspaper articles - asking, for example why, "like the Oscars, is #PhilosophySoWhite" (Cherry and Schwitzgebel 2016), and claiming that philosophy is "So white you've got to wear shades" (Hull 2015). Responding to these concerns, the APA has established a Committee on the Status of Black Philosophers, and their report showed that only 156 blacks are either doctoral candidates or employed philosophers in the USA; and the APA membership demographic survey reported that, from 2013 to 2014, only 101 of 3818 (2.6%) respondents identified as black (APA 2015). These data suggest that "the representation of scholars of color is plausibly worse than any other field in the academy, including not only physics, but also engineering" (Haslanger 2013). The situation in the United Kingdom, while less studied in a systematic fashion, is reportedly worse, with only five black philosophers working at British higher education intuitions, and only two of those

employed in Philosophy departments (Coleman 2014).

Studies in the USA have, however, indicated that some areas of Philosophy are more demographically representative than others, with significant overlaps between, for example women and gender studies programs, and philosophers of colour and critical race studies, Africana, social and political philosophy, ethics, and continental philosophy (Botts et al. 2014; Patel 2016). Most interestingly, a recent study of demographic publishing trends in the four leading international journals in moral and political philosophy (*Ethics* [US], *Journal of Moral Philosophy* [UK], *Journal of Political Philosophy* [AUS], and *Philosophy and Public Affairs* [US]: Guerrero 2015) showed that while there is an assumption that moral and political philosophy is more demographically diverse than other branches of Philosophy, publishing trends continue to reflect a lack of diversity in the field across the board.

Thompson et al. (2016) discuss why the underrepresentation of women in philosophy is problematic in terms of stereotype threat (the influence on one's performance by "implicit or explicit stereotypes about one's self-identified group e.g., gender or race") which may be leading to underperformance or avoidance of Philosophy (Thompson et al. 2016: 2). Importantly, "stereotyped individuals tend to avoid situations in which stereotype threat could arise", thus leading to a decrease in students and staff from the groups currently underrepresented or at risk of stereotype threat, eroding enrolments in Philosophy and perpetuating the cycle (Thompson et al 2016: 2).

What is revealed in this report is that similar trends in terms of gender and race, and particularly the latter, are also evidenced in South Africa. For those who love the discipline, and have chosen it as their field of work, there should in their minds be something troubling in the fact that so many bright and committed students should turn away from it. This should make us ask whether, among the many factors at play,<sup>2</sup> it is *how* we teach, or *what* we teach them, or *who* is teaching, that fail to attract them to the field. If Philosophy is to flourish in this country, it must attract and retain young black students who will become its future teachers and scholars.

A long history of Apartheid and racial injustice, which excluded black people from higher education in South Africa, places a duty on the community of Philosophers within this context to understand

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2 There will be many reasons that are not the direct responsibility of the discipline - economic factors for instance, which could arguably be addressed with things such as material support.

and respond to this situation nationally, as other communities of philosophers are starting to do internationally. The whiteness of Philosophy, here and elsewhere, is also a problem for Philosophy. A discipline that does not critically evaluate its own assumptions, content and methods is failing by its own standards of success and the inability to attract and retain black students at least suggests that such a self-evaluation is warranted. Philosophy is the study of some of the most basic questions pertaining to our existences. If it ignores large chunks of human experience and excludes those whose experiences have not previously influenced the mainstream, a crucial opportunity to take the discipline forward would be lost. There are internal reasons, therefore, for Philosophers to be concerned with the current exclusivity of their discipline, as much as there are troubling ethical and ethico-political questions about who is excluded and for what reasons.



# FACTORS CONTRIBUTING TO THE DISPROPORTIONATE RACIAL REPRESENTATION IN PHILOSOPHY

In trying to understand the factors leading to the disproportionate gender or racial diversity in Philosophy, we might follow the Perfect Storm Model (PSM: Antony 2012; Thompson et al. 2016) in which the sex (or race) discrimination mechanisms operative in society more broadly play out and converge in the discipline of Philosophy. Factors which contribute to gender (or race) imbalances in other fields will play a role in our explanation alongside some factors that are unique to Philosophy. Following the PSM, no single contributing factor on its own would explain the disproportionate gender or racial representation in the discipline, but a number of explanatory factors must be assessed as they occur alongside and in connection with one another. In the following sections we unpack the possible reasons for the disproportionate racial representation in the discipline of Philosophy, examining five factors which could contribute to the ‘perfect storm’ setting in combination with empirical data. All of these factors have been assessed and discussed with respect to the disproportionate participation of women in Philosophy globally, and we believe that there are many parallels to be drawn, and additions to be made, in terms of the findings and recommendations for the low levels of racial diversity in Philosophy.

There are two factors that we do not address in this document that have been the subject of some discussion recently, more commonly in popular opinion pieces, but sometimes also in philosophical circles: first, there is either something explanatory ‘inherent in the nature of Philosophy as a discipline’, or inherent in either women or members of designated racial groups (either as part of their innate nature, socialisation, or culture); and second, the presence of explicit discrimination, harassment and other forms of harm in Philosophy departments and associations (Thompson et al 2016; Saul 2013).

First, claims about the inherent nature of either philosophy or of particular groups (women or racial) prove challenging to empirically verify and thus

dismiss outright, as offensive or unpopular as they may have become (Saul 2013), though evidence is being marshalled to mount attacks on these highly implausible essentialist claims about gender (Fine 2010 and Jordan-Young 2010), race and philosophy (Thompson et al. 2016). Even if some people were to make sense of or accept these claims, we would be remiss in our investigation into the underrepresentation of either women or particular racial groups in philosophy if we did not consider other potential contributing factors about which we could both gather empirical evidence more readily and in light of which we could potentially make changes to the situation in philosophy.

Second, it is certainly the case that the presence of explicit discrimination, harassment or harm within a philosophy towards particular groups would lead to members of those groups turning away from philosophy (Thompson et al. 2016). Internationally, the prevalence of sexual harassment scandals in philosophy have recently become a topic of much concern, with the resignation of a number of well-known philosophers in the wake of sexual harassment scandals (Jaschik 2011; Saul 2013; Baker 2016). Locally, the Philosophical Society of Southern Africa (PSSA) recently instituted its own Policy on Sexual Harassment in light of a number of incidents at annual conferences and within departments. Similarly, the South African philosophical community has not been immune to incidents of overt racism, or racial contention, which have caught the media’s attention (Hosken 2013; Schutte 2013; Sosibo 2015; Benatar 2016). Certainly injustices and illegalities are to be dealt with, and undoubtedly regardless of the details or accuracy of any particular case, these events and the attention garnered by them have led to persons turning away from the field. The PSSA’s Policy on Sexual Harassment marks a step in the right direction, and both policies on racial discrimination or other forms of discrimination would arguably be an important second step. Similarly, the development and upholding of such policies within individual

departments would also perhaps be something worth considering. While many individuals and even departments may have problematic views and cultures, many actively also do not, and still have difficulty in attracting and retaining students and staff from underrepresented groups, and so while the factor of explicit harassment, discrimination or harm may play a role in contributing to the demographic disproportionality it could not explain it on its own.

Setting these two factors aside for the purposes of this report, in sections 3-7 we focus on the following five factors<sup>3</sup> that might be contributing to the biased racial representation in Philosophy, discussing each in light of empirical data collected: 1) demographic schemas of philosophy; 2) philosophy curriculum, methods and publications; 3) sense of belonging, comfort and support; 4) perceived utility of philosophy; 5) mark differences between philosophy and other subjects. Data presented below to begin unpacking these five factors were collected on the demographics of staff in South African Philosophy departments; curriculum and syllabus offerings in these departments; demographic data on philosophical publications in South African journals; and a broad questionnaire circulated to the Philosophy community (both staff and students).

Information about the demographics of academic staff in Philosophy was supplied by departments willing to participate in the study. Additional data from non-participating departments were gathered from official departmental websites and online CV information provided by individual staff members. Participating departments provided current course offerings in Philosophy from undergraduate to Postgraduate level to sketch a baseline of the current syllabi in terms of specializations or broad areas of study in Philosophy. Again, additional information from non-participating departments was gathered from official departmental websites.

Data relating to the number of Black, Coloured and Indian authors publishing in prominent African journals in which philosophy is published (the *South African Journal of Philosophy*, *Philosophical Papers*, *Theoria* and *Quest*), and the compositions of the editorial boards of these journals were gathered to assess trends over the last 10 years.

A broad baseline assessment questionnaire was distributed to Philosophers (inclusively defined as students, professionals and alumni) via a highly

active online philosophical community platform, the ZAPhil Listserv (the list memberships currently stands at 477 members comprising academics working in Philosophy in Southern Africa both students and staff, and academics in other countries with ties to the South African Philosophical community). The questionnaire used a combination of closed and open-ended questions. Demographic variables include the identified race, sex, and academic status (undergraduate student, postgraduate student, postdoctoral fellow, research fellow, associate, staff member, alumni), and a number of variables under the following themes: current disciplinary divides; the place of African Philosophy and Critical Race Theory within the discipline; current trends in the curricula; issues of student motivation and retention; and efforts at transformation in the discipline and departments.

Our presentation of this data in what follows serves as a starting point for the analysis of the factors which may be contributing to the lack of demographic diversity in philosophy and is presented as a point of departure for further discussion and investigation.

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3 These factors are not exhaustive and there may be a number of other factors which are still to be determined which are contributing to the Perfect Storm. This study is a starting point for suggesting a way forward to address some of the factors which are contributing to the disproportionate racial representation in philosophy, and as more research is done in this area more factors are likely to emerge.

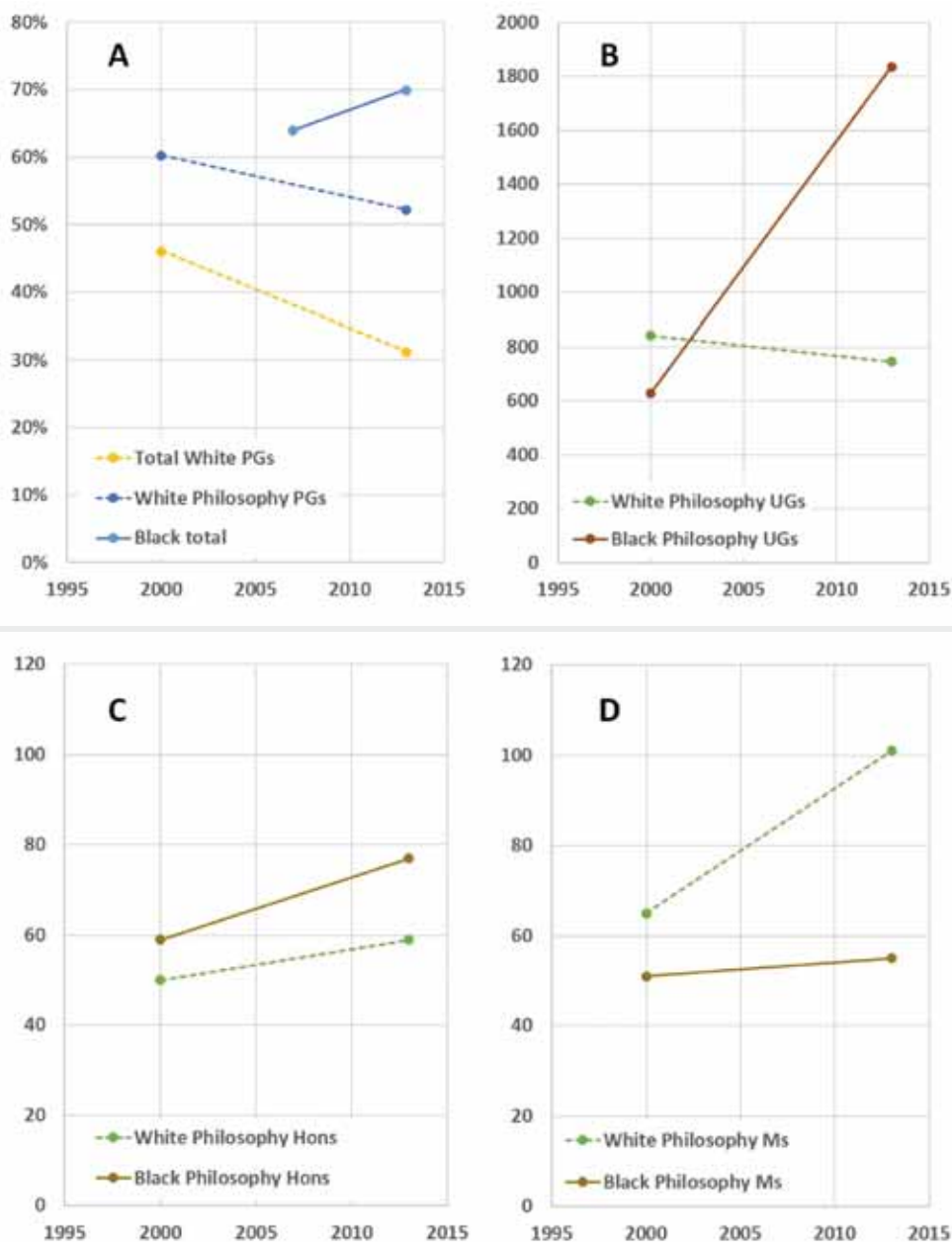
# DEMOGRAPHIC FIGURES IN AND SCHEMAS OF PHILOSOPHY

## 3.1 Student Demographics and Retention

At the undergraduate level, philosophy has shown dramatic improvements in black student enrolment, seeing an almost threefold increase between 2000 and 2013 (from 629 to 1838 students) with a

comparatively slight decrease in the number of white students over the same period (from 841 to 746). Figure 1 illustrates the changes in student demographic enrolment at undergraduate and postgraduate levels in philosophy for the period 2000-2013.

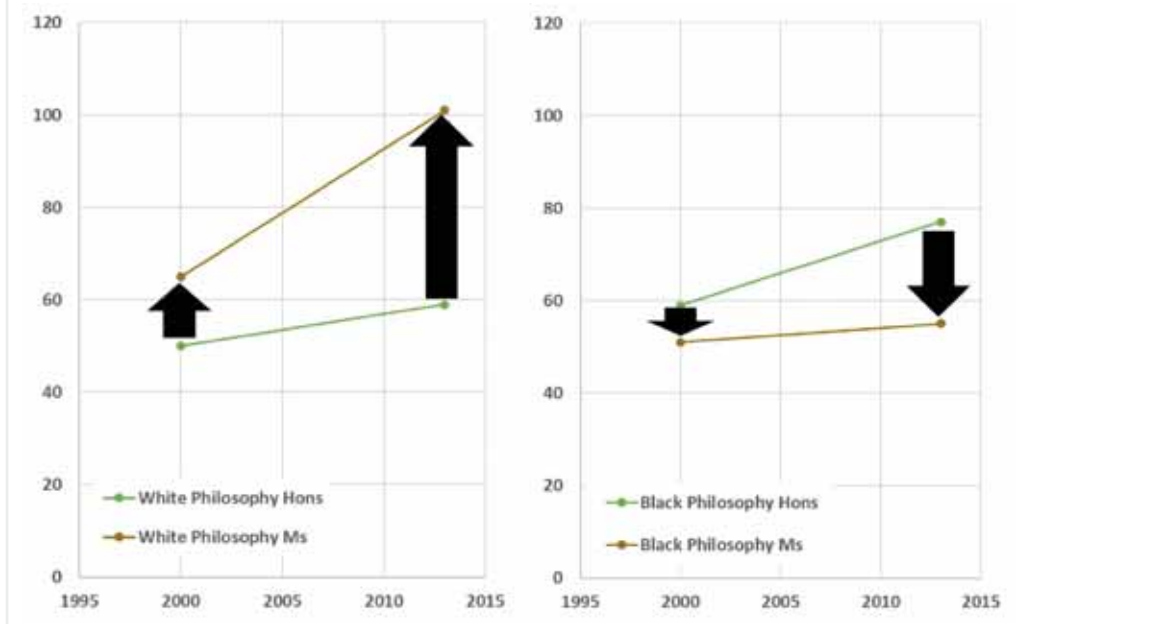
**FIGURE 1:** Trends in the registration of black and white students at South African universities, with emphasis on Philosophy departments. A. The change in relative representation of black and white students, and the less responsive change in philosophy postgraduate registrations. B-D. Changes in actual Philosophy student enrolments at various academic levels. (Data drawn from Essop 2015.)



Demographic changes at the postgraduate level show less improvement. While the total postgraduate enrolment of white students from 2000-2013 shifted from 46.1% to 31.2% across South African institutions, in Philosophy the postgraduate enrolment of white students shifted from 60.3% to 52.2% (Fig 1A; Essop 2015). The numbers of black honours students over the same period only increased from 59 to 77 and white

students increased from 50 to 59 (Essop 2015). However, at the masters level black student enrolment from 2000-2013 increased from 51 to 55, while white student enrolment increased from 65 to 101 (Essop 2015). These numbers are suggestive of both recruitment and retention trends at the Masters level in terms of student demographics as seen in Figure 2.

**FIGURE 2:** Recruitment trends in postgraduate registrations in Philosophy in South African Universities. (Data from drawn from Essop 2015.)



Not only does Philosophy seem to be demographically less transformed than many other disciplines in the humanities, but the rate of attrition of black students compared to white students through degree levels should be of particular concern.

### 3.2 Staff Demographics

At the level of staffing, current demographic data (Appendix 1) were confirmed from seven universities who agreed to participate in this study.<sup>4</sup> These universities represented a cross section of former white, black, English- and Afrikaans-medium universities, a spread across five provinces, and

small as well as large Philosophy departments. Within this data set (Data set A) a total of 73 academic philosophers were reported to be employed by Philosophy departments. University websites and personal knowledge of the non-participating departments allowed us to generate a potentially imperfect but representative demographic data set (Data set B)<sup>5</sup>. Within Data set B there are approximately 64 academics employed in the remaining 9<sup>6</sup> institutions. Demographic data in Data set A thus accounts for approximately 73 of 137 (53,3%) academic philosophers known to be employed at South African higher education institutions.

4 Departments across South Africa were invited to participate in the study pending ethical approval from their institutions for participation in the study from the designated authority at their institutions. In the tight time frame in which the study was conducted a number of institutions were unable to participate due to the length of time taken to obtain clearance for research permission from institutional authorities. Some institutions declined to participate in the study outright, some departments declined to participate in the study and some institutions denied permission to participate in the study citing the #FeesMustFall protests as their reason

5 Demographic data on staff members given by participating departments was self-declared for the data set A. Demographic data for staff members in non-participating departments was gathered from departmental websites and was thus available in the public domain. In order to ensure that assigning sex and racial categories to staff members in data set B was a self-declared assignment staff members were cross checked with publically available online profiles and CV's in which their sex and race was declared or self-assigned or based on researcher knowledge. The data set is potentially imperfect because some departmental listings may be out of date, but the sample conforms to the confirmed data and so can be considered representative.

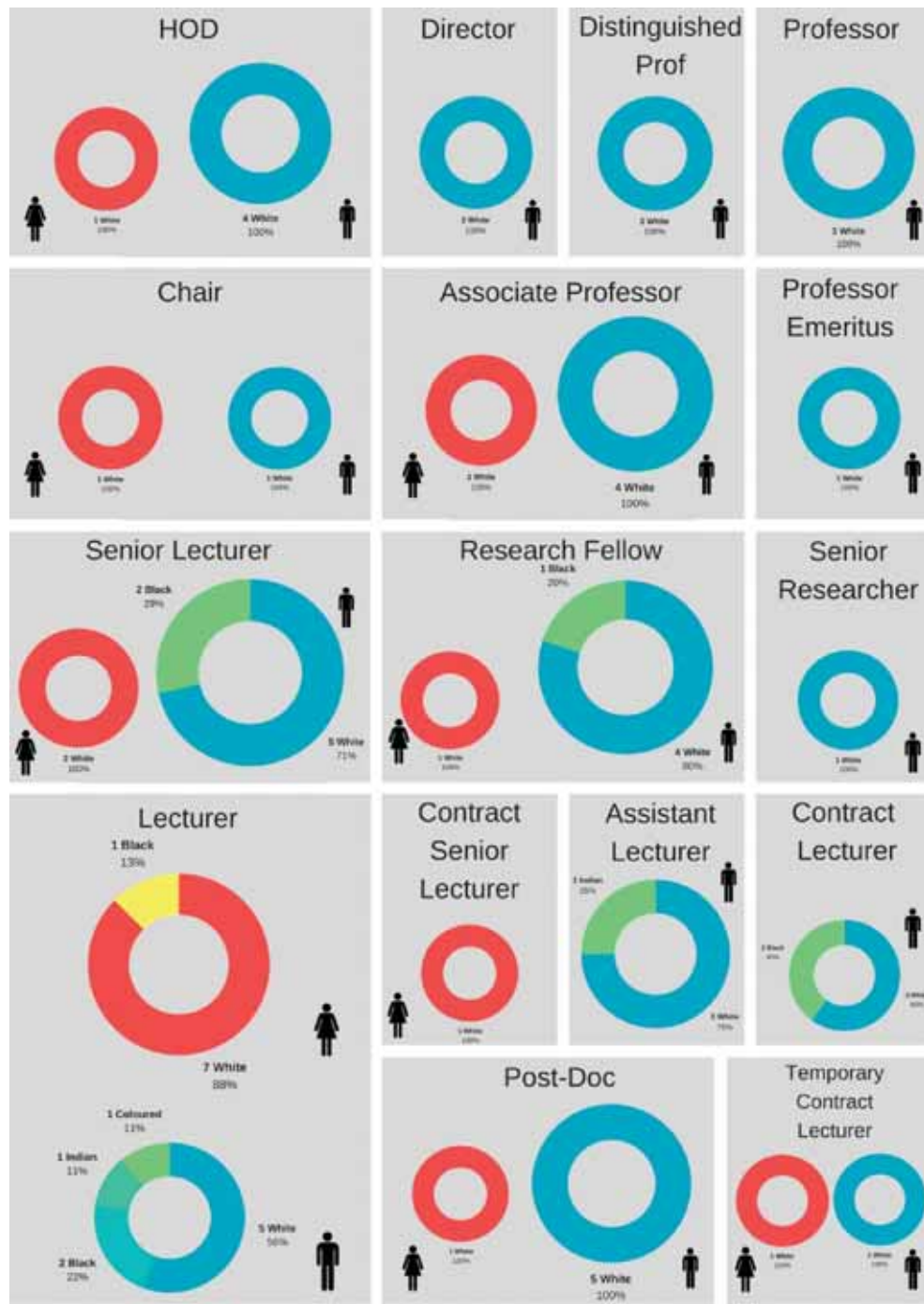
6 One institution had no online information and the researchers had no personal knowledge related to this institution to draw on.

Of the 73 employed academics within Data set A, 55 are male (75,3%) and 18 (24,7%) are female. In terms of racial demographics in Data set A, 62 (84,9%) are white, 8 (10,9%) are black, 2 (2,7%) are Indian and only 1(1,3%) is Coloured. In Data set A, 2 out of 7 departments had 100% white staff members; only 1 (1.4%) employed academic philosopher is a black female. Of the Philosophers employed in these departments 53 (72,6%) are South African, 2 (2,7%) are non-South African Africans, 12(16,4%) are European, 1 (1,3%) is from the USA and 5 (6,8%) reportedly held joint

nationality. Of the 8 black staff members in Data set A, 5 (62,5%) are South African citizens, while 3 (37,5%) are non-South African.

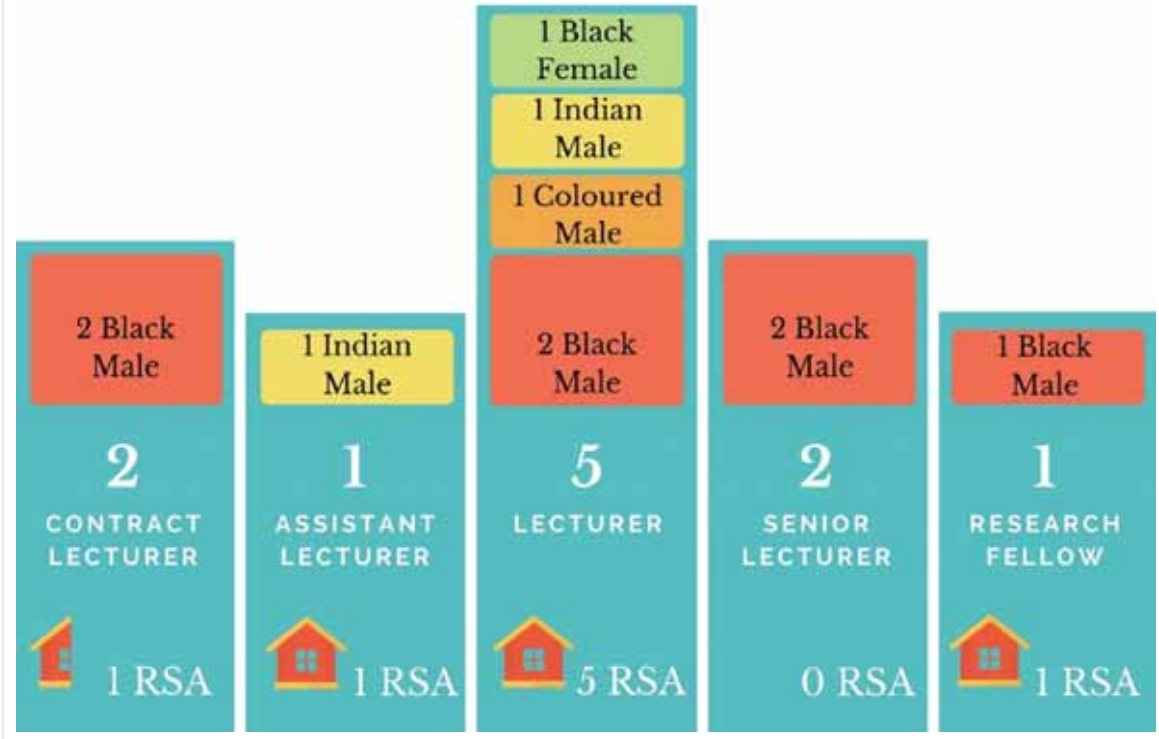
The demographics from Data set A shows that the most demographically diverse segments of departments appear at the lecturer and senior lecturer levels - both in terms of race and gender (Fig 3). Only 2 staff members of designated racial groups employed rank higher than lecturer, having obtained senior lecturer status, both of whom are non-South Africans (Fig 4).

FIGURE 3: Demographics of Staff at all Ranks in Data Set A<sup>7</sup>



7 Research Fellow and Senior Research Fellow ranks were combined, and the ranks of Distinguished Professor and Distinguished Research Professor were combined. Those who identified as HOD, Chair or Director were not added to totals of other titles.

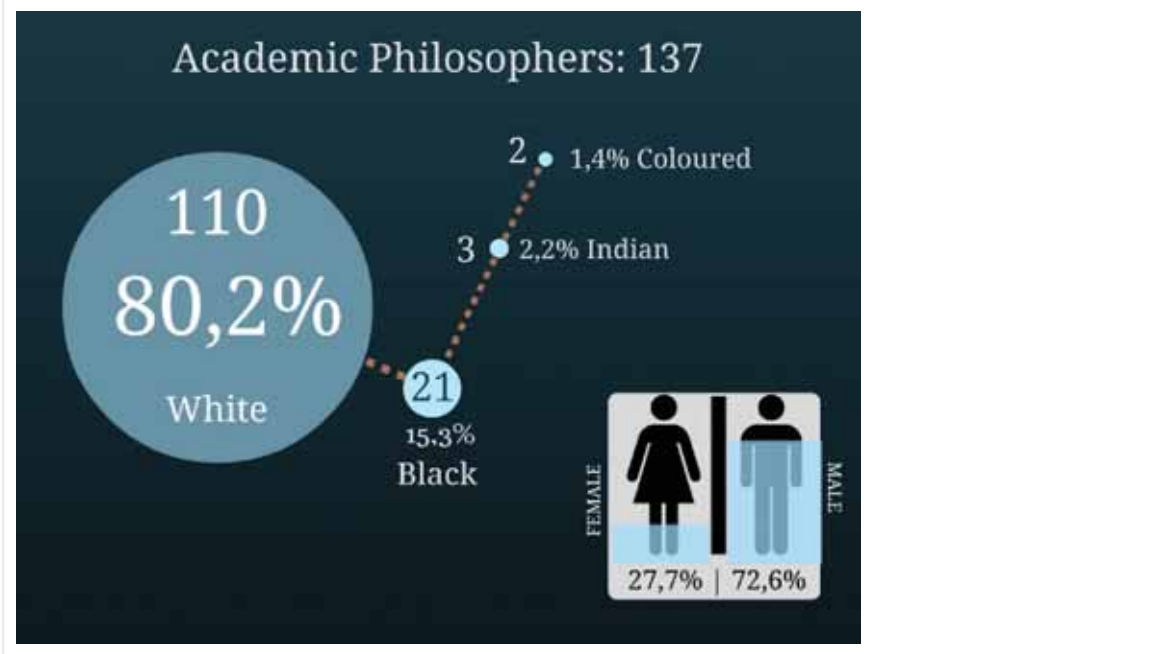
FIGURE 4: Rank and nationality of staff from racially designated groups in Data set A



Combining data sets A and B shows that of the 137 academic philosophers, 99 (72,6%) are male, while 38 (27,7%) are female. When combining Data sets A and B the racial demographic breakdown

of 137 philosophers is that 110 (80,2%) are white, 21 (15,3%) are black, 3 (2,2%) are Indian, 2 (1,4%) are coloured and 1 (0,7%) member's racial category was undetermined.

FIGURE 5: Combined Demographic Data sets A and B on Staff in Philosophy Departments in South Africa



## 3.2 Perceptions and Schemas

Schemas can be understood in terms of the cognitive frameworks or concepts used to easily interpret and categorise information, in particular concepts of individuals or groups - for example birds are feathered animals that fly. Schema clashes occur and are corrected through our cognitive development as we encounter something new or in opposition to our existing schema, for example flightless birds. When schemas are applied to human individuals or groups they act as predictive of behaviour and lead to biases about behavioural expectations. Here schema clashes tend to occur when individuals fall outside of constructed schema groups such as female fire-fighters or male nurses, and in such cases either these individuals tend to face discrimination within their field or schemas are resolved in problematic ways ("those men are feminine") or by seeing those individuals as 'exceptions' (Thompson et al. 2016). According to Haslanger (2008) the schemas of 'woman' and 'philosopher' clash and resolutions tend to see female philosophers side-lined, tokenised or assimilated into masculine schemas. Similarly, it might be argued that schemas of 'Black', 'Coloured', 'Indian' and 'philosopher' clash in similar ways, and resolutions would take similar forms. An important way in which schemas and potential clashes about either 'philosopher', 'women' or 'racial category x' can be constructed is through interactions with staff employed as philosophers. As first year students, the staff they encounter in their introductory courses are likely to have a significant influence on their schema of 'philosopher' as these are both their first authority figures and role models within the discipline (Thompson et al. 2016). Equally, however, the staff they see in positions of higher authority, such as Heads of Department or those holding full professorial positions may influence schema development, particularly as students advance through and beyond their undergraduate years.

Paxton et al. (2012) have found that the proportion of undergraduate female majors in a department positively correlate with the numbers of female staff members in that department. In the Thompson et al (2016) study women were significantly more likely to notice the gender imbalance either in student or staff ratios in their philosophy department. What this indicates is that schema construction and subsequent schema clashes are more likely to negatively affect those from underrepresented groups within those schemas - 'women' and 'philosopher' as a schema clash is more likely to develop as a clash for female students who notice both the lack of female students, Postgraduates and staff in philosophy than it would be for men.

In light of the demographic data collected, given the low demographic diversity amongst philosophy postgraduate and staff schema clashes between particular racial groups and 'philosopher' are likely to occur in a fashion similar to those of 'women' and 'philosopher' in South African Philosophy departments. It is similarly likely that schema clashes around particular racial categories and 'philosopher' would also, thus, be more likely to occur among members of those underrepresented racial categories themselves. Seeing few members of staff, particularly occupying higher ranking positions, seeing few Postgraduate students, and engaging with few tutors within one's department from one's own racial group is likely to create a schema clash between the schema for one's racial group and the schema for that discipline.

While schema clashes may lead to students and staff turning away from philosophy, increasing the number of role models of currently underrepresented groups in philosophy may go some way to mitigating schema clashes and in turn may go some way to increasing the representation of members from these groups in philosophy in terms of student retention.

However, increasing the number of 'role-models' in philosophy from currently underrepresented groups in South African departments may not on its own be enough to undo prevalent schemas and clashes, since many students may enter higher education with these schema clashes already in place (Thompson et al. 2016). Similarly, schema clashes may develop or be reinforced through the readings encountered in the curriculum or journal publications or by the number of philosophers from particular groups seen in positions of authority within the country, abroad and who are 'well known'.

## 3.4 Philosophers' perceptions of Philosophy in South Africa

A principle component analysis was used to explore patterns in the scaled answers to the on-line questionnaire. All questions were included, which led to respondents who did not answer every question being excluded, but 47 complete responses were included. It appears from this principle component analysis that Philosophers in South Africa show a high degree of individuality in their overall perspectives on professional Philosophy, and that underlying patterns in the community are quite subtle. We interpret the analysis to show a tension between the perceptions held by underrepresented racial groups who are also students and overrepresented racial groups who are also academics.

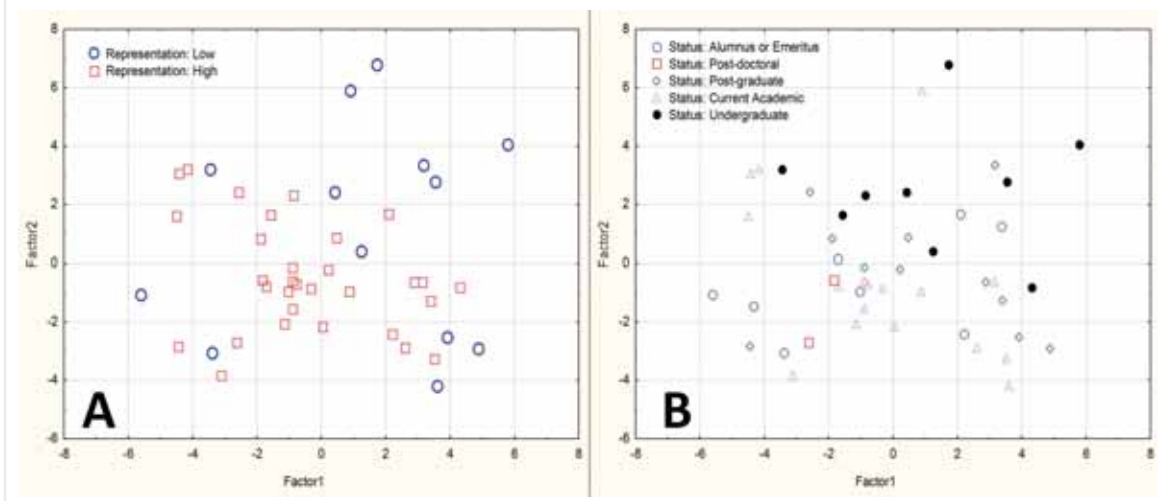
The first three principle components summarised 32% of the variation in the data (Table 1). Interpretations for each principle component were sought by examining themes in the questions with large factor scores (> 0.5). The first principle component emphasised transformation and relevance of Philosophy; the second principle component had no clear theme; and the third principle component addressed racial bias and the utility of Philosophy (Table 1). While there was a bias in the distribution of respondents from currently underrepresented racial groups in Philosophy on

the first principle component (Fig. 6 A), there were no such trends on the second or third principle components. The first and second principle components interact to reveal a gradient in academic status (Fig. 6 B), but its interpretation is not obvious because Principle Component 2 is not simple to interpret. However, many of the respondents from currently underrepresented racial groups on the right-hand side of the first principle component are undergraduate or Postgraduate students.

**TABLE 1.** All factor scores more extreme than 0.05 (in bold) and Eigenvalues for the first three factors of a principle component analysis of all of the scaled answers to the on-line questionnaire; all scores were positive.

Variable	PC 1	PC 2	PC 3
37 The pace of transformation in Philosophy in South Africa is about right	0.086	0.006	0.001
7 Philosophy in South Africa needs transformation	0.082	0.005	0.012
16 African Philosophy is of no more relevance to South Africans than either Continental or Analytic Philosophy	0.072	0.013	0.006
36 The Philosophy curriculum in South Africa is suited to the South African context	0.072	0.005	0.000
54 Critical Race Theory is relevant to the South African context	0.061	0.007	0.021
13 My department offers enough extra support systems for students to improve their Philosophical writing skills	0.005	0.062	0.030
23 African Philosophy is easily applicable to issues that I face in my everyday life	0.018	0.060	0.002
38 Black students and staff are more interested in African Philosophy than white students and staff	0.001	0.005	0.085
63 The skills taught in a Philosophy degree are useful in all other disciplines	0.006	0.003	0.076
6 Philosophy improved my performance in my other undergraduate subjects	0.008	0.004	0.056
26 Black and white scholars are equally interested in Critical Race Theory	0.004	0.003	0.054
Eigenvalue	8.67	6.38	5.43
	13.5%	10.0%	8.5%

**FIGURE 6:** Projection of the cases on the first two axes of the principle component analysis of all scaled answers from 47 respondents. A: respondents classified by representation in Philosophy. Underrepresented respondents lie disproportionately to the right of the first principle component (x-axis), but show no bias on the second principle component (y-axis). B: respondents classified by academic status. There is a gradient in status from top right to bottom left.





The components of the overall patterns, positions or attitudes in these questions are explored further by seeking patterns of responses that distinguish currently under- and overrepresented racial groups in philosophy using discriminant function analysis of questions that probe particular hypotheses intended to explain the racial bias in representation in Philosophy, e.g. a sense of belonging, perceived utility, syllabus, etc.

# PHILOSOPHICAL CURRICULUM METHODS AND PUBLICATIONS

## 4.1 South African Philosophy Departmental Course Offerings

Data were collected on the current course offerings at all levels of study from the seven universities who agreed to participate in this study (Data set A). Again, data for the other eight universities currently offering courses in philosophy was collected from material available via current university calendars with course guides or updated university websites - Data set B (Appendix 3). The inset of Figure 6 indicates that the data from sets A and B are largely in agreement, and courses offered across sets are roughly consistent both in terms of numbers and spread. Courses offered across universities and years were assigned to the following 14 categories based on course titles: 1) Political/Social/Moral Philosophy; 2) Western History of Philosophy/ Contemporary Western Philosophy; 3) Applied Philosophy/Philosophical Problems; 4) Metaphysics; 5) Logical/Critical Thinking; 6) Epistemology; 7) Philosophy of Science; 8) African Philosophy; 9) Philosophy of Race/Gender; 10) General Introduction to Philosophy; 11) Continental Philosophy; 12) Philosophy of Language; 13) Philosophy of Religion; 14) Ancient Greek Philosophy.<sup>8</sup>

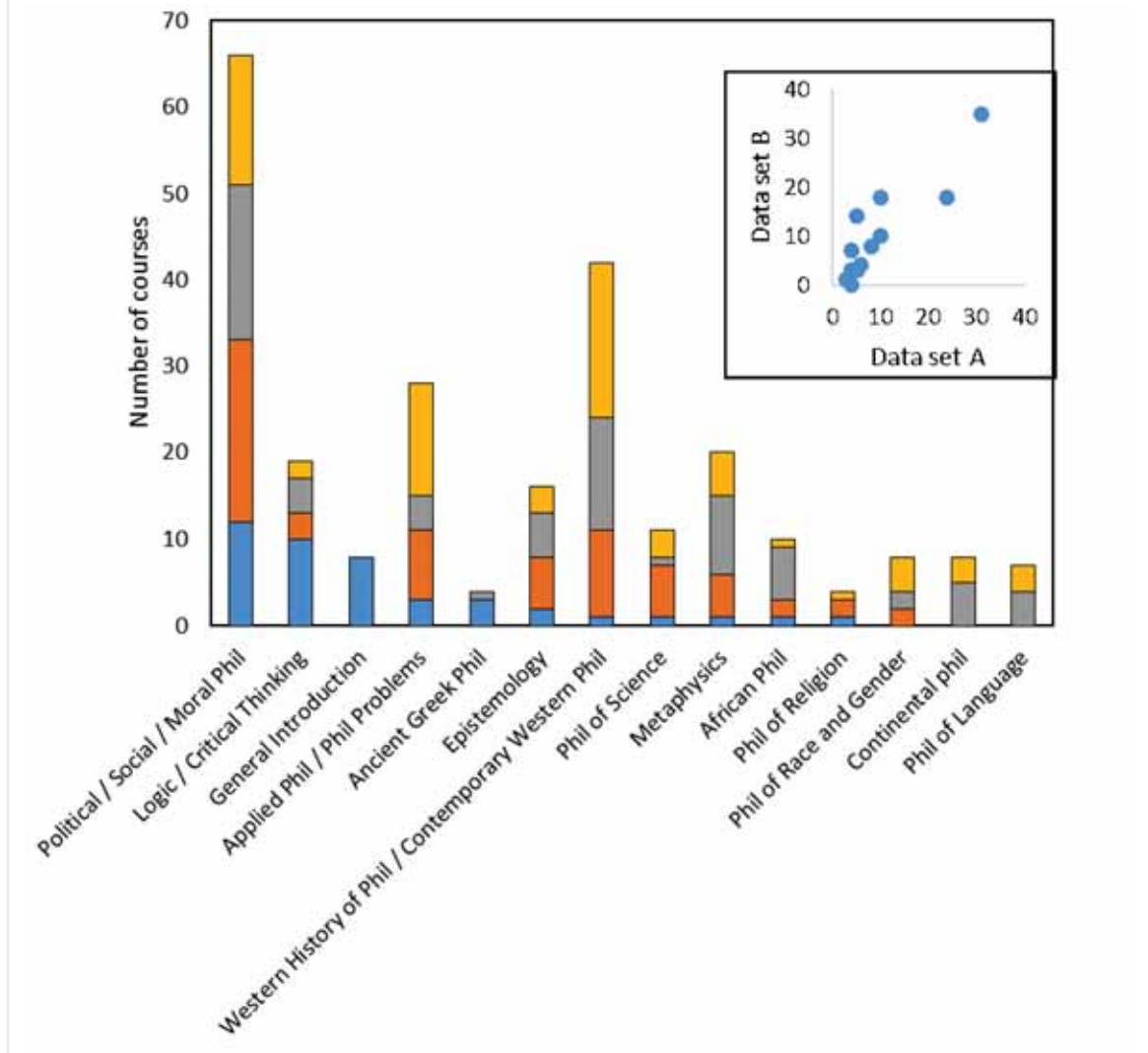
Data sets A and B combined gave a total of 251 courses offered across the universities for students between first year and honours. The least amount of choices were available for students in their first

years of study. Of the 251 courses, 66 (26%) are in Political/Social/Moral Philosophy; 42 (17%) are in Western History of Philosophy/ Contemporary Western Philosophy; 28 (11%) are in Applied Philosophy/Philosophical Problems; 20 (8%) are in Metaphysics; 19 (8%) are in Logical/Critical Thinking; 16 (6%) are in Epistemology; 11 (4%) are in Philosophy of Science; 10 (4%) are in African Philosophy; 8 (3%) are in Philosophy of Race/Gender; 8 (3%) are in General Introduction to Philosophy; 8 (3%) are in Continental Philosophy; 7 (3%) are in Philosophy of Language; 4 (2%) are in Philosophy of Religion; and 4 (2%) are in Ancient Greek Philosophy.

The bar chart in Figure 7 below summarises the areas being taught across the pooled data sets; the frequency quantified in number of courses; and the scheduling of topics from first-year (blue), second-year (orange), third year (grey) and Honours (yellow). The courses are sorted so that frequent and earlier courses lie further left.

8 There could have been numerous ways of categorising these courses since most course titles were very specific and almost all had different names. The decision was made to stick to as few categories as was possible along traditional lines of specialisation as followed roughly in the discipline at large, and what is used most commonly by journals to group the literature thematically. The decision to group Political, Social and Moral Philosophy together was based on the previous category decision along with the fact that many of the courses which fell in this area often straddled the line between one or more of these areas, however, a large portion of the courses falling into this category are in 'Ethics'. The decision to group Western History of Philosophy and Contemporary Western Philosophy together was based on two factors, firstly, in the context of finding out a diversity of course offerings these both represent largely texts from a western cannon with authors primarily being chosen from North America and Europe; secondly, many courses on Contemporary Western Philosophy reported to be on a philosopher which in other universities was classified under Western History of Philosophy. It is true that some of the courses in areas such as moral/political/social philosophy and western history/contemporary philosophy may include either continental philosophers, approaches or influences (other categories such as African Philosophy or Feminism may as well be represented within these courses to a lesser or greater extent as suggested in some responses in the open-ended questions in the survey data), but the category continental philosophy was marked out by a number of courses designated specifically as continental philosophy courses which would not fall into any other area and which marked them out as clearly distinct from these other areas.

FIGURE 7: Summary of syllabus structure in South African Philosophy departments.



The category of Political/Social/Moral Philosophy while marked clearly as the largest segment in the overall curricular offerings, is also notably the section which offers the most even spread across the years from first through to Honours. Course offerings in both Critical Thinking and Applied Philosophy show potentially inflated numbers as they include courses offered to students outside of philosophy per se - in law, business and accountancy for example - and the number of Applied Philosophy courses on offer at the Honours level is significantly boosted by offerings made by one department. Since a large portion of the first year course offerings are in 'General Introduction' to philosophy, it is important to investigate what the precise content of such courses entails.

#### 4.2 Academic Philosophical Publishing in South Africa

Philosophical publications in the global North are known to lack demographic diversity in terms of both sex and race. The study by Guerrero (2015)

showed the lack of demographic diversity in four prominent international political/moral philosophical journals. Of 890 articles published across these journals between 2005 and 2015, only 8 (0.9%) were published by black philosophers [Ethics 1%; PPA 1%; JPP 1%; JMP 0%], and only 3 black philosophers (1.6%) of 185 editors comprise the membership of these editorial boards [Ethics 2 (2.4%); JMP 1 (2.9%); JPP 0 (0%); PPA 0 (0%)] (Guerrero 2015). In this study we followed the methods used by Guerrero to assess the demographic situation of South African journals in which philosophical work is published over a period of 10 years. To assign authors to demographic groups, authors were searched for in online databases, public platforms, websites, and published CV's in which their demographic details were declared. In some cases it was not possible to determine the demographic data for authors, and in a very small number of cases for editorial board members. What the data collected shows is a demographic representation of known demographics.

Cases of unknown individuals for each journal constitute small enough percentages that the overall pictures presented of a lack of racial diversity, particularly in terms of white male dominance, would not be affected if either 1) this uncategorised group turned out to belong to any one of the categories, or 2) if this uncategorised group turned out to spread across the categories.

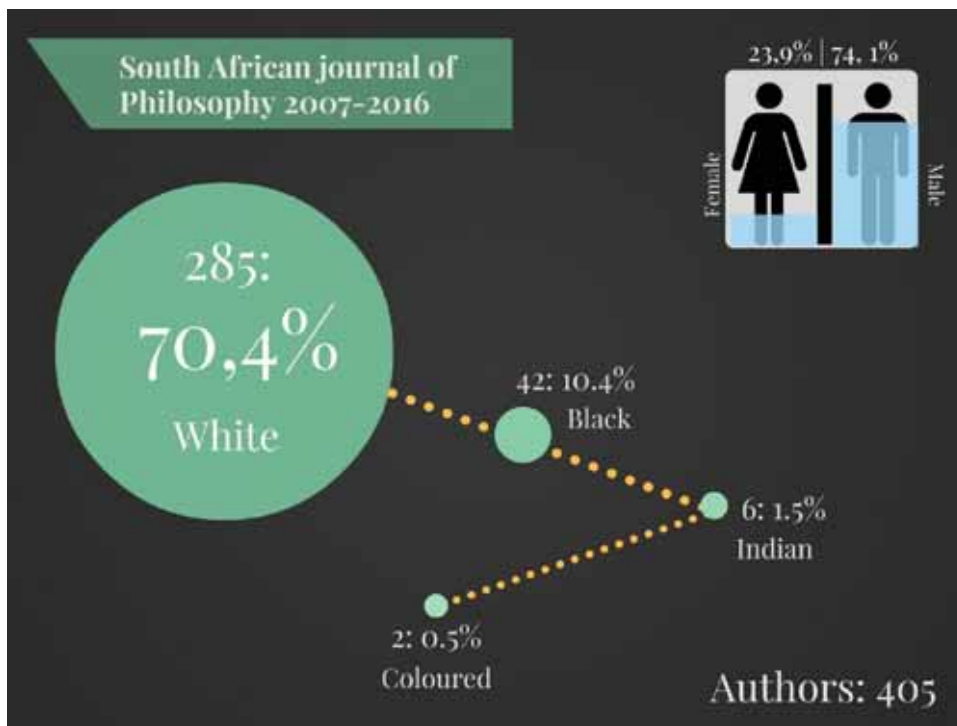
Data were collected on four journals: South Africa Journal of Philosophy (SAJP), *Philosophical Papers* (PP), *Theoria: A Journal of Social and Political Theory* (*Theoria*), and *Quest: An African Journal of Philosophy* (*Quest*). The SAJP is the official publication of the Philosophical Society of Southern Africa. The SAJP has DHET accreditation and publishes 4 issues per year in all areas of philosophy. PP is a generalist philosophical journal edited at Rhodes University and the University of the Witwatersrand in South Africa. PP has DHET accreditation and publishes 3 issues per year. *Theoria* is a multidisciplinary South African journal,

but focuses on political and social theory and thus includes a number of South African philosophical publications. *Theoria* has DHET accreditation and publishes 4 issues per year. *Quest* is an interdisciplinary South African journal with a focus on subjects of general philosophical interest related to Africa. *Quest* aims to publish 2 issues per year (though this has often not been the case) and is a relatively new journal without DHET accreditation.

#### 4.2.1 Author Demographics

From 2007-2016 the SAJP published 39 issues with a total of 405 contributing authors. Of the 405 contributing authors a breakdown in terms of sex identified 300 (74,1%) were male and 97 (23,9%) were female. A demographic breakdown in terms of race identified contributing authors to comprise 285 (70,4%) white, 42 (10,4%) black, 6 (1,5%) Indian and 2 (0,5%) coloured authors.<sup>9</sup>

FIGURE 8: Identified demographic data of contributing authors to the SAJP 2007-2016.

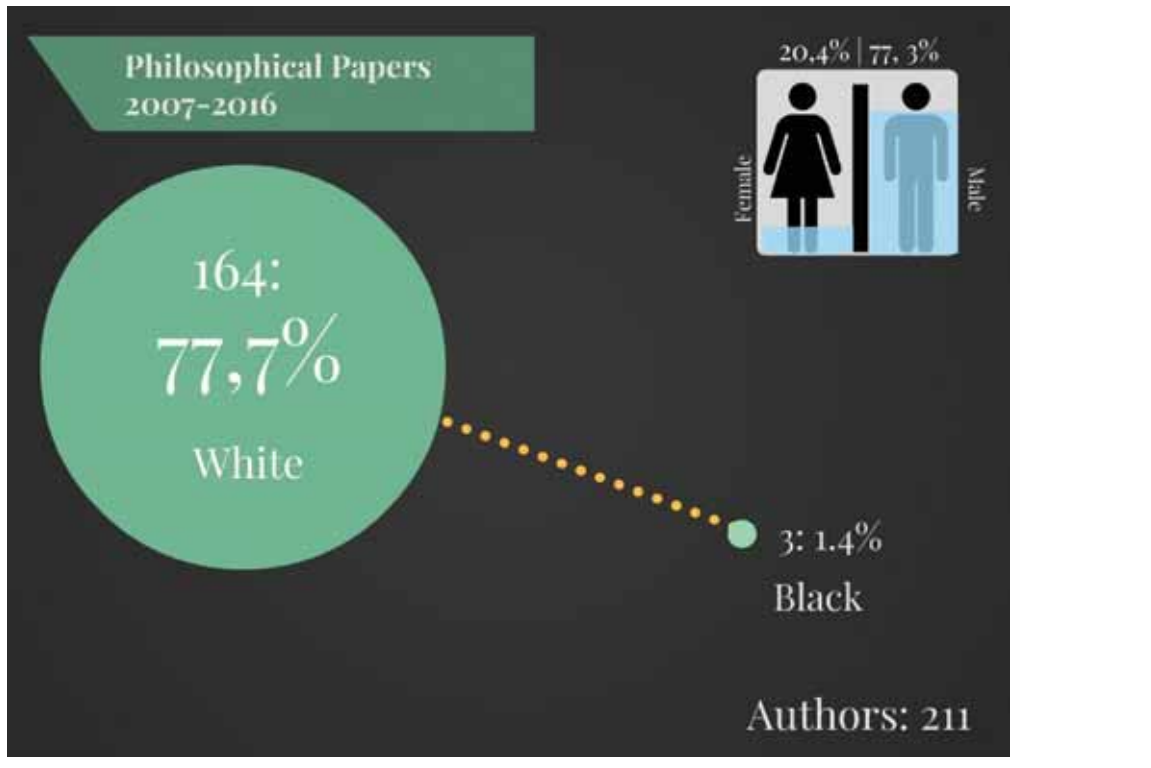


From 2007-2016 PP published 28 issues with a total of 211 contributing authors. In PP the demographic breakdown in terms of sex of the 211 contributing authors identified 163 (77,3%) male and 43 (20,4%) female contributors. The demographic breakdown in terms of race identified

164 (77,7%) white contributors, and 3 (1,4%) black contributors.<sup>10</sup>

9 Unidentified 63 (15,5%).  
10 Unidentified 44 (20,8%).

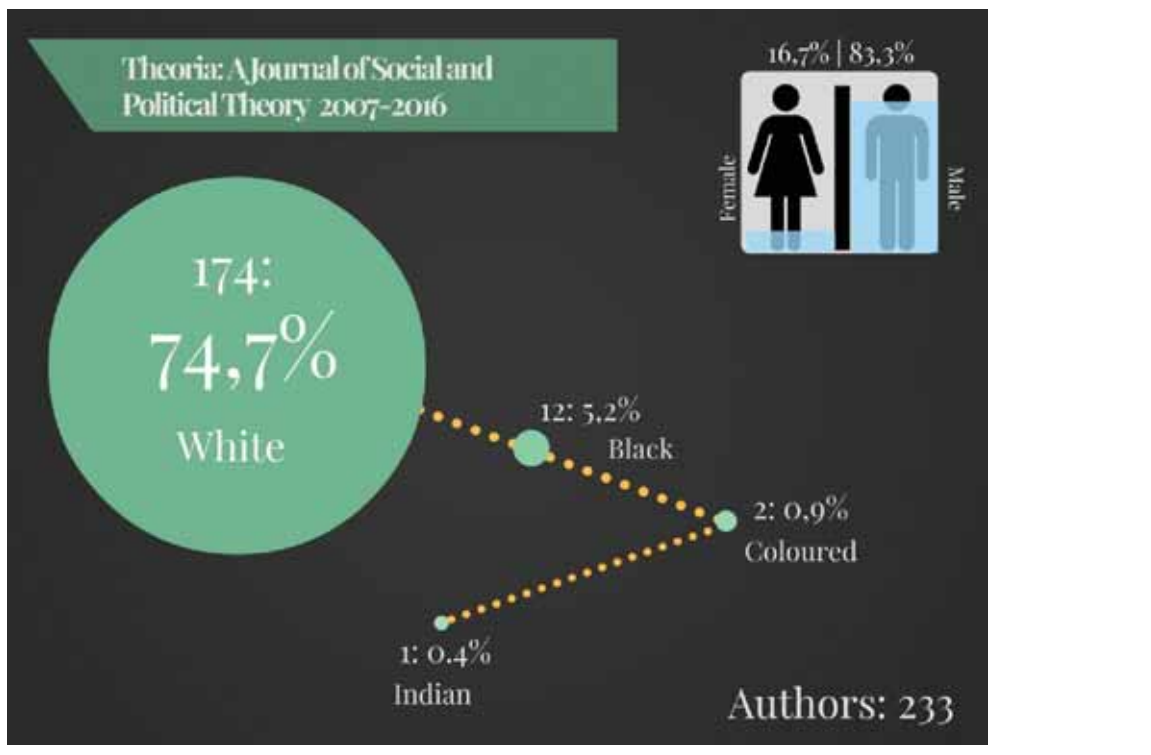
FIGURE 9: Identified demographic data of contributing authors to *PP* 2007-2016.



From 2007-2016 *Theoria* published 37 issues with a total of 233 contributing authors. The demographic breakdown of 233 authors in terms of sex for *Theoria* identified 194 (83,3%) as male and 39

(16,7%) as female. In terms of race the demographic breakdown identified 174 (74,7%) white, 12 (5,2%) black, 1 (0,4%) Indian, and 2 (0,9%) coloured contributing authors.<sup>11</sup>

FIGURE 10: Identified demographic data of contributing authors to *Theoria* 2007-2016.

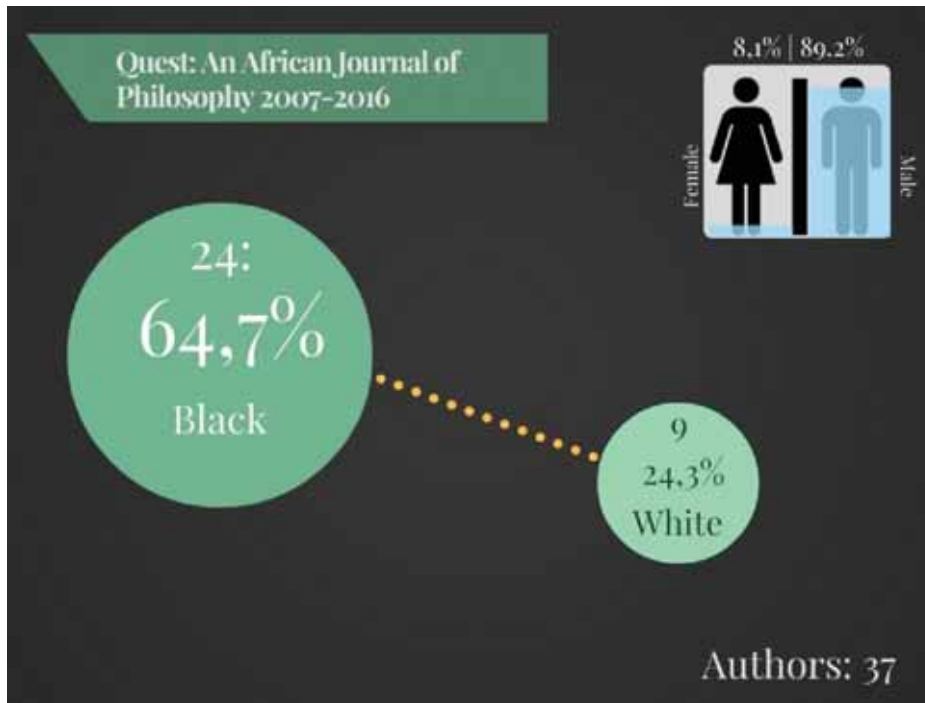


11 Unidentified 40 (17, 1%).

From 2007-2016 *Quest* published 4 issues with a total of 37 contributing authors. Of the 37 authors contributing to *Quest*, the demographic breakdown in terms of sex identified 33 (89,2%) as male and

3 (8,1%) as female. The demographic breakdown in terms of race identified 9 (24,3%) white and 24 (64,7%), black contributing authors.<sup>12</sup>

FIGURE 11: Identified demographic data of contributing authors to the *Quest* 2007-2016.



#### 4.2.2 Editorial Board Demographics

The *SAJP* has 20 members on the editorial board including the editor. Membership comprises 16 (80%) males and 4 (20%) females. There are 16 (80%) white members on the editorial board, 2 (10%) black members and 1 (5%) member who is mixed race.<sup>13</sup>

*PP* has 2 editors, an editorial board of 5 members excluding the editors, and an international advisory board of 32 members. The editors and the editorial board (7 members) comprise 6 (85,7%) males and 1(14,3%) female, and is 100% white. Of the 32 members on the international advisory board 26 (81,3%) are male and 6 (18,7%) are female. The international advisory board comprises 29 (90,6%) white members and 1 Asian member.<sup>14</sup>

*Theoria* has a main editorial team of nine members and a board of editorial consultants comprising 36 members. Of the nine-member main editorial board six (66,6%) members are male and three (33,3%) are female. Of the 36 editorial consultants 34

(94,4%) are male and two are female. Overall racial demographics on the 45-member editorial board shows 34 (75,5%) white members, three (6,7%) black members, one (2,2%) Indian member, one (2,2%) mixed race member, one (2,2%) coloured member, two (4,4%) Asians members, and three (6,6%) members of other racial groups<sup>15</sup>.

*Quest* has an editorial team, including the editor, comprising four members, three (75%) male and one (25%) female. *Quest* has an advisory editorial board of five members, all of which are male. The demographic data for the editorial team and board shows that three members (33,3%) are white and five (55,6%) are black.<sup>16</sup>

12 Unidentified 4(10,8 %).

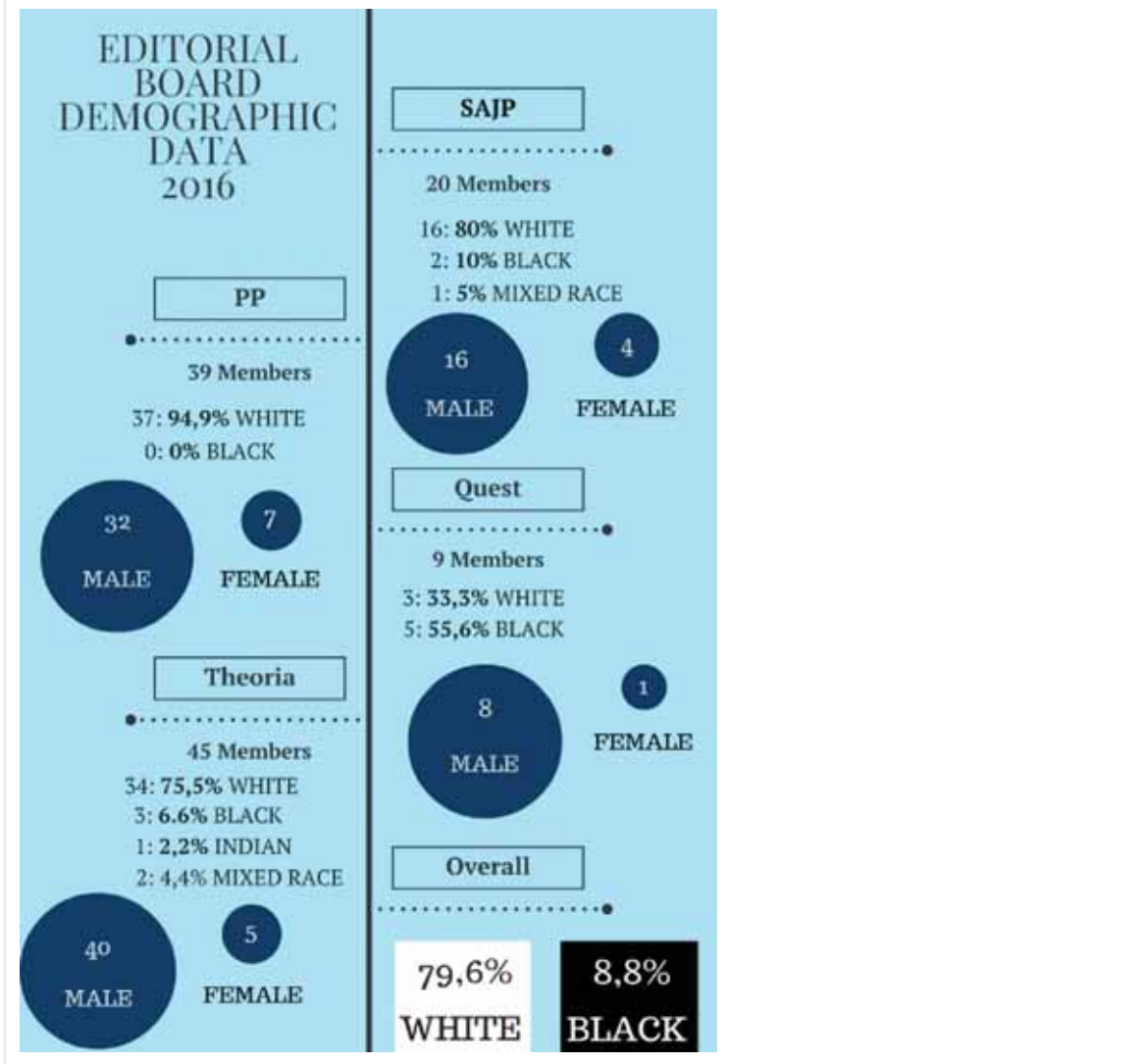
13 As well as 1 member whose racial classification was other/undetermined.

14 As well as 1 member whose racial classification was other/undetermined.

15 These three members were either of a racial group designated other or undetermined.

16 As well as 1 member whose racial classification was other/undetermined.

FIGURE 12: Overall Editorial Board Demographic Data for SAJP, PP, Theoria and Quest.

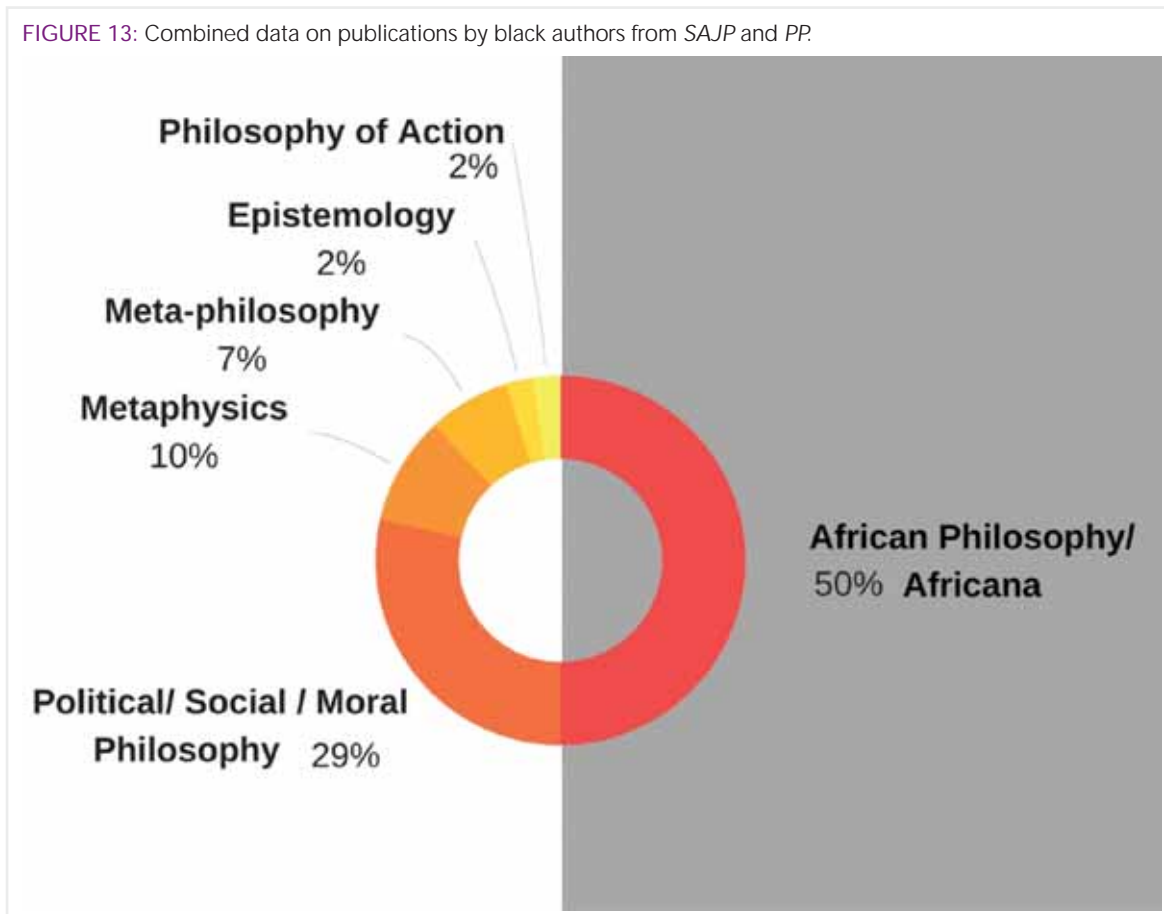


The correlation between these demographic figures and those seen in author publications may well have something to do with implicit bias as suggested by Saul (2013) who says: "As we have seen, implicit bias can affect the review of articles submitted for publication. If refereeing is not anonymous, women's [and members of racially underrepresented groups] work is likely to be evaluated more negatively than men's. Even if refereeing is anonymous, 81% of philosophy journals allow editors to see names as they make the initial cut of how many papers get sent out for review. And editors reject up to 65% of submissions at this stage (the mean rejection rate is 22%). If submissions are not anonymous to the editor, then the evidence suggests that women's [and members of racially underrepresented groups] work will probably be judged more negatively than men's work of the same quality" (10).

#### 4.2.3 Branch of Philosophy of Publications by Black Authors

The demographic data set from 2007-2016 identified 39 black authors from the SAJP and 3 black authors from PP.<sup>17</sup> Of the black authors from the SAJP, 20 (52, 3%) had published in the area of African Philosophy/ Africana, 11 (28,2 %) in Political/Social/ Moral Philosophy, 3 (7,7%) in Metaphysics, 3 (7,7%) in Meta-Philosophy, 1 (2,6%) in Epistemology, and 1 (2,6%) in Philosophy of Action. In PP, 1 (33,3%) of black authors had published in in the areas of African Philosophy/ Africana, Political/Social/ Moral Philosophy, and Metaphysics respectively.

FIGURE 13: Combined data on publications by black authors from SAJP and PP.



#### 4.3 Schema Construction, Methods and Perceptions

Schemas, as cognitive frameworks or concepts, can be constructed through the literature encountered (Thompson et al. 2016). For first year students this would primarily be in the readings they are given in their courses, for staff this would be through the rates of publications in journals by women or different racial groups. Schema construction and subsequent clashes developed could contribute to the rate of attrition of both female and currently underrepresented racial groups in philosophy. It has been suggested, for example, that having too few readings by female philosophers in undergraduate courses leads to higher attrition rates of female students (Calhoun 2015), and that this is a problem which is compounded by high numbers of undergraduate courses which focus on the history of philosophy, which is predominantly male and white (Dotson 2011). Here concerns about curricular content and focus are important in order to increase the participation from groups of students of different cultural and racial backgrounds who will more readily be able to identify with and take an interest in the diverse materials and perspectives presented. The number of courses in first year which focus on, for example, critical race theory, African Philosophy, Applied Philosophy, political/

moral/social philosophy, and continental philosophy could have significance, since it has been shown that these areas of philosophy tend to be demographically more diverse in terms of participation (Botts et al. 2014; Guerrero 2015). This finding is to some extent corroborated by the data on area of publication by black authors above, where 79% of publications are in either African Philosophy/ Africana or Political/Social/Moral Philosophy.

In terms of the underrepresentation of gender, Buckwalter and Turri (2016) suggest that the methodologies most typically used in philosophy (particularly in philosophy education) - involving thought experiments and unpacking intuitions - are seen as less valuable, less interesting than observational or experimental methods employed in other disciplines by women. Buckwalter and Turri's suggestion is that while men and women may value and enjoy philosophical inquiry equally, they respond, on average, differently to the methods used to approach these inquiries. Similar factors may well be contributing to the attrition rates in terms of racial groups from philosophy - where such attrition is not similarly seen in other disciplines.



#### 4.3.1 Open-ended Responses to the Questionnaire

In response to open-ended Q75 (*What would the top three things be that you would like to see transformed in philosophy? Please rank your answer according to importance, with 1 being what you see as the most important or highest priority*)<sup>18</sup> in our survey<sup>19</sup>, responses across gender and racial categories reflected a number of similarities. The most highly ranked things people would like to see transformed in Philosophy were what is taught in Philosophy, staff demographics and the pedagogical approaches used in Philosophy. Of the 38 respondents to this question, 31 respondents agreed that changes in syllabus were important; 25 respondents agreed that increasing the demographic diversity of staff was important; 23 respondents agreed that pedagogical changes were necessary. Other priorities which had high rankings were increased financial support for students and increased visibility of possible career paths to follow through studying Philosophy.

Of those who saw curricular content changes as important, all respondents but one undergraduate student rated this as among the top three things they would like to see transformed in philosophy. While many responses in terms of changes in curriculum were unspecific, relating only to the idea that it should be changed or “decolonised”, responses predominantly stressed 1) that more African Philosophy should be included; and 2) that the curriculum should be diversified to include a greater variety of courses as well as texts that reflect philosophical perspectives from a variety of different cultures and genders. One Postgraduate respondent who thought that more African Philosophy should be included also thought it was important to “define and implement a curriculum for African philosophy which is NOT just about oppression or ubuntu”, and an academic remarked that “African philosophy needs to be integrated into the main syllabus, not a stand-alone course of its own”.

Many respondents ranked demographic diversity of staff in more than one way, for example, saying that more black philosophers were needed and more women philosophers were needed as two of their top priorities for transformation. Undergraduate students were particularly emphatic about the need

for demographic diversity. For example, one respondent remarked “MORE BROWN PEOPLE!”. Slightly fewer white male respondents ranked demographic diversity of staff as a priority than other racial groups. A number of respondents also ranked greater demographic diversity in students as a high priority. Again, undergraduate students were the most emphatic group about this priority, with one respondent remarking: “Try to get more black female students to study philosophy because my current philosophy class is dominated by white folk”.

Of the respondents who thought that pedagogical changes were needed, many simply claimed, ‘the way philosophy is presented’ or ‘the way philosophy is taught’ needed to change. A number of respondents thought philosophy should be taught in ways which are more accessible and applicable to students’ lives as well as local context. Many respondents also noted that a focus on language was important (that texts should be translated and that courses should be made more accessible for students whose first language is not English). Many respondents in this category felt that a deeper level of engagement with and support for students was required, and that a focus on writing and argumentation skills would be important. One respondent also remarked that, “I think research is the purpose of philosophy and that tutorials and short essays are a waste of time. Students should be trained to research from day 1”.

There were 50 responses to Q69 (*What do you think would make the experience of being a philosophy student more enjoyable?*), and again the issues of syllabus and pedagogy emerged as strong themes. Thirty respondents suggested that pedagogical changes would make the experience of being a Philosophy student more enjoyable, while 15 respondents thought that changes to the curriculum would increase student enjoyment.

For those who suggested that pedagogical changes would bring about increased student enjoyment, increasing the time for discussion and debate amongst students; spending more time engaged in practical philosophy and interdisciplinary work that is relevant to the local South African context (suggestions such as “conducting experiments”, “Being able to apply philosophical theories - African, continental, analytical - more to topical issues faced

18 Some respondents remarked that they could not rank their selections as all factors would be equally important for transformation, agreeing in part with the idea of the PSM model.

19 Of the respondents, 57 in total answered at least some or all of the open-ended questions: 20 Academics (11 Male, 9 Female; 1 Black; 2 Other (African and None); 17 white); 7 Alumina (4 male, 3 female; 1 Mixed race; 5 white; 1 Other ‘South African’); 11 Postgraduate Students (4 Female, 6 Male, 1 Other; 7 White (1 White self-abolitionist); 3 Black; 1 undisclosed); 2 Post-doctoral Fellows (1 male, 1 Female; 2 White); 17 Undergraduate Students (8 female, 9 male; 1 Coloured, 1 Mixed Race; 1 Indian; 10 Black; 4 White).

in South Africa”, and “Actually doing Philosophy work - like physically perhaps, something like what Plato did”); and increasing support for students from staff in writing and argumentation skills, were the most frequently suggested changes. One Postgraduate student respondent remarked: “A move to more active teaching methods, where students participate more, such as using a seminar model in place of the school-like lectures. This would need to be coupled with an overhaul in the curriculum and the creation of bridging or other courses such as ‘philosophical skills’, a split of courses into a more general and accessible course and a more technical and engagement-based course. Students usually get frustrated for one of two reasons: They either struggle to understand particular aspects and to unify them, or they lack the opportunity to engage with work that they do understand. Trying to develop the skills and ability of some students is in tension with allowing those whose skills and ability are more developed to exercise those, and currently courses are trying to do both, and not succeeding very much. Assignments should also be sufficiently diverse, so as to allow students to engage with aspects of courses that they find interesting, rather than continuing the school-like mentality of having the lecturer determine what matters, especially in the context of the lack of transformation.”

Of those who thought that changes in the curriculum would lead to an increase in enjoyment the most frequent changes suggested were increasing the diversity of the curriculum and including more African thinkers as well as female Philosophers.

In response to open-ended Q72 (*What, in your opinion, would a transformed Philosophy curriculum look like?*), amongst the 51 respondents the issues of curriculum content diversification (31 respondents) emerged as the strongest theme. Here there was some disagreement amongst respondents. Some thought a diverse curriculum meant that additional courses should be added to the current curriculum to make it more representative (for example, one respondent wrote, “The material would change to include Eastern, African, Middle-Eastern and other traditions of thought instead of simply the Western traditions. These traditions would be dealt with the same amount of depth and analysis that are currently given to the Western traditions”). Others thought it was problematic to see branches of Philosophy such as African Philosophy, Feminism/Gender Studies/Critical Race Theory (this did leave a question about Ancient Greek Philosophy, or Continental Philosophy and so on) as distinct in their own right (another respondent wrote, “there should be no special labels for ‘African’ philosophy and ‘Feminist’ philosophy and so on. I think this

only serves to further create divisions and making the latter categories seem exotic. I find this slightly patronising [sic] to those areas of thought”), following which, Philosophy should include texts from these branches without creating new categories for them specifically. One respondent wrote, “African authors need to be incorporated into the more traditional courses like Ethics. What’s more, aspects in these courses need to be emphasised more. For example When doing my first year course on Ethics and the Good Life, almost no mention was made of family, community, or any of the issues that generally seem to be considered more important in African and Asian traditions.”

A second prominent theme which emerged was the diversification of methodologies and the relevance of material to students’ context/lives beyond the classroom (19 respondents). Respondents made suggestions such as, “The style of how knowledge was expressed would become more interactive and would come to include more student on student interaction. Conversation and dialogue would find itself back at the center of philosophy”; “It would be a curriculum that is more inclusive in addressing social, political and economic challenges. Philosophy I believe should also be more communicated and see if people do know how to apply what they read into their daily lives”; and, “One where greater emphasis is put on applying philosophical theory to students’ everyday context and experiences.”

#### 4.3.2 *Rated-scale Responses to the Questionnaire*

The following scaled questions in the on-line questionnaire were also relevant for this section on Philosophical curriculum, methods and publications:

1. In general, there is a large divide between the Analytic and Continental traditions in Philosophy;
2. I prefer theoretical philosophy over practical philosophy;
4. African Philosophy is under-represented in my department;
5. In my department the Analytic tradition of Philosophy is privileged over the Continental tradition of Philosophy;
8. Including African Philosophy in a Philosophy syllabus is a way to transform the Philosophy curriculum;
16. African Philosophy is of no more relevance to South Africans than either Continental or Analytic philosophy;
17. Applied Philosophy is an important branch of the discipline;
19. There are many opportunities to study Critical Race Theory in my department;
20. In my department the curriculum is sufficiently diverse;
32. In South Africa, Philosophy curricula are more influenced by the Continental tradition than the Analytical or African traditions;
33. Critical Race Theory should be seen as part of either Analytic or Continental philosophy;
38. Black students and staff are more interested in African

Philosophy than white students and staff; 43. The gender of a person teaching a Women Studies course is irrelevant; 45. More South African Philosophy publications are in the Analytic tradition than in the Continental or African traditions; 49. To transform South African Philosophy, lecturers would have to change how they teach but not what they teach; 50. Gender Studies should be seen as distinct from either Continental or Analytic philosophy; 59. Analytical Philosophy is overrepresented in South African universities; 60. There are more opportunities in South Africa to study African Philosophy at a postgraduate level than at an undergraduate level; 61. In my department the Philosophy curriculum changes every year; 26. Black and white scholars are equally interested in Critical Race Theory; 56. Applied Philosophy is more accessible than Theoretical Philosophy; 62. Transforming South African Philosophy would not require a new curriculum.

In analysing these questions we aimed to establish whether there was a difference in perspectives between respondents from currently under- and overrepresented racial groups. Discriminant function analysis of these 'Syllabus' variables successfully distinguished between racial groups classified a priori as having low or high representation (Table 2a). The primary theme structuring this differentiation was focussed on resisting critical or negative perspectives (Table 2b). The analysis shows that 50/54 times we can assign the individual to their racial group correctly based on their response to the questions in this section (Table 2a). The trend detected was that there was a strong response from respondents from currently underrepresented racial groups when the questions could have been construed as negative or critical of institutionalised Philosophy (Table 2b). This set of questions was perhaps the most polarising set of questions in the data set.

**TABLE 2A.** Classification matrix produced by discriminant function analysis of the scaled 'Syllabus' questions of individuals classified a priori as having low or high representation.

	% correct	Low; p = 0.278	High; p = 0.722
Low	86.66666	13	2
High	94.87180	2	37
TOTAL	92.59259	15	39

**TABLE 2B.** Standardized coefficients for the canonical variable derived from the discriminant function analysis of the scaled 'Syllabus' questions. Extreme (>|0.4|) scores that indicate statements that differentiate more strongly between under- and overrepresented groups are set in bold face. Many of these statements can be construed as negative or critical of institutionalised Philosophy; the negative coefficients indicate disagreement with the statements.

Variable	Root 1
62 Transforming South African Philosophy would not require a new curriculum	-1.188
32 In South Africa, Philosophy curricula are more influenced by the Continental tradition than the Analytical or African traditions	-0.771
49 To transform South African Philosophy, lecturers would have to change how they teach but not what they teach	-0.570
59 Analytical Philosophy is overrepresented in South African universities	-0.469
60 There are more opportunities in South Africa to study African Philosophy at a postgraduate level than at an undergraduate level	-0.456
38 Black students and staff are more interested in African Philosophy than white students and staff	-0.446
5 In my department the Analytic tradition of Philosophy is privileged over the Continental tradition of Philosophy	-0.428
1 In general, there is large divide between the Analytic and Continental traditions in Philosophy	-0.421
19 There are many opportunities to study Critical Race Theory in my department	0.514
2 I prefer theoretical philosophy over practical philosophy	0.659
16 African Philosophy is of no more relevance to South Africans than either Continental or Analytic philosophy	0.683
33 Critical Race Theory should be seen as part of either Analytic or Continental philosophy	-0.386
43 The gender of a person teaching a Women's Studies course is irrelevant	-0.206

Variable	Root 1
50 Gender Studies should be seen as distinct from either Continental or Analytic philosophy	-0.191
61 In my department the Philosophy curriculum changes every year	-0.181
26 Black and white scholars are equally interested in Critical Race Theory	-0.145
4 African Philosophy is underrepresented in my department	-0.107
56 Applied Philosophy is more accessible than Theoretical Philosophy	0.034
45 More South African Philosophy publications are in the Analytic tradition than in the Continental or African traditions	0.084
20 In my department the curriculum is sufficiently diverse	0.104
8 Including African Philosophy in a Philosophy syllabus is a way to transform the Philosophy curriculum	0.307

Further inspection of the answers to individual questions in terms of racial representation and

academic status can be found in Appendix 5.

# SENSE OF BELONGING, COMFORT AND SUPPORT

Having a sense of social belonging within the field can have an influence on individual's motivations and achievements, as well as influencing their confidence and persistence within the chosen field. An individual's sense of social belonging has an impact on their levels of comfort and confidence as evidenced through their beliefs (such as 'people like me can be successful in this field'), their confidence in speaking in front of peers or instructors, and their confidence in their ability to achieve successful results in tests or assignments (Thompson et al 2016). Sense of belonging, and thus levels of confidence and comfort in the classroom, during exams, or while writing assignments, can be affected by a myriad of social and environmental cues (Cheryan et al. 2009). This is also true for staff in their teaching, presentations and preparing publications. Women tend to have less confidence and comfort in philosophical settings and have significantly less confidence speaking in these settings (Thompson et al. 2016), and it is plausible to suggest that similar trends would hold for groups who are currently racial minorities in philosophy. Levels of social belonging, and in turn comfort and confidence within philosophy can influence individual's decisions to continue study philosophy or to remain within the profession.

The level of support offered to students and staff from groups who are disproportionately represented may be a factor which leads to an increase in the levels of both confidence and comfort for members from these groups, though on its own it may not be enough to counter other environmental and social cues.

## 5.1.1 Open-ended Responses to the Questionnaire

In response to open-ended Q74 (*Do you feel at home in your philosophy department? What experiences or things have led to this feeling, or would make you feel differently?*) in our survey, of the 51 respondents, 29 responded positively to feeling home in their department. Of those who felt at home the only racial diversity is seen amongst the undergraduate sample group. All other positive responses were from white respondents only. Only one white male reported that they did not feel at home in their department, and those who did not feel at home the respondents were predominantly

black and predominantly female. Falling into either being an Analytic or Continental Philosopher feature strongly in most of the answers for staff in this question as either a factor contributing to a sense of belonging, or as acting against it.

Of the undergraduates who felt at home, the most commonly cited reasons for these feelings were attributed to the perceived dedication of staff members and positive interactions between students and staff members. Similar views were expressed by Postgraduate students, though one respondent felt that "if I didn't have the benefit of a nuanced fluency in English, my enjoyment and studies would suffer". Amongst the other groups, the most commonly cited reasons for these feelings were attributed to encouragement from peers, collegial familiarity due to time spent together or intersecting academic interests. Amongst the female respondents who said they felt at home, a high proportion still mentioned that the gender imbalance in their department had made them feel either uncomfortable or isolated at times.

Amongst the respondents who did not feel at home in their department the most cited reasons included a lack of collegiality, a lack of support, a lack of tolerance for a diversity of views and research interests, not being seen by colleagues as 'the right kind of Philosopher', and a lack of demographic diversity. One responded, who pointed out that 'feeling at home is different in different contexts', tracked their trajectory through their career in Philosophy as follows: "I used to feel fine (invisible) in undergrad where there were many black students. Started feeling more visible as a black student in postgrad. Have felt less at home as a junior academic especially at the staff meetings. I almost always feel out of place during philosophy outings/dinners so I do not go to those."

One undergraduate response to Q69 is relevant in this context: "No but for reals, the department at my University does not do nearly enough to create a sense of community and family. I also studied linguistics and classical studies, and in both these departments the lecturers made an effort to be genuinely friendly, and as a result I genuinely enjoyed lectures. Philosophy [...] takes itself too seriously and is treated too formally."

### 5.1.2 Rated-scale Responses to the Questionnaire

Despite not all feeling at home in their departments, overall, responses to Q70-71<sup>20</sup> indicate that at all levels, most respondents would prefer to be employed in academic philosophy rather than anywhere else. While 47 respondents answered the behavioural economics<sup>21</sup> questions (Q70-71), 59 respondents did not.<sup>22</sup> Seventeen respondents (46%) would not take a salary loss to leave an academic post in Philosophy, while only 12 of the same respondents (32%) would not take a salary loss to move to an academic post in Philosophy, indicating a common relative willingness to join academic Philosophy. Of the 25 respondents willing to take a salary loss to move to an academic post in Philosophy, 14 (56%) would take a bigger cut to make that move than they would to leave a similarly-paid academic post in Philosophy, again indicating a pervasive relative willingness to join academic Philosophy.

It can be argued that while salary losses are a strong test of passion for a job, the test is unrealistic in the current economic climate, and that attention should rather be directed to gains. Only seven respondents (19%) did not require a greater incentive to move in either direction, supporting this argument. Of the 30 other respondents, 23 (77%) required larger salary gains to leave an academic post in Philosophy than to take up one at the same current salary, yet again indicating a widespread relative willingness to be in academic Philosophy.

The following scaled questions in the on-line questionnaire were also relevant for this section:

7. Philosophy in South Africa needs transformation; 11. Philosophy lecturers generally have an open-door policy; 13. My department offers enough extra support systems for students to improve their philosophical writing skills; 15. In South Africa, there is good interaction between Philosophers with different language backgrounds; 27. Philosophy lecturers usually don't grant extensions when students request them; 30. My department has insufficient systems in place to support students who find philosophical texts challenging; 37. The pace of transformation in Philosophy in South Africa is about right; 42. Philosophy students do not need additional departmental support outside of lectures and tutorials; 47. I learned Philosophy more from my lecturers than from my tutors; 52. Most Philosophy lecturers seem to enjoy lecturing.

No clearly distinguishable racial groups classified a priori as having low or high representation could be detected by discriminant function analysis of these variables (Table 3). Over 70% of underrepresented individuals were misclassified as belonging to the overrepresented group on the basis of their responses. Of the six individuals that were correctly classified as belonging to the Low Representation group, three were undergraduates and three were postgraduates. Of the High Representation group, individuals incorrectly classified as Low Representation, two were white male postgraduates and two were Afrikaans-speaking female academics or emeriti/alumni. These details suggest that most underrepresented respondents felt socially comfortable in South African Philosophy.

**TABLE 3.** Classification matrix produced by discriminant function analysis of the 'Belonging' questions of individuals classified a priori as having low or high representation.

	% correct	Low; p = 0.339	High; p = 0.661
Low	28.57143	6	15
High	90.24390	4	37
TOTAL	69.35484	10	52

- 20 70. If you started in a R20k per month permanent lecturing post in Philosophy, what is the minimum increase and maximum decrease you would accept to move out of academia?  
71. If you started in a R20k per month permanent post outside academia, what is the minimum increase and maximum decrease you would accept to accept a job as an academic in a Philosophy department?
- 21 Behavioural economics studies people's choices and the underlying values, frames and mechanisms shaping them (Kahneman & Tversky 2000).
- 22 Quantitative analysis of the responses was compromised by answers that were overthought ("I don't know what this question means"); under-thought ("no idea"); apparently jocular ("I would leave a R20 000-per-month permanent lectureship in philosophy for a minimum increase of R2 000 000 per month"); implausible ("I would leave a R20 000-per-month permanent post outside academia for a maximum decrease of R60 000 per month"); incomplete (three respondents); or not even qualitative ("depending on circumstances", "n/a"). To preserve as large a sample size as possible, analysis was based on the relative magnitudes of the responses compared within respondents.

Further inspection of the answers to individual questions in terms of racial representation and academic status can be found in Appendix 5.

### 5.1.3 *Further Suggestions*

International data trends as well as some of the data in the qualitative responses from our survey suggest that improvements should be made to increase students and staff from underrepresented groups' feelings of belonging, comfort and confidence in Philosophical settings. Since social, physical and environmental cues contribute significantly to an individual's sense of belonging, ensuring that departmental materials, venues, websites etc. showcase diverse groups may be important (Calhoun 2009; Cheryan et al. 2013; Thompson 2016). Importantly, incorporating a wider variety of cultural and non-gendered popular topics with local relevance into classroom discussions and curricular materials would contribute to students' sense of belonging and increase their confidence in sharing their own perspectives on discussion topics, and these all emerged as significant themes in other areas.

# PERCEIVED UTILITY OF PHILOSOPHY

There is a common perception that Philosophy is a major that is unlikely to lead directly to a job and is therefore often seen as impractical. The skills acquired through studying Philosophy are undoubtedly valuable, but are not always readily recognised as benefits for marketability in the workplace since Philosophy is often associated with the investigation of irrelevant or esoteric questions (Thompson et al 2016). This may be leading students to choose majors in fields that more clearly lead to lucrative career paths after graduation. Particularly for South African students from designated racial groups, the concern of leaving university to find a well-paid job may well be a significant contributing factor turning them away from Philosophy.

For other students the question of utility may be less about finding a job, and more about the applicability of the topics covered in Philosophy to their lives or the relevance of these topics to making a difference in their communities. Female Philosophy students tend both to perceive Philosophy to be less useful and to find the topics covered in Philosophy less relevant to their lives than their male counterparts (Thompson et al. 2016). This finding is related to the lack of representation of female authors in texts encountered by Philosophy students, but may similarly have to do with the content covered as well as methodological concerns discussed above (Thompson et al. 2016). These findings in relation to gender discrepancies are also likely to be at play in terms of racial demographics - particularly in a South African context where material covered is perceived to be more relevant to North American and European settings.

## 6.1.1 Open-ended Responses to the Questionnaire

In our survey, open ended Q68 (*In my opinion students don't study philosophy because...*) had 51 respondents. Of the 51 respondents, the most prominent opinions were that students do not study philosophy because of unfamiliarity with the content and utility of Philosophy (30 respondents), and a lack of perceived or actual relevance to personal or local context (15 respondents).

Of the respondents who thought that students were not studying Philosophy due to unfamiliarity with the content and utility of Philosophy the most

prominent explanations were that students more readily chose subjects which would lead to careers or jobs which would bring financial gains, and that Philosophy was typically not seen to fit in with these choices; students were largely unfamiliar with what Philosophy entailed because it has a relatively low social profile; and that Philosophy is not typically seen as something which has practical application and students were more inclined to choose subjects where the practical application and utility of the subject was obvious to them. Some undergraduate respondents of different racial categories remarked, "They only care about how soon will it get you a job when you have graduated from it rather than enhancing their knowledge. People now only study to pass and get a job to earn a living rather than study"; "It is seen as removed from the practical and we live in a society where the practical and physical is lauded"; "My generation is very wealth motivated as well as our parents only respecting certain degrees and subjects therefore philosophy is not appealing to these interests. Philosophy is not exactly synonymous with success".

Respondents who were of the opinion that students do not study Philosophy because perceived or actual relevance to personal or local context most commonly suggested that students saw Philosophy as alienating (in terms of demographics or methods), that the subject was not seen as relevant to the contexts or life experiences of South African students, or that Philosophy was not seen as something which could be useful for local issues or communities. One undergraduate respondent remarked, "they don't see a use for it. You think about the nature of the universe/ mind-body problem/ functionalism, you come up with theories and then what? It still won't change problems at home that many black students face such as poverty." Others made suggestions along the lines of "not obviously relevantised to their lives. In particular, I feel that black students probably find it highly Eurocentric" [sic]; "It is too abstract and unrelatable - It is removed from one's context"; "Much of its content and the precepts of how it is taught are alienating and even offensive"; and "Too white and exclusionary. Irrelevant to society."



### 6.1.2 Rated-scale Responses to the Questionnaire

The following scaled questions in the on-line questionnaire addressed perceptions of the utility of Philosophy in South Africa: 3. Lessons taught in Philosophy classes are easily applicable to everyday situations; 6. Philosophy improved my performance in my other undergraduate subjects; 9. South African society needs more graduates in Philosophy; 10. An undergraduate degree that includes Philosophy can help to improve your job prospects when leaving university; 14. There is adequate funding for postgraduates to study Philosophy at Honours level; 16. African Philosophy is of no more relevance to South Africans than either Continental or Analytic philosophy; 17. Applied Philosophy is an important branch of the discipline; 18. The way Philosophy is taught in my department is appropriate for South African students; 23. African Philosophy is easily applicable to issues that I face in my everyday life; 24. Having a postgraduate degree in Philosophy is only useful if you want to become an academic; 25. Philosophy graduates can easily find jobs in the corporate world; 31. There is adequate research funding for Masters Degrees in Philosophy; 34. It is easy for philosophers to work in interdisciplinary

projects; 35. My employment opportunities would be greater if I pursued studies in a field other than philosophy; 36. The Philosophy curriculum in South Africa is suited to the South African context; 39. The only obvious career path for Philosophy postgraduate students is in academic philosophy; 44. There is adequate research funding for Doctoral degrees in Philosophy; 48. Many students would prefer to find a job than to continue studying; 51. There is adequate research funding available for academic Philosophy; 54. Critical Race Theory is relevant to the South African context; 57. Employers desire employees with skills taught in Philosophy degrees; 58. A philosophy curriculum can be responsive to the social context in which it is taught; 63. The skills taught in a Philosophy degree are useful in all other disciplines; 64. Facts taught in Philosophy degrees are more valuable than the skills that are taught.

Discriminant function analysis of the 'Perceived Utility' variables was fairly successful in distinguishing between racial groups classified *a priori* as having Low or High Representation (Table 4), although examination of the responses to individual questions showed that the underrepresented group was heterogeneous.

**TABLE 4.** Classification matrix produced by discriminant function analysis of the 'Perceived Utility' questions of individuals classified *a priori* as having low or high representation.

	% correct	Low; p = 0.321	High; p = 0.678
Low	72.22222	13	5
High	89.47369	4	34
TOTAL	83.92857	17	39

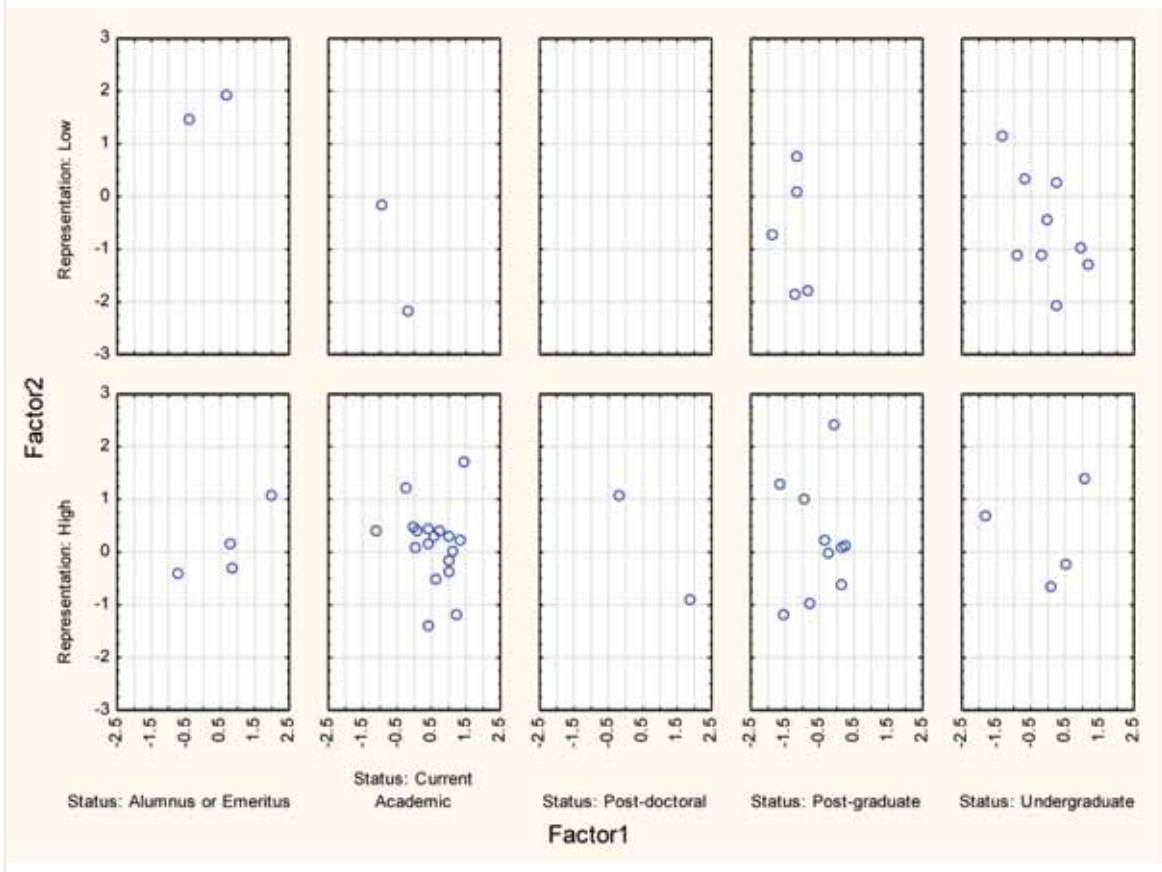
Principle component analysis of the responses indicated three underlying themes (Table 5). The first principle component emphasised employment opportunities; the second, practical relevance; and the third, curriculum appropriateness. Postgraduates, particularly individuals classified as underrepresented, tended to have lower scores

on the first principle component than other individuals (Figure 14), indicating relative pessimism about employment opportunities. No racial differentiation was obvious on the other principle components.

**TABLE 5.** All factor scores more extreme than 0.5 (in bold) for the first three principle components of a principle component analysis of the scaled answers on the theme of Perceived Utility in the on-line questionnaire. The themes of these principle components are interpreted as *employment opportunities*, *practical relevance* and *curriculum appropriateness*, respectively.

Variable	PC 1	PC 2	PC 3	
<b>PC 1: Employment opportunities</b>				
25	Philosophy graduates can easily find jobs in the corporate world	<b>0.737</b>	0.335	0.217
57	Employers desire employees with skills taught in Philosophy degrees	<b>0.671</b>	-0.254	0.043
18	The way Philosophy is taught in my department is appropriate for South African students	<b>0.603</b>	-0.098	-0.507
10	An undergraduate degree that includes Philosophy can help to improve your job prospects when leaving university	<b>0.572</b>	-0.262	-0.141
36	The Philosophy curriculum in South Africa is suited to the South African context	<b>0.507</b>	0.326	-0.489
24	Having a postgraduate degree in Philosophy is only useful if you want to become an academic	-0.563	-0.008	-0.422
39	The only obvious career path for Philosophy postgraduate students is in academic philosophy	-0.582	-0.174	-0.444
<b>PC 2: Practical relevance</b>				
03	Lessons taught in Philosophy classes are easily applicable to everyday situations	0.357	-0.561	-0.198
54	Critical Race Theory is relevant to the South African context	-0.345	-0.586	0.429
09	South African society needs more graduates in Philosophy	0.102	-0.644	0.079
23	African Philosophy is easily applicable to issues that I face in my everyday life	-0.190	-0.721	0.027
<b>PC 3: Curriculum appropriateness</b>				
18	The way Philosophy is taught in my department is appropriate for South African students	<b>0.603</b>	-0.098	-0.507
58	A Philosophy curriculum can be responsive to the social context in which it is taught	-0.226	-0.237	<b>0.685</b>

**FIGURE 14:** Projection of the cases on the first two axes of the principle component analysis of scaled answers on the theme of 'Perceived Utility' from 59 respondents. Postgraduate respondents (particularly those from underrepresented racial groups) lie more to the left of the first principle component (x-axis: employment opportunities) than other individuals, but show no bias on the second principle component (y-axis: practical relevance).



### 6.1.3 Further Suggestions

Following the findings from the work by Thompson et al. (2016) and Buckwalter and Turri (2016), in which women found the use of more diverse methodological approaches in philosophical investigations engaging, one important possibility for making the Philosophy curriculum more inclusive in terms of student identification with the discipline for a range of demographically diverse students would be to include a variety of sources and methodologies when introducing students to Philosophical material and studies (including experimental philosophy, relevant empirical and scientific work as well as *local* literature or films, and articles from *local* media sources). Similarly, highlighting the relevance of Philosophy to a wide range of interdisciplinary as well as local problems would make Philosophy a more appealing subject for students to continue with through their studies, and would improve the chances of retaining students from diverse demographic groups who leave Philosophy when they fail to see its applicability to either other fields/methods of inquiry or issues of local concern which motivate them to pursue further studies.

The ability to engage in practical application of Philosophical skills in real-world settings could play a role in increasing student participation from students from different demographic groups. Courses which engage students in philosophical service-learning in the USA have made some impact on connecting students' philosophical thinking to community settings, allowing them to connect their theories to their own lived experiences and communities that could impact on demographic retention.

Coming to see Philosophy as both useful and practical for attaining a job outside of academia may also improve the rate of retention of students from currently demographically underrepresented groups. In the work by Thompson et al. (2016), the inclusion of a presentation to undergraduate students on the future career possibilities and opportunities for Philosophy majors, students from demographically underrepresented groups increased both their perception of Philosophy as being a useful degree to major in and their identification with the field of Philosophy - potentially negating the effects of schema clashes for retention of students. Making information about the value of Philosophy, the practical applications of

Philosophy and the future career paths for philosophy majors more readily available and accessible to students on departmental websites and notice boards could serve to increase retention and identification amongst students from currently underrepresented groups.

# MARKED DIFFERENCES BETWEEN PHILOSOPHY AND OTHER SUBJECTS

Philosophy may not be a more demanding or difficult field than any other, but if underrepresented groups are less interested in the methods and/or content in courses they are likely to put less effort in, thereby performing worse than they otherwise would. Feeling less comfortable and confident could also lead to increased perceptions of demandingness and difficulty.

Importantly, the influence of stereotype threat may also significantly impact performance of students from underrepresented groups. Stereotype threat causes the affected parties to underperform in particular tasks because of unconsciously operating preoccupations that their actions and performance will confirm the stereotypes associated with their groups (sex, gender, class, race etc.) - it is well documented that in 'threat-provoking' situations women perform worse than men in mathematics, and black people perform worse than white people in 'standardised tests while blacks perform better than whites in sporting activities' (Saul 2013; Steele 2010). Globally and locally, Philosophy is dominated by white males, which gives rise to a situation where stereotype threat is likely to arise particularly for women and members of underrepresented racial groups. Locally, since almost all of the lecturers, tutors, and authors encountered in the syllabus are overwhelmingly going to be male and white, these factors will increase the potential for stereotype threat to be provoked (Saul 2013). The influences of stereotype threat and associated poor performance may also increase the perception for students from currently underrepresented groups that Philosophy is demanding and difficult - particularly compared to other subjects - leading to a higher rate of attrition (Thompson et al. 2016). Philosophy itself appears to encourage the view that it is a difficult subject (Leslie et al. 2015).

A further important consideration is the implicit bias against underrepresented groups by both instructors and fellow students which could result in poor performance and assessment (Thompson et al 2016; Saul 2013).

## 7.1.1 *Open-ended Responses to the Questionnaire*

In our survey, open ended Q68 a significant number of respondents suggested that students do not study philosophy because of the perceived difficulty of philosophy (15 of 51 respondents), this was particularly the case of respondents in the academic (7) and undergraduate (6) category. A few respondents in the lecturer category suggested that it had a reputation for being difficult (cf. Leslie et al. 2015), while most suggested that it is too difficult. One respondent suggested that "in the case of non-native-English speakers, places too high a demand on English-language skills for full appreciation and success". Postgraduate and undergraduate students were more inclined to suggest that the reputation for Philosophy being 'difficult' was deterring students from taking the subject, but added to this that students felt intimidated, frustrated or made to feel inferior by Philosophy/Philosophers (one undergraduate student said explicitly that they felt Philosophy was seen as something "which is infantilizing which praises academia and knowledge (or the lack thereof) as something valuable creating an environment in which students who do not study philosophy feel inferior or unable to engage with philosophy in a meaningful manner"). This perspective has previously been identified overseas in relation to participation by women in 'difficult subjects, particularly Philosophy' (Leslie et al. 2015).

A small number of responses to Q69 are relevant in this context to some extent, since they suggest that students do find Philosophy difficult or demanding - some respondents suggested that they suspected that less reading and giving higher marks would improve students enjoyment, though a few respondents suggested that dismantling the perception that Philosophy is inherently more challenging/difficult than other subjects would improve student enjoyment. One respondent's response captures the issues underlying this section: "More learning support for students, especially those from disadvantaged backgrounds. Less talk

of philosophy as 'difficult', less white male privilege in departments and curricula, and real representation of philosophy as empowering to all."

### 7.1.2 *Rated-scale Responses to the Questionnaire*

The following scaled questions in the on-line questionnaire were also relevant for this section:

12. Philosophy courses tend to require more reading than other university courses; 21. My other undergraduate subjects made philosophy easier to study; 28. The readings in Philosophy classes are more difficult than readings in other university subjects; 29. Philosophy is an easier subject to pass than other university subjects; 40. Absenteeism is high in Philosophy classes; 41. Philosophy is as enjoyable as a hobby for me; 53. It wasn't necessary to attend lectures to pass my undergraduate Philosophy course.

Discriminant function analysis of these 'Difficulty' variables did not clearly distinguish racial groups

classified a priori as having Low or High Representation. Examination of the responses to individual questions (Appendix 5) indicated that undergraduate students in the Low Representation group tend to provide more extreme responses than do other respondents, particularly overrepresented academics. This trend was counteracted by a tendency for other members of the Low Representation group to provide more neutral responses, which would account for the failure of the Discriminant function analysis to find a consistent signature in that group.

Overall, it appears that some students from the underrepresented group find the performance standards of Philosophy more onerous than do most of the rest of the South African Philosophy community. This may represent a failure of consensus on the performance standards of Philosophy or problems arising from the language or explication of Philosophy.

**TABLE 5.** Classification matrix produced by discriminant function analysis of the scaled 'Difficulty' questions of individuals classified a priori as having low or high representation.

	% correct	Low; p = 0.359	High; p = 0.641
Low	43.47826	10	13
High	87.80488	5	36
TOTAL	71.87500	15	49

This report set out to paint a picture of the demographic situation in Philosophy in South Africa. The report also presented data on some factors which may be contributing to the high rates of attrition of members from currently under-represented racial groups from philosophy.

Finally, the report presented some perspectives on transformation from staff and students either currently working on or studying Philosophy in South Africa (as well as some Alumni). The report brought together four sets of data, namely, the demographic data from departments on staff; the data from departments on curricula offerings; the demographic data from academic journals; and the quantitative and qualitative data from the survey. These four data sets intersect with and support each other in building a framework for understanding the current state of the discipline from diverse demographic perspectives. They also indicate that while demographic diversity which is currently low is a critical issue, the current syllabus and pedagogical methods being employed, as well as the perceived utility of philosophy, are all important issues which should be addressed when considering the transformation of the discipline in the South African context.

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# APPENDIX 1:

## University staff demographics

### 10.1.1 Data Set A

Participating Department Staff Demographics													
University	Total No. of Staff	Gender		Race					Nationality				
		Male	Female	White	Black	Indian	Coloured	Other/ Uncertain	South African	African	European	American	Joint
Uni 1	9	8	1	8	1	0	0	0	5	0	1	0	3
Uni 2	8	3	5	8	0	0	0	0	8	0	0	0	0
Uni 3	19	15	4	16	1	1	1	0	10	0	8	1	3
Uni 4	13	10	3	10	3	0	0	0	9	1	2	0	0
Uni 5	11	9	2	11	0	0	0	0	11	0	0	0	0
Uni 6	10	8	2	7	2	1	0	0	8	1	1	0	0
Uni 7	3	2	1	2	1	0	0	0	2	0	0	0	1
Total	73	55	18	62	1	2	1	0	53	2	12	1	5
%		75.34	24.65	84.93	10.95	2.73	1.36	0	72.60	2.73	16.43	1.36	6.84

### Data Set A rank and nationality of staff members from designated racial groups

Designation	Gender	Race	Nationality
Senior Lecturer	Male	Black	Non South African
Contract Lecturer	Male	Black	Non South African
Contract Lecturer	Male	Black	South African
Research Fellow	Male	Black	South African
Lecturer	Male	Coloured	South African
Lecturer	Female	Black	South African
Assistant Lecturer	Male	Indian	South African
Senior Lecturer	Male	Black	Non South African
Lecturer	Male	Black	South African
Lecturer	Male	Indian	South African
Lecturer	Male	Black	South African

Data Set A rank and demographics of staff members

Designation	Total	Gender		Race			
		Male	Female	White	Black	Indian	Coloured
Director	2	2	0	2	0	0	0
<i>Percentage</i>		100		100			
Head of Department	5	4	1	5	0	0	0
<i>Percentage</i>		80	20	100			
Chair	2	1	1	2	0	0	0
<i>Percentage</i>		50	50	100			
Distinguished Professor	1	1	0	1	0	0	0
<i>Percentage</i>		100		100			
Distinguished Research Professor	1	1	0	1	0	0	0
<i>Percentage</i>		100		100			
Distinguished Visiting Professor	1	1	0	1	0	0	0
<i>Percentage</i>		100		100			
Professor Emeritus	1	1	0	1	0	0	0
<i>Percentage</i>		100		100			
Professor	3	3	0	3	0	0	0
<i>Percentage</i>		100		100			
Associate Professor	6	4	2	6	0	0	0
<i>Percentage</i>		66.66	33.33	100			
Senior Lecturer	9	7	2	7	2	0	0
<i>Percentage</i>		77.77	22.22	77.77			
Senior Researcher	1	1	0	1	0	0	0
<i>Percentage</i>		100		100			
Senior Research Fellow	1	1	0	1	0	0	0
<i>Percentage</i>		100		100			
Lecturer	17	9	8	12	3	1	1
<i>Percentage</i>		52.84	47.05	70.58	17.64	5.88	5.88
Research Fellow	5	4	1	4	1	0	0
<i>Percentage</i>		80.00	20.00	80.00	20		
Contract Senior Lecturer	1	0	1	1	0	0	0
<i>Percentage</i>			100	100			
Contract Lecturer	5	5	0	3	2	0	0
<i>Percentage</i>		100		60.00	40.00		
Temporary Contract Lecturer	2	1	1	2	0	0	0
<i>Percentage</i>		50.00	50.00	100			
Assistant Lecturer	4	4	0	3	0	0	1
<i>Percentage</i>		100		75.00			25.00
Postdoctoral Research Fellow	6	5	1	6	0	0	0
<i>Percentage</i>		83.33	16.66	100			
	73						

\* Those who were identified as HOD, Chair or Director were not added totals of other titles

10.1.2 Combined Data Set A and Data Set B

Imperfect Departmental Staff Demographic Combined Data								
University	Total No. of Staff	Gender		Race				
		Male	Female	White	Black	Indian	Coloured	Other/ Uncertain
Uni 1	9	8	1	8	1	0	0	0
Uni 2	8	3	5	8	0	0	0	0
Uni 3	19	15	4	16	1	1	1	0
Uni 4	13	10	3	10	3	0	0	0
Uni 5	11	9	1	11	0	0	0	0
Uni 6	10	8	2	7	2	1	0	0
Uni 7	3	2	1	2	1	0	0	0
Uni 8	2	2	0	2	0	0	0	0
Uni 9	3	2	1	2	1	0	0	0
Uni 10	9	5	4	9	0	0	0	0
Uni 11	8	7	1	8	0	0	0	0
Uni 12	No information available online							
Uni 13	11	8	3	4	6	0	1	0
Uni 14	9	5	4	8	1	0	0	0
Uni 15	7	5	2	4	2	0	0	1
Uni 16	12	8	4	10	1	1	0	0
Uni 17	3	2	1	1	2	0	0	0
Total	137	99	38	110	21	3	2	1
%		72.262	27.737	80.291	15.328	2.189	1.459	0.729

# APPENDIX 2:

## Journal demographics data

Journal (Imperfect but representative) Demographic Data: *South African Journal of Philosophy*, *Philosophical Papers*, *Theoria: A Journal of Social and Political Theory*, and *Quest: An African Journal of Philosophy*

### Gender and Nationality of Black Authors in Journals: SAJP, PP, Theoria & Quest

Journal	Total	Total No. Authors	Gender		Nationality (as per affiliation shown)		
			Male	Female	South African	Non-RSA African	International
SAJP	No.	41	40	1	25	10	6
	%		95.238	2.380	59.5238	23.8095	14.2857
PP	No.	3	3	0	1	0	2
	%		100.00	0	33.33	0	66.67
Theoria	No.	12	11	1	8	1	3
	%		91.666	8.333	66.666	8.333	25
Quest	No.	24	22	2	4	10	10
	%		91.666	8.333	16.666	41.666	41.666
Overall Total No.		80	76	4	38	21	21
Overall Total %			95.00	5.00	47.50	26.25	26.25

\* Data set excludes book reviews

### Branch of Philosophy of publications by Black Authors in Journals: SAJP, PP

Journal Name	Total	Total Authors	Branch of Publication					
			Africana /African Philosophy	Political/Social/Moral	Meta-physics	Meta-philosophy	Epistemology	Philosophy of Action
SAJP	No.	39	20	11	3	3	1	1
	%		51.282	28.205	7.692	7.692	2.564	2.564
PP	No.	3	1	1	1	0	0	0
	%		33.333	33.333	33.333	0	0	0
Overall Total No.		42	21	12	4	3	1	1
Overall Total %			50.000	28.571	9.523	7.142	2.380	2.380

\* Data set excludes book reviews

## Summary of Imperfect but Representative Demographic Data 4 Selected Journals: SAJP, PP, Theoria &amp; Quest

## PUBLISHING SUMMARY

Journal Name	Total	Total Authors	Gender					Race					Other/ Uncertain	Local SA	Inter-national	?
			Male	Female	Uncertain	White	Black	Indian	Coloured	Mixed Race	Asian					
SAJP	No.	405	300	97	8	285	42	6	2	0	7	63	263	142		
	%	0.00	74.07	23.95	0.00	70.37	10.37	1.48	0.49	0.00	1.72	15.55	64.93	35.06		
PP	No.	211	163	43	5	164	3	0	0	0	0	44	34	177		
	%	0.00	77.25	20.37	2.36	77.72	1.42	0.00	0.00	0.00	0.00	20.85	16.11	83.88		
Theoria	No.	233	194	39	0	174	12	1	2	0	4	40	86	147		
	%	0.00	83.26	16.73	0.00	74.67	5.15	0.42	0.85	0.00	1.71	17.16	36.90	63.09		
Quest	No.	37	33	3	1	9	24	0	0	0	0	4	8	29		
	%	0.00	89.18	8.10	2.70	24.32	64.86	0.00	0.00	0.00	0.00	10.81	21.62	78.37		
Overall Total No.		886	690	182	14	632	81	7	4	0	11	151	391	495		
Overall Total %			77.87	20.54	1.58	71.33	9.14	0.79	0.45	0.00	1.24	17.04	44.13	55.86		

## BOARD DEMOGRAPHIC SUMMARY

Journal Name	Total	Total Editors	Gender					Race					Other/ Uncertain	Local SA	Inter-national	?
			Male	Female	Uncertain	White	Black	Indian	Coloured	Mixed Race	Asian					
SAJP	No.	20	16	4	0	16	2	0	0	1	0	1	10	10		
	%	0.00	80.00	20.00	0.00	80.00	10.00	0.00	0.00	5.00	0.00	5.00	50.00	50.00		
PP	No.	39	32	7	0	37	0	0	0	0	1	1	9	31		
	%	0.00	82.05	17.94	0.00	94.87	0.00	0.00	0.00	0.00	2.54	2.56	23.07	79.48		
Theoria	No.	45	40	5	0	34	3	1	1	1	2	3	18	27		
	%	0.00	88.88	11.11	0.00	75.55	6.66	2.22	2.22	2.22	4.44	6.66	40.00	60.00		
Quest	No.	9	8	1	0	3	5	0	0	0	0	1	1	8		
	%	0.00	88.88	11.11	0.00	33.33	55.55	0.00	0.00	0.00	0.00	11.11	11.11	88.88		
Overall Total No.		113	96	17	0	90	10	1	1	2	3	6	38	76		
Overall Total %			84.95	15.04	0.00	79.64	8.84	0.88	0.88	1.76	2.65	5.30	33.62	67.25		

## APPENDIX 3:

# Departmental course offerings by year at South African institutions

Participating Department Staff Demographics																
Courses			Political/Social Moral Philosophy	Western History of Phil/Cont. Phil	Applied Phil/ Phil Problems **	Metaphysics	Logical/ Critical Thinking	Epistemology	Philosophy of Science	Africa Philosophy	Philosophy of Race & Gender	General Intro	Continental Philosophy	Philosophy of Language	Philosophy of Religion	Ancient Greek Philosophy
* 7 units	Year	Total														
Data Set A	1	21	7	0	2	0	3	1	0	0	0	5	0	0	1	2
	2	28	10	5	1	3	1	4	1	1	0	0	0	0	2	0
	3	38	6	9	2	5	1	2	1	5	2	0	3	1	0	1
	3	37	8	10	5	2	0	1	2	0	3	0	2	3	1	0
Totals			31	24	10	10	5	8	4	6	5	5	5	4	4	3
Data Set B	1	22	5	1	1	1	7	1	1	1	0	3	0	0	0	1
	2	37	11	5	7	2	2	2	5	1	2	0	0	0	0	0
	3	34	12	4	2	4	3	3	0	1	0	0	2	3	0	0
	3	34	7	8	8	3	2	2	1	1	1	0	1	0	0	0
Totals			35	18	18	10	14	8	7	4	3	3	3	3	0	1
Grand Totals		251	66	42	28	20	19	16	11	10	8	8	8	7	4	4
Percentage			26.0	17.0	11.0	8.0	8.0	6.0	4.0	4.0	3.0	3.0	3.0	3.0	2.0	2.0

\* a large portion of these being ethics courses

\*\* large portion of these being courses offered in business/law ethics etc.

# APPENDIX 4:

## Survey questions

### 10.4.1 *Rated scale questions (0-100)*

1. In general, there is large divide between the Analytic and Continental traditions in Philosophy
2. I prefer theoretical philosophy over practical philosophy
3. Lessons taught in Philosophy classes are easily applicable to everyday situations
4. African Philosophy is underrepresented in my department
5. In my department the Analytic tradition of Philosophy is privileged over the Continental tradition of Philosophy
6. Philosophy improved my performance in my other undergraduate subjects
7. Philosophy in South Africa needs transformation
8. Including African Philosophy in a Philosophy syllabus is a way to transform the Philosophy curriculum
9. South African society needs more graduates in Philosophy
10. An undergraduate degree that includes Philosophy can help to improve your job prospects when leaving university
11. Philosophy lecturers generally have an open-door policy
12. Philosophy courses tend to require more reading than other university courses
13. My department offers enough extra support systems for students to improve their philosophical writing skills
14. There is adequate funding for postgraduates to study Philosophy at Honours level
15. In South Africa, there is good interaction between Philosophers with different language backgrounds
16. African Philosophy is of no more relevance to South Africans than either Continental or Analytic philosophy
17. Applied Philosophy is an important branch of the discipline
18. The way Philosophy is taught in my department is appropriate for South African students
19. There are many opportunities to study Critical Race Theory in my department
20. In my department the curriculum is sufficiently diverse
21. My other undergraduate subjects made philosophy easier to study
22. I have a clear idea of what the university transformation debate is about
23. African Philosophy is easily applicable to issues that I face in my everyday life
24. Having a postgraduate degree in Philosophy is only useful if you want to become an academic
25. Philosophy graduates can easily find jobs in the corporate world
26. Black and white scholars are equally interested in Critical Race Theory
27. Philosophy lecturers usually don't grant extensions when students request them
28. The readings in Philosophy classes are more difficult than readings in other university subjects
29. Philosophy is an easier subject to pass than other university subjects
30. My department has insufficient systems in place to support students who find philosophical texts challenging
31. There is adequate research funding for Masters degrees in Philosophy
32. In South Africa, Philosophy curricula are more influenced by the Continental tradition than the Analytical or African traditions



33. Critical Race Theory should be seen as part of either Analytic or Continental philosophy
34. It is easy for philosophers to work in interdisciplinary projects
35. My employment opportunities would be greater if I pursued studies in a field other than philosophy
36. The Philosophy curriculum in South Africa is suited to the South African context
37. The pace of transformation in Philosophy in South Africa is about right
38. Black students and staff are more interested in African Philosophy than white students and staff
39. The only obvious career path for Philosophy postgraduate students is in academic philosophy
40. Absenteeism is high in Philosophy classes
41. Philosophy is as enjoyable as a hobby for me
42. Philosophy students do not need additional departmental support outside of lectures and tutorials
43. The gender of a person teaching a Women Studies course is irrelevant
44. There is adequate research funding for Doctoral degrees in Philosophy
45. More South African Philosophy publications are in the Analytic tradition than in the Continental or African traditions
46. The people currently leading transformation in Philosophy departments are the right people for the job
47. I learned Philosophy more from my lecturers than from my tutors
48. Many students would prefer to find a job than to continue studying
49. To transform South African Philosophy, lecturers would have to change how they teach but not what they teach
50. Gender Studies should be seen as distinct from either Continental or Analytic philosophy
51. There is adequate research funding available for academic Philosophy
52. Most Philosophy lecturers seem to enjoy lecturing
53. It wasn't necessary to attend lectures to pass my undergraduate Philosophy course
54. Critical Race Theory is relevant to the South African context
55. Transformation would improve how Philosophy is taught in South Africa
56. Applied Philosophy is more accessible than Theoretical Philosophy
57. Employers desire employees with skills taught in Philosophy degrees
58. A philosophy curriculum can be responsive to the social context in which it is taught
59. Analytical Philosophy is overrepresented in South African universities
60. There are more opportunities in South Africa to study African Philosophy at a postgraduate level than at an undergraduate level
61. In my department the Philosophy curriculum changes every year
62. Transforming South African Philosophy would not require a new curriculum
63. The skills taught in a Philosophy degree are useful in all other disciplines
64. Facts taught in Philosophy degrees are more valuable than the skills that are taught

#### 10.4.2 *Open-ended Questions*

65. What motivated you to study philosophy?
66. What are your thoughts about the nature of philosophical education in South Africa?
67. I would not have studied philosophy if...
68. In my opinion students don't study philosophy because...
69. What do you think would make the experience of being a philosophy student more enjoyable?
70. If you started in a R20k per month permanent lecturing post in Philosophy, what is the minimum increase and maximum decrease you would accept to move out of academia?

71. If you started in a R20k per month permanent post outside academia, what is the minimum increase and maximum decrease you would accept to accept a job as an academic in a Philosophy department?
72. What, in your opinion, would a transformed philosophy curriculum look like?
73. Are you aware of any specific initiatives for transformation in your department or by a group or by individuals? Could you discuss these initiatives?
74. Do you feel at home in your philosophy department? What experiences or things have led to this feeling, or would make you feel differently?
75. What would the top three things be that you would like to see transformed in philosophy? Please rank your answer according to importance, with 1 being what you see as the most important or highest priority.
76. What question did we not ask, that you believe is highly relevant to this research?

# APPENDIX 5: Univariate histograms

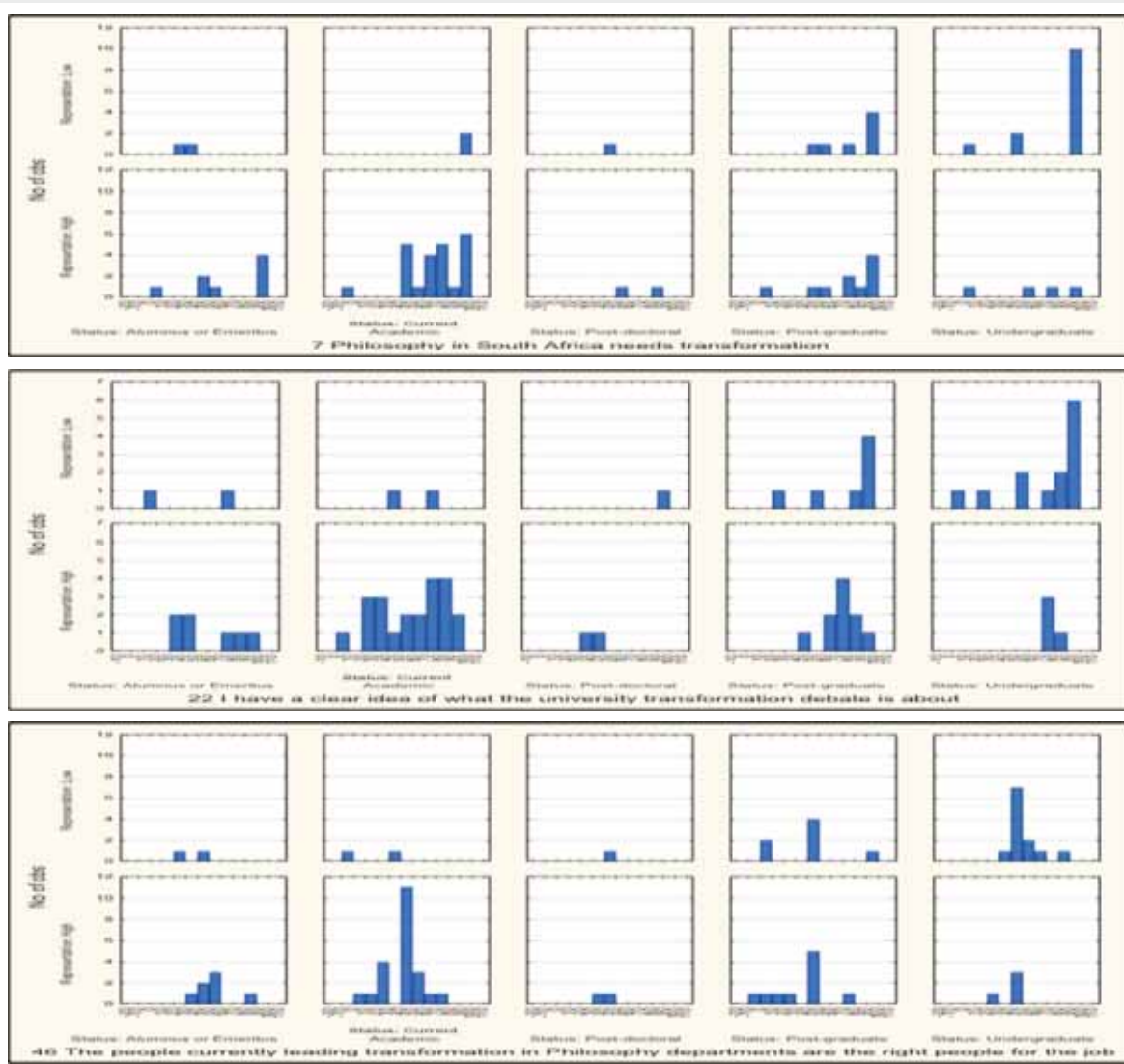
## 10.5.1 Transformation

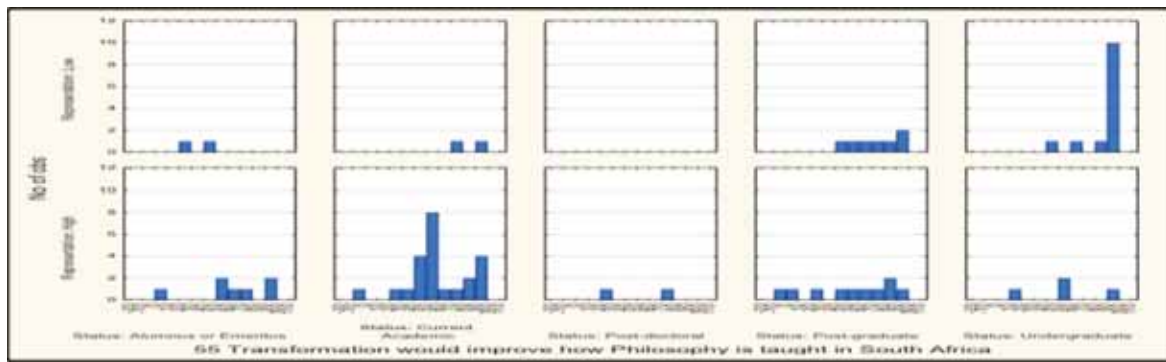
Discriminant function analysis of the 'Transformation' variables did not clearly distinguish racial groups classified a priori as having low or high representation. An inspection of the answers to individual questions suggests that undergraduate students in the Low Representation group tend to provide more extreme responses than do other respondents.

It appears that students in underrepresented groups hold more ardent perspectives on transformation than other respondents. This would be anticipated in an environment where recruitment of members of underrepresented groups is problematic.

Classification matrix produced by discriminant function analysis of the scaled 'Transformation' questions of individuals classified a priori as having low or high representation.

	% correct	Low; p = 0.343	High; p = 0.657
Low	47.82609	11	12
High	84.09091	7	37
TOTAL	71.64179	18	49



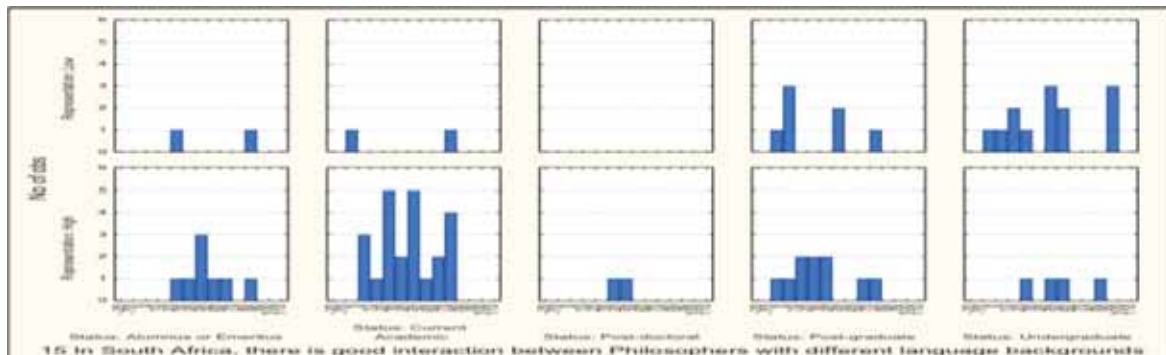
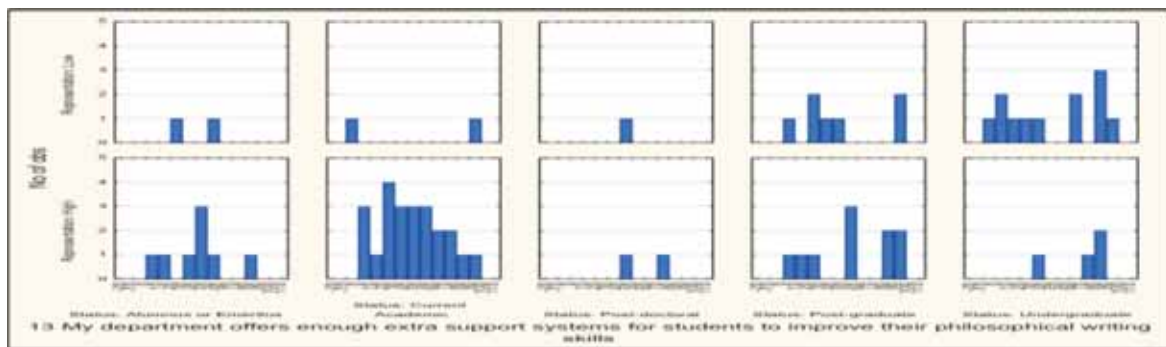
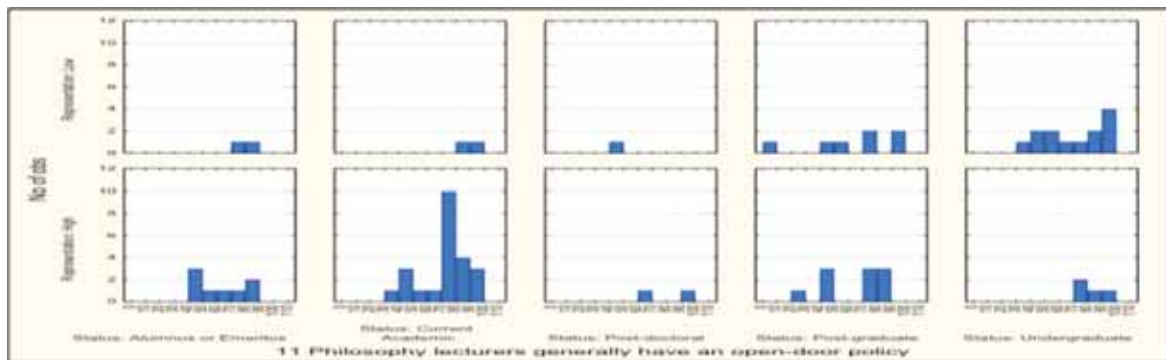


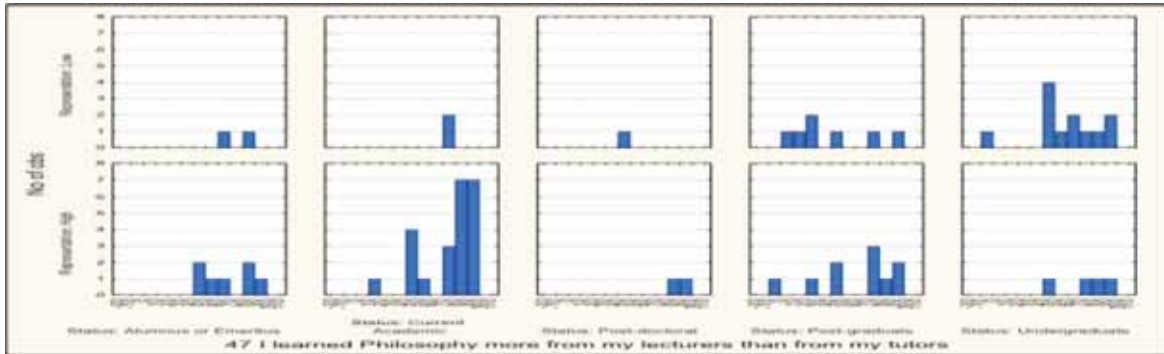
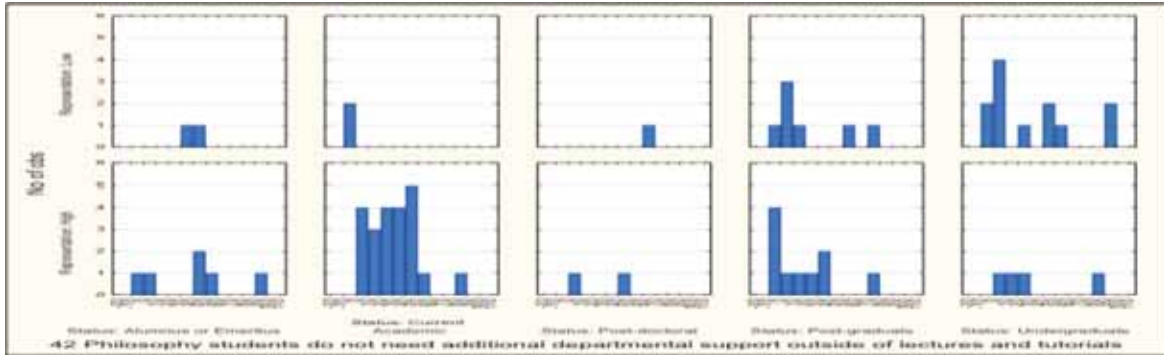
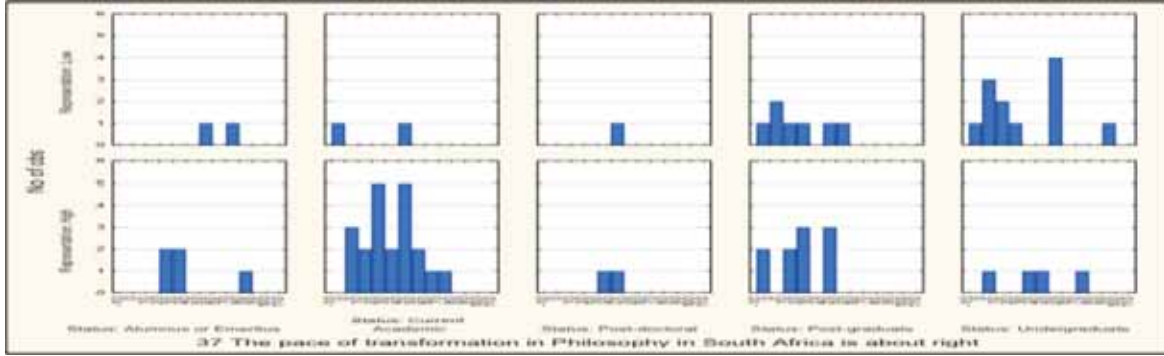
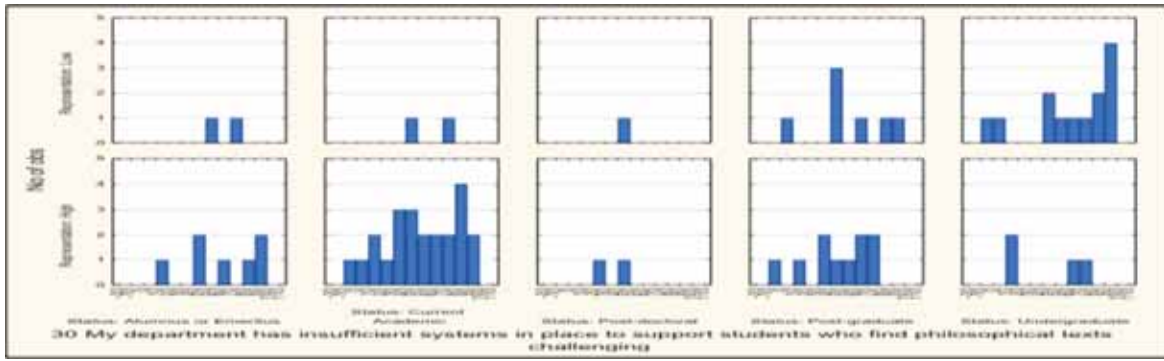
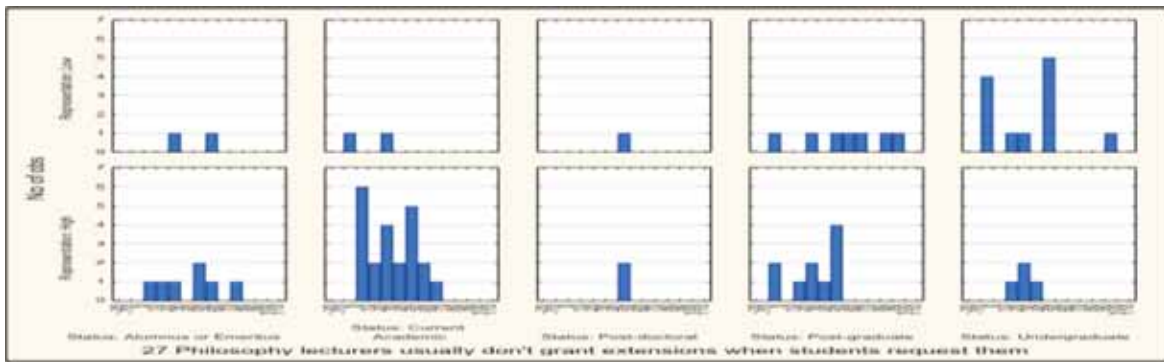
### 10.5.2 Belonging

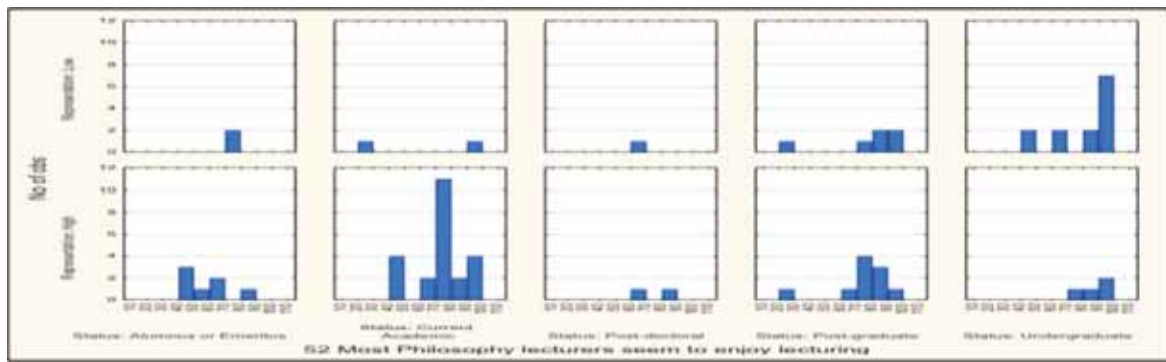
Discriminant function analysis of the 'Belonging' variables did not clearly distinguish racial groups classified a priori as having Low or High Representation.

Classification matrix produced by discriminant function analysis of the scaled 'Belonging' questions of individuals classified a priori as having low or high representation.

	% correct	Low; p = 0.339	High; p = 0.661
Low	28.57143	6	15
High	90.24390	4	37
TOTAL	69.35484	10	52





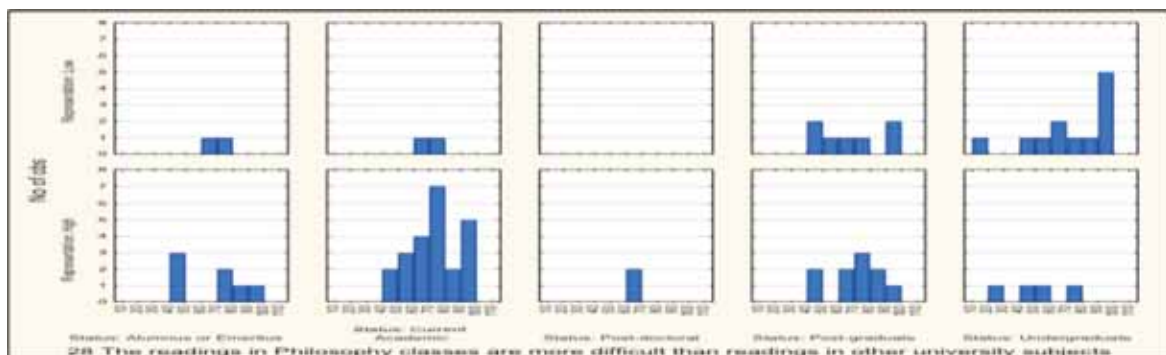
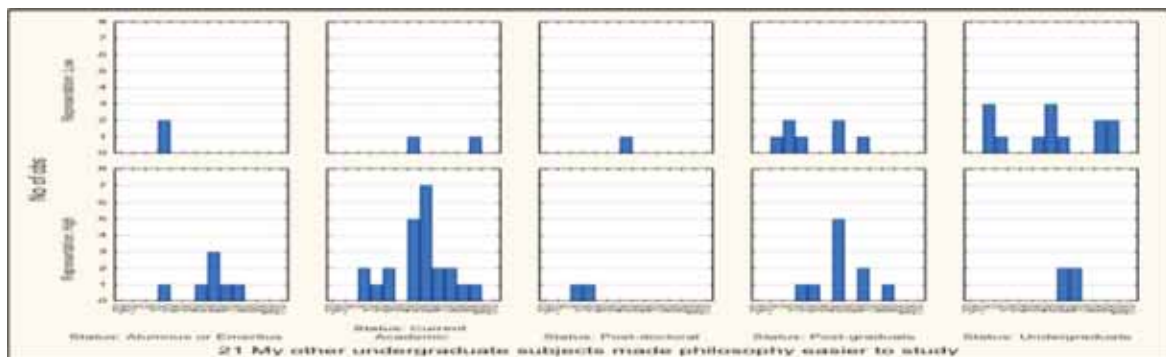
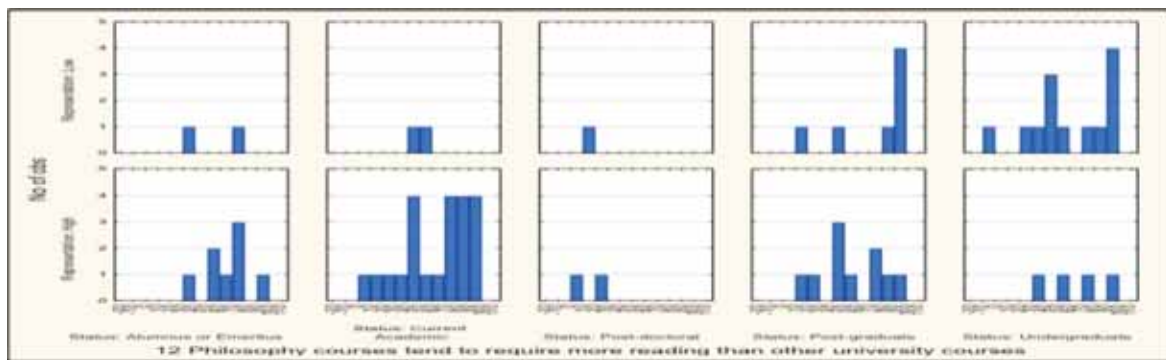


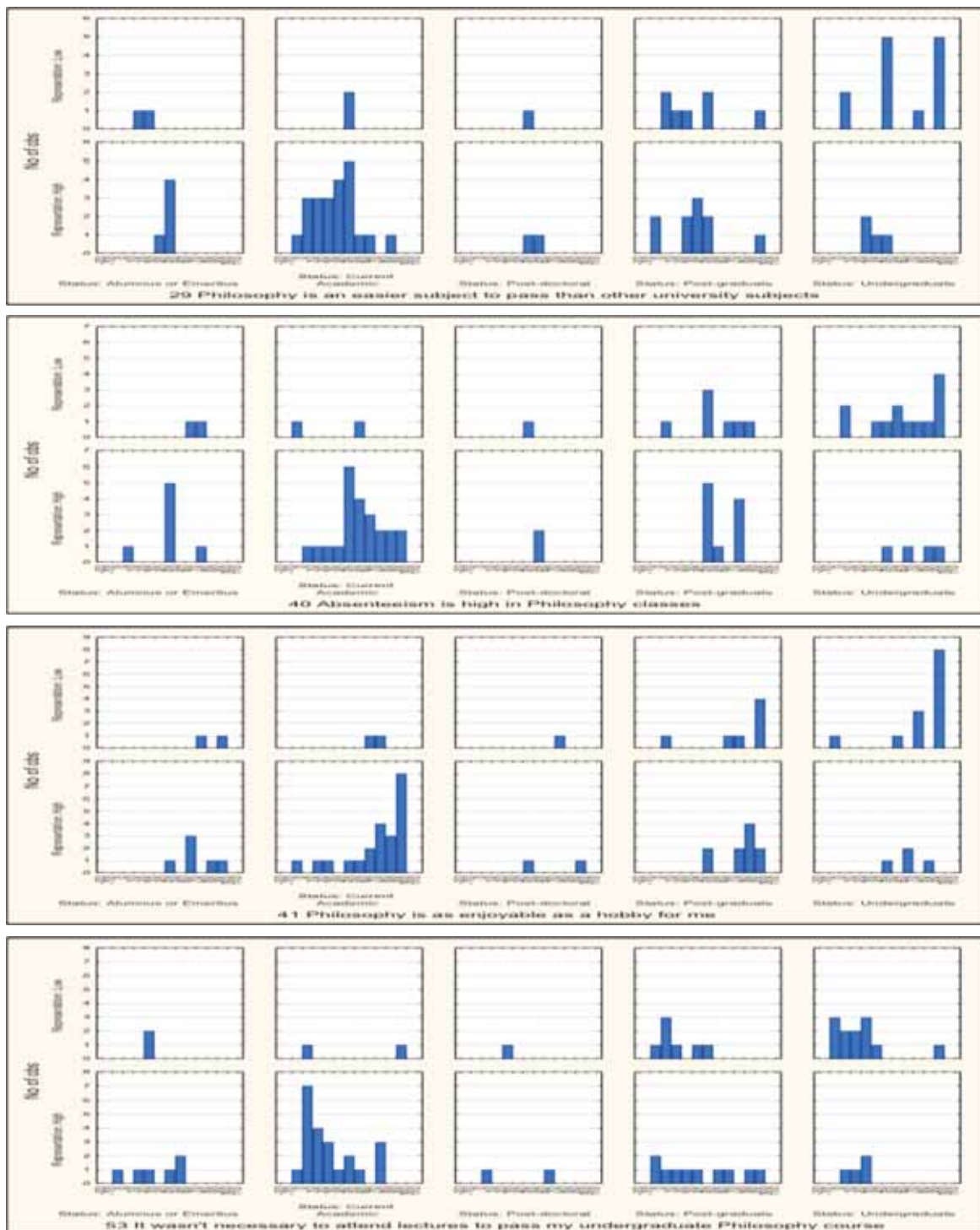
### 10.5.3 Difficulty

Discriminant function analysis of the 'Difficulty' variables did not clearly distinguish racial groups classified a priori as having Low or High Representation.

Classification matrix produced by discriminant function analysis of the scaled 'Difficulty' questions of individuals classified a priori as having low or high representation.

	% correct	Low; p = 0.359	High; p = 0.641
Low	43.47826	10	13
High	87.80488	5	36
TOTAL	71.87500	15	49



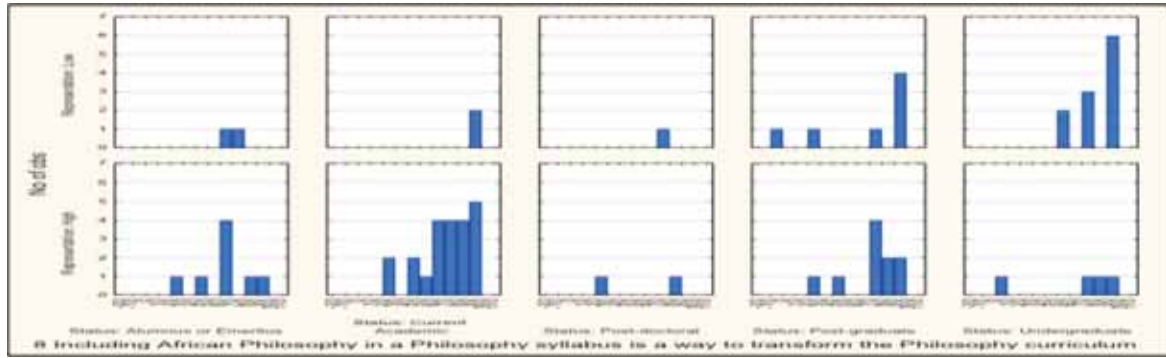
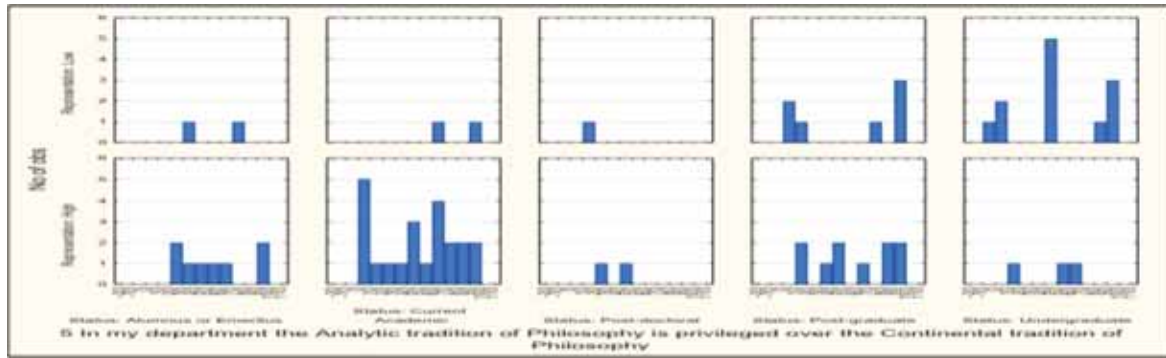
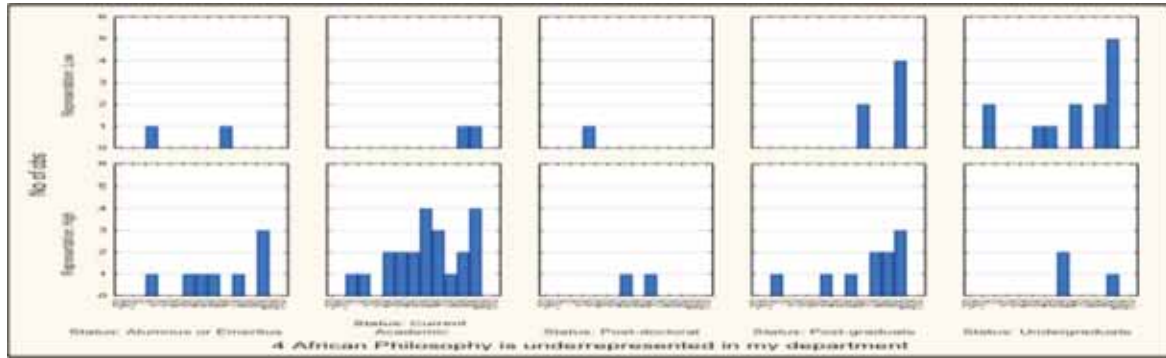
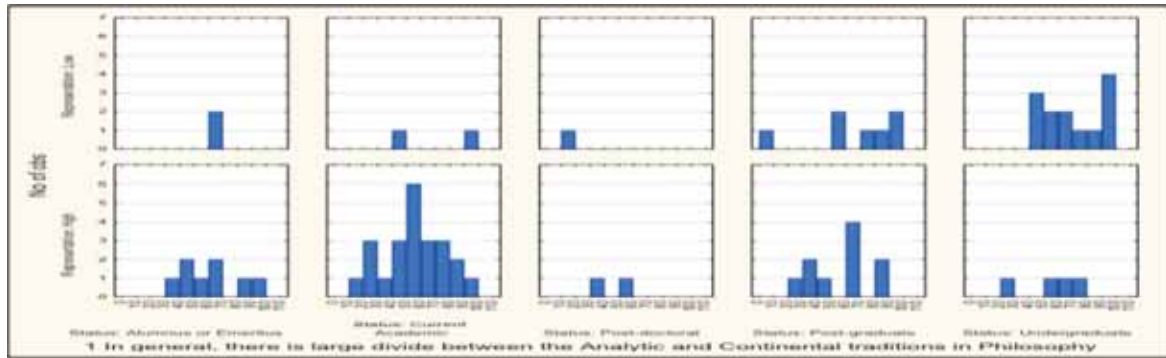
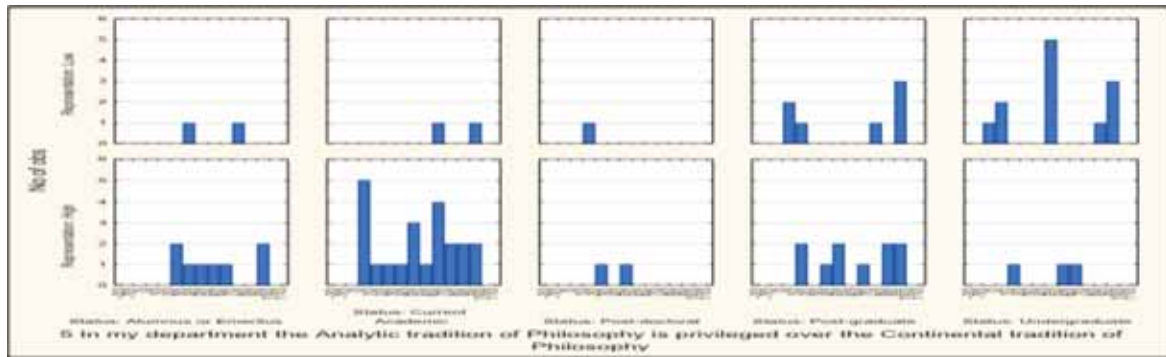


#### 10.5.4 Syllabus

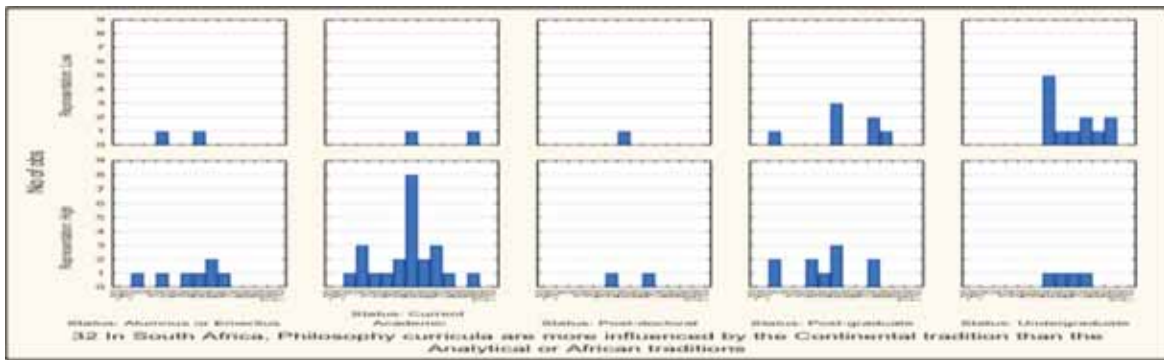
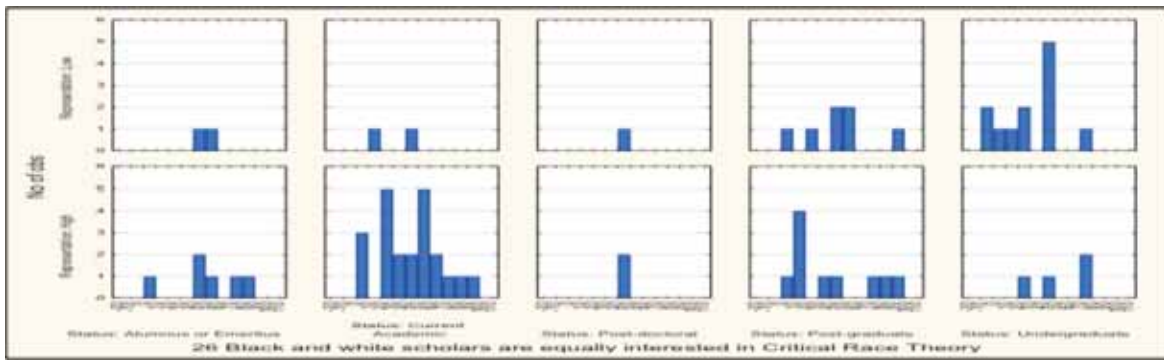
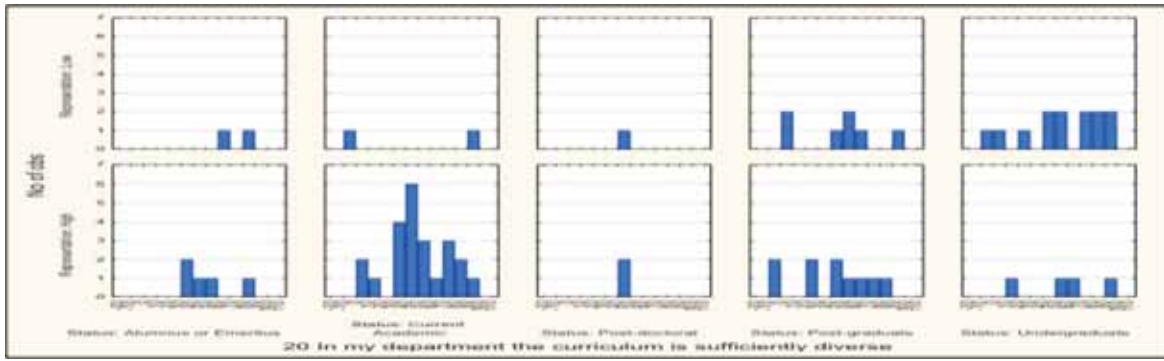
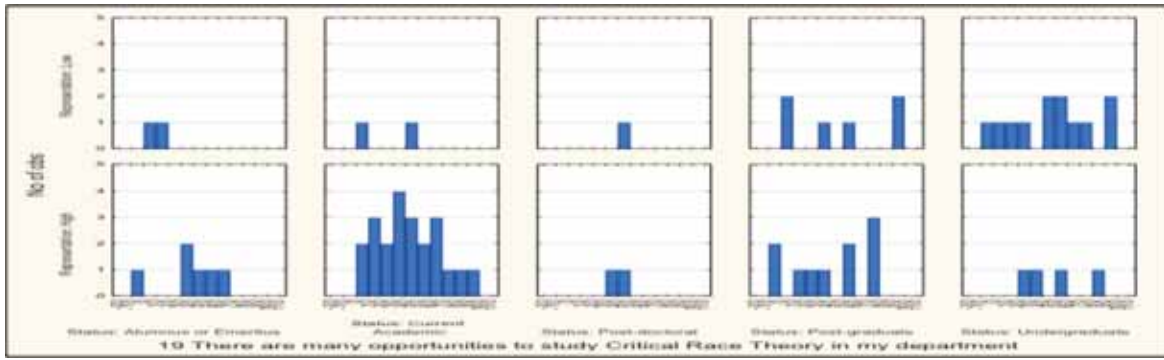
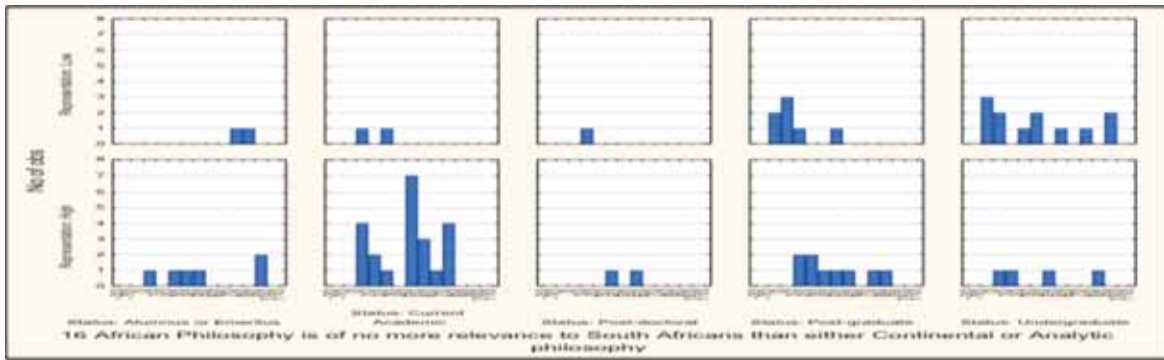
Discriminant function analysis of the 'Syllabus' variables distinguished between racial groups classified a priori as having Low or High Representation.

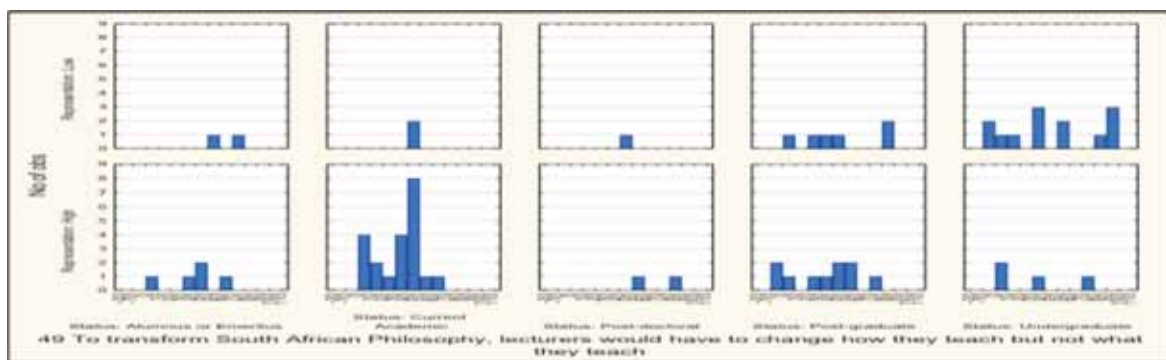
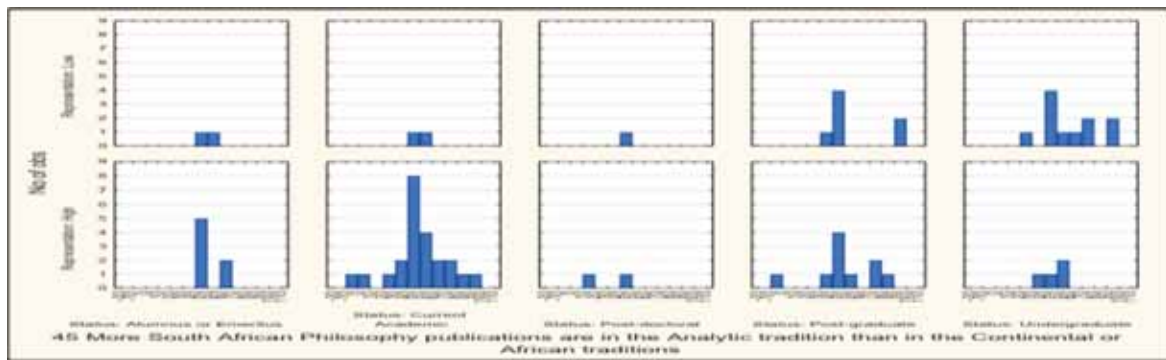
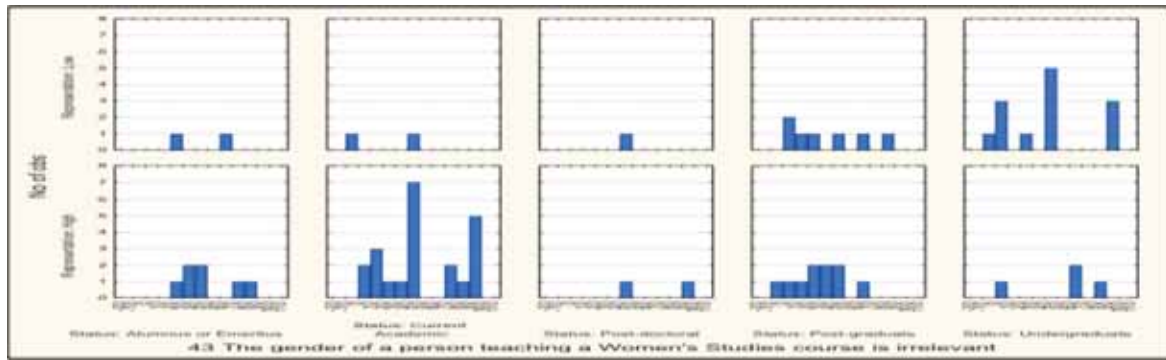
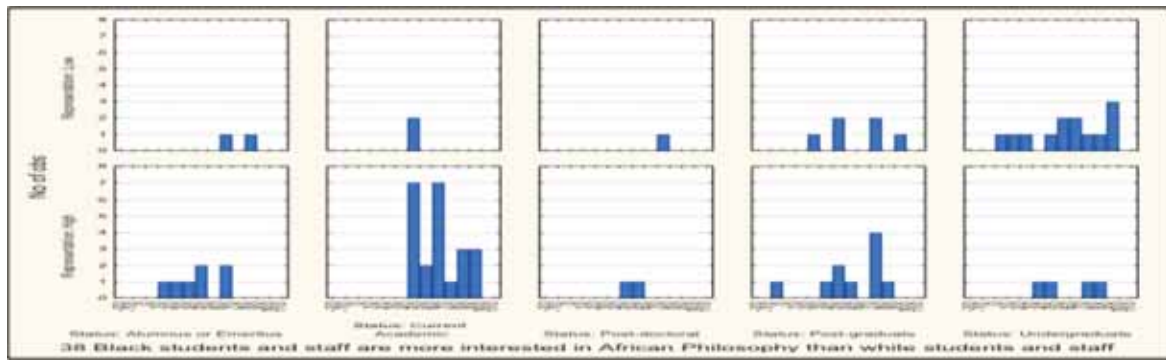
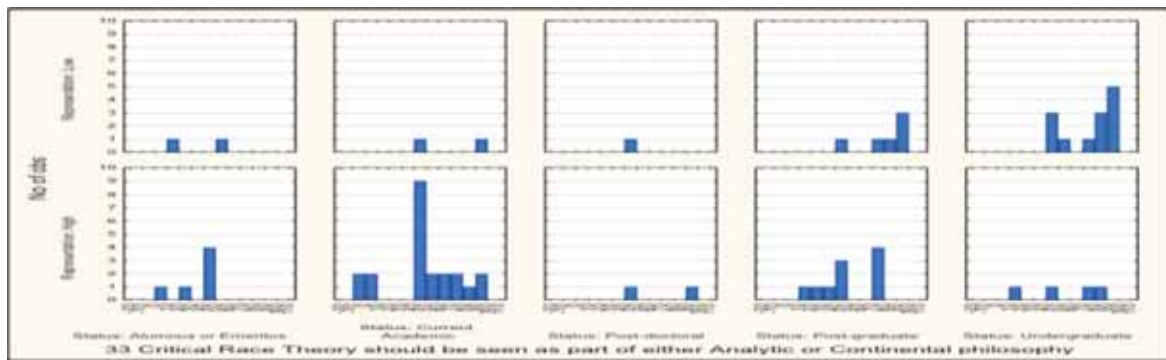
Classification matrix produced by discriminant function analysis of the scaled 'Syllabus' questions of individuals classified a priori as having low or high representation.

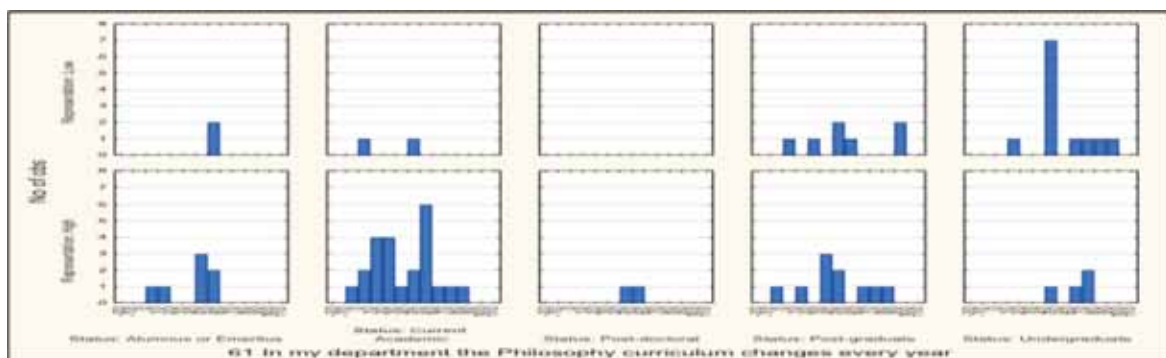
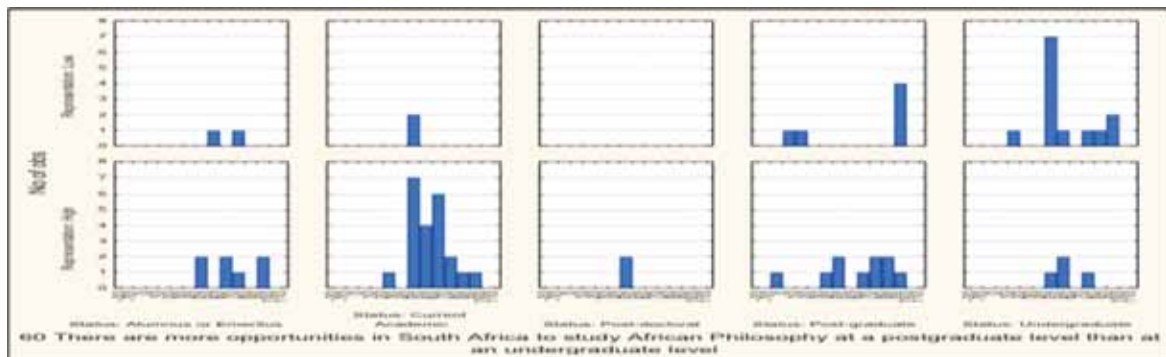
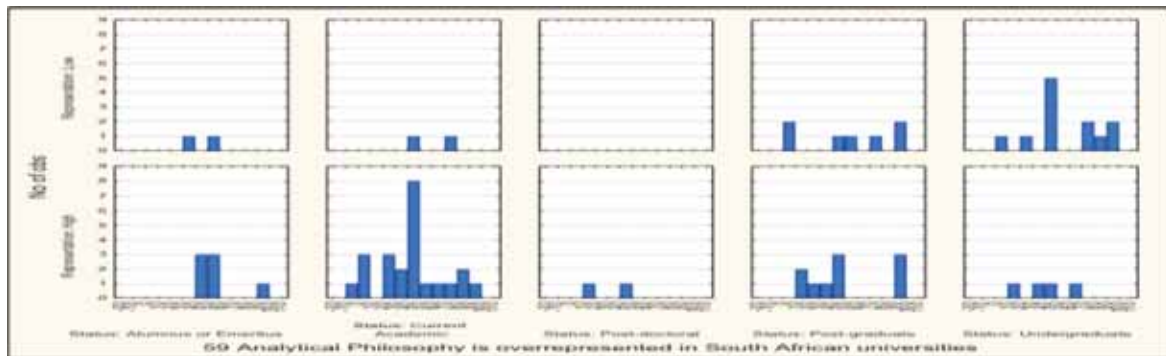
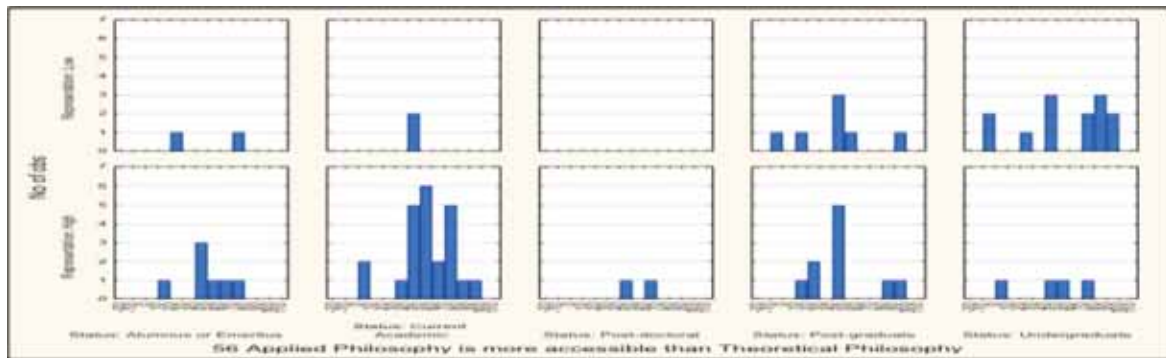
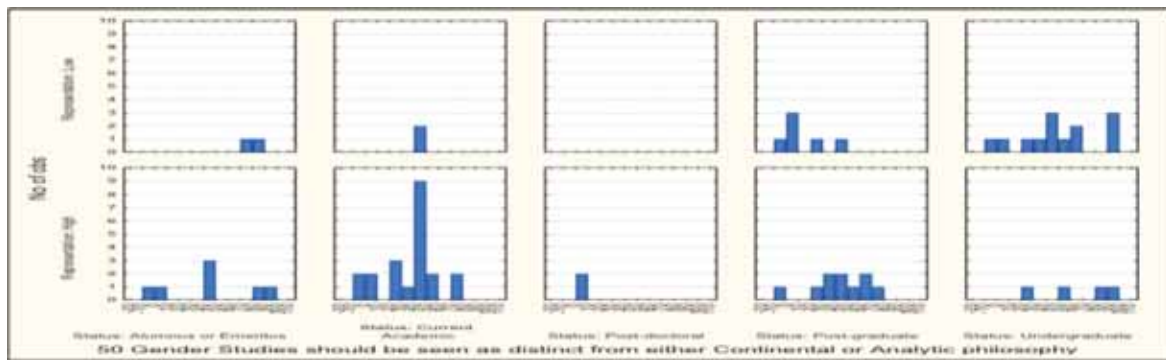
	% correct	Low; p = 0.278	High; p = 0.722
Low	86.66666	13	2
High	94.87180	2	37
TOTAL	92.59259	15	39

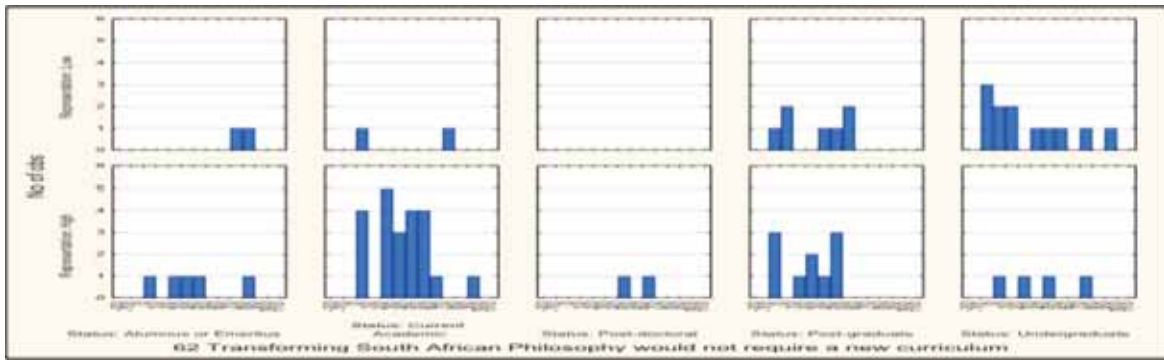










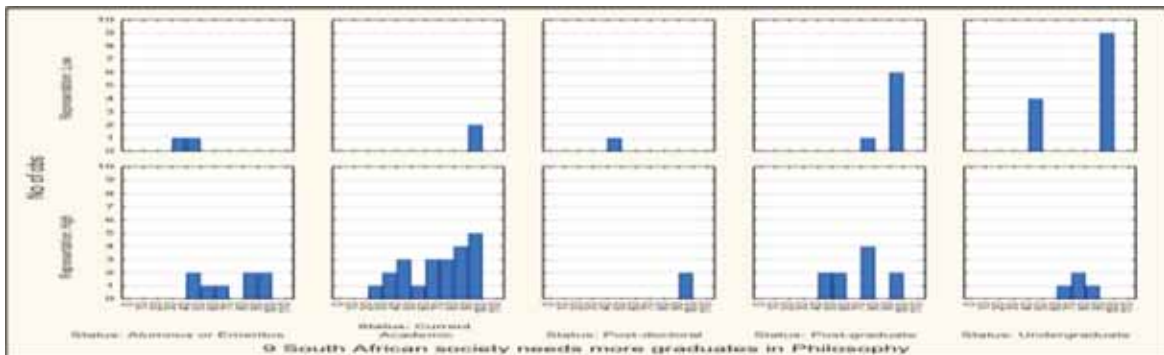
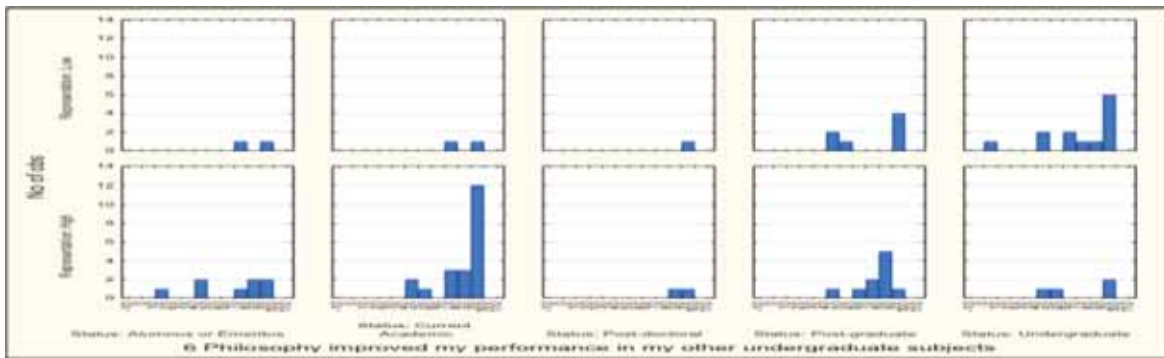
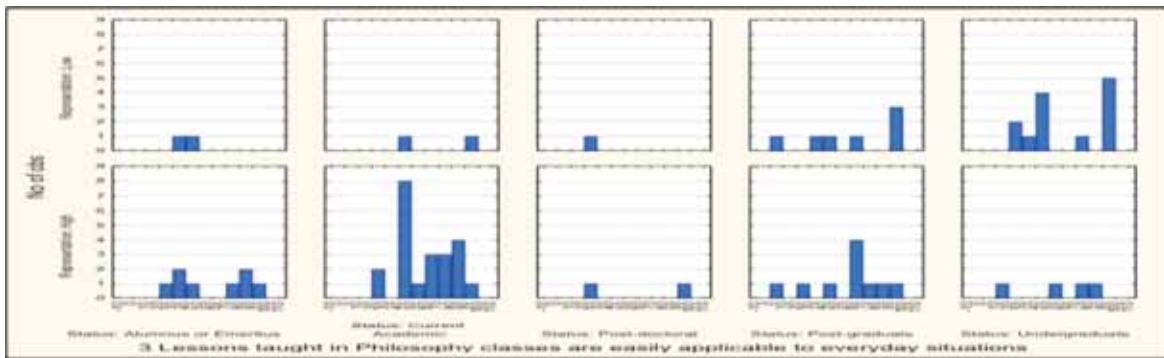


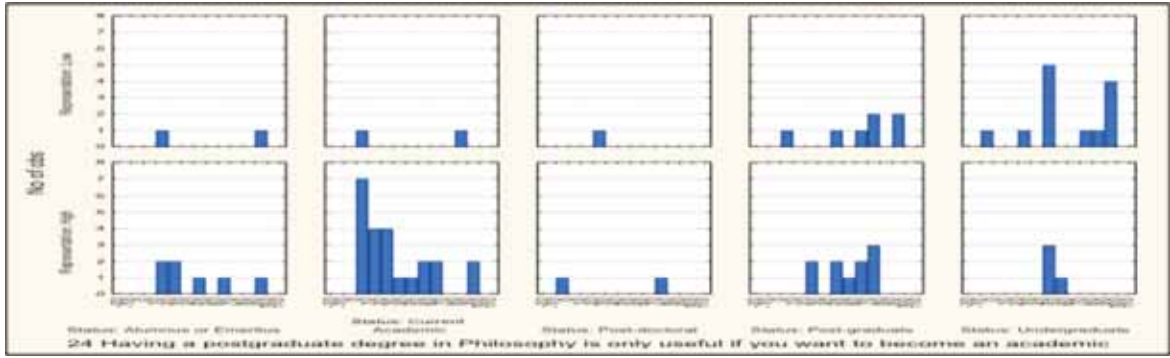
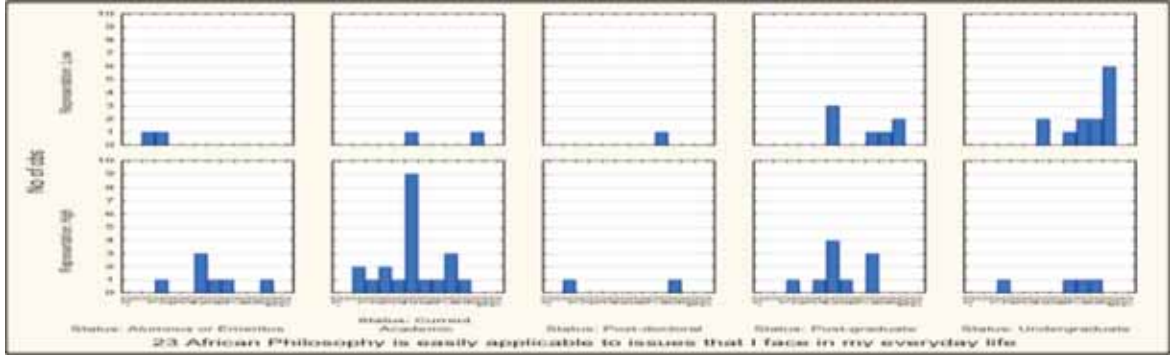
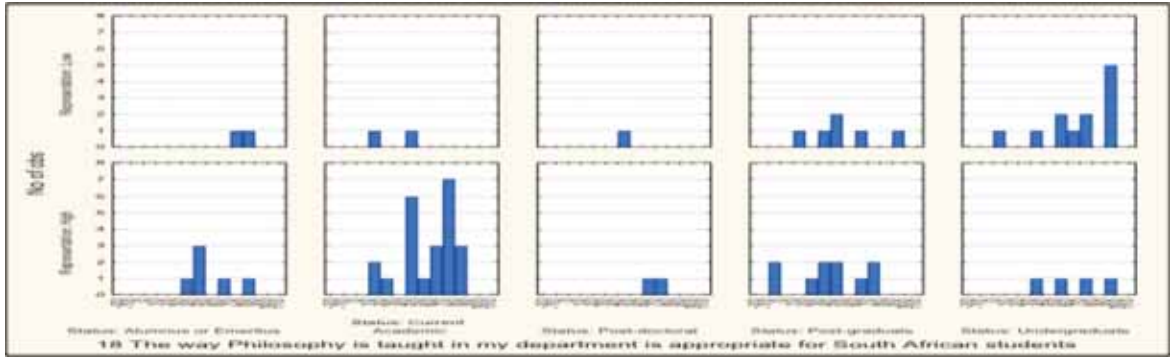
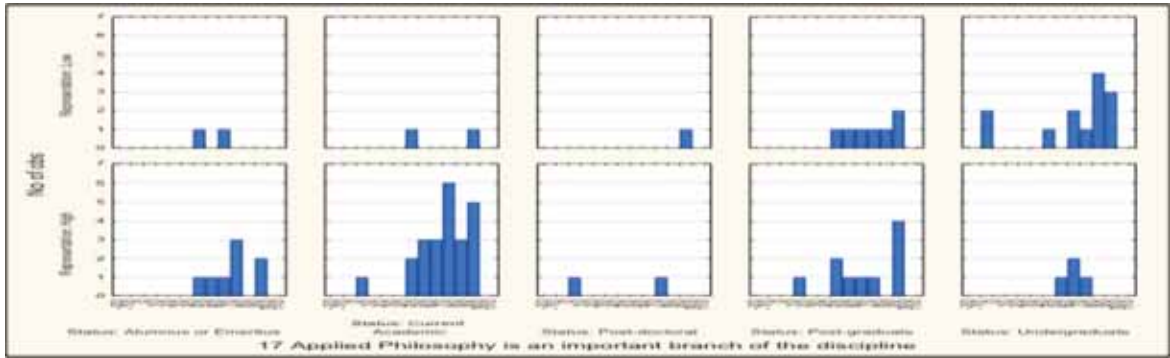
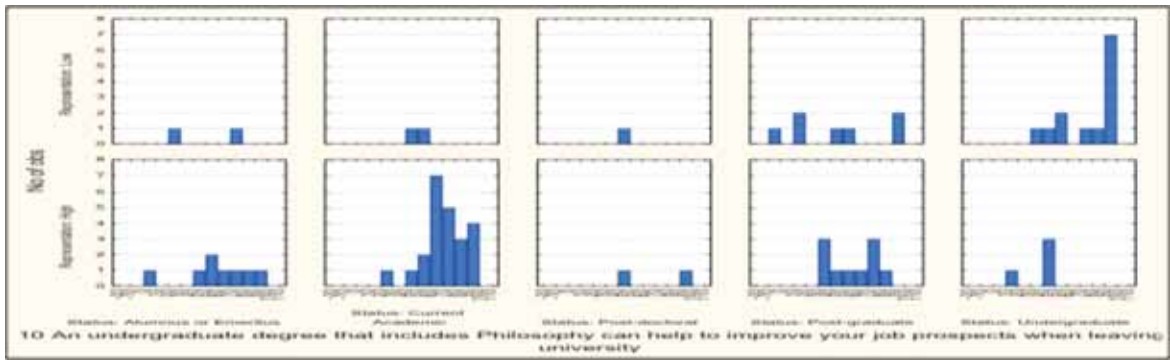
### 10.5.5 Perceived Utility

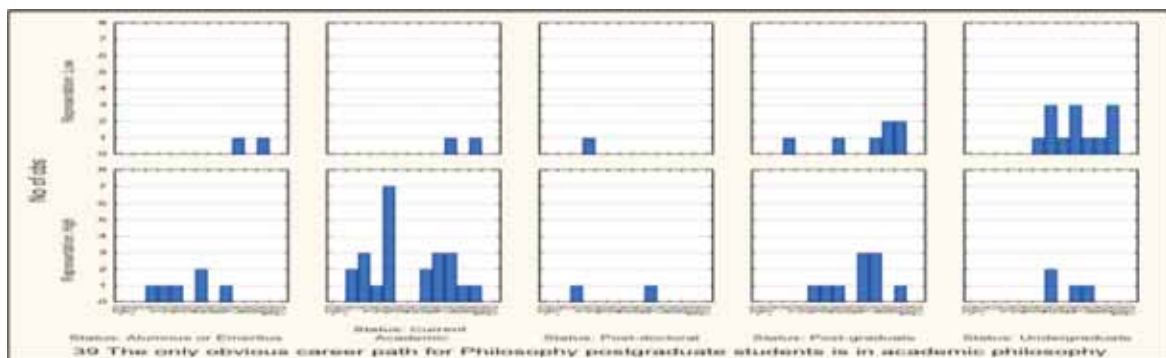
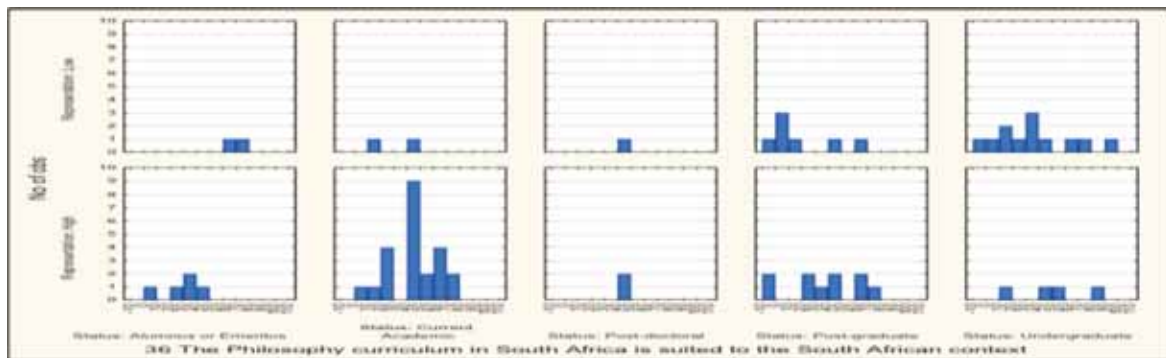
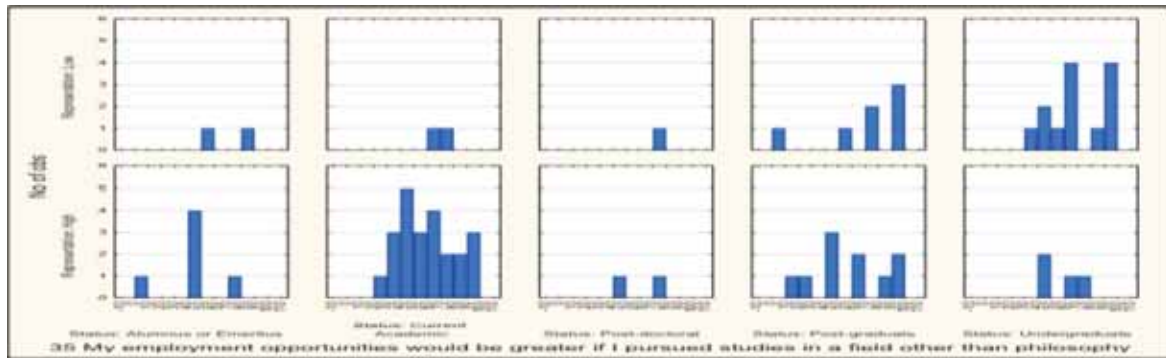
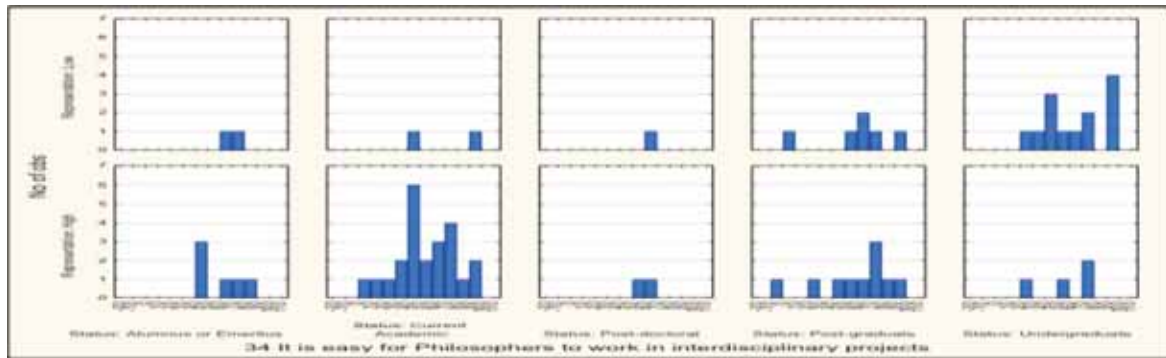
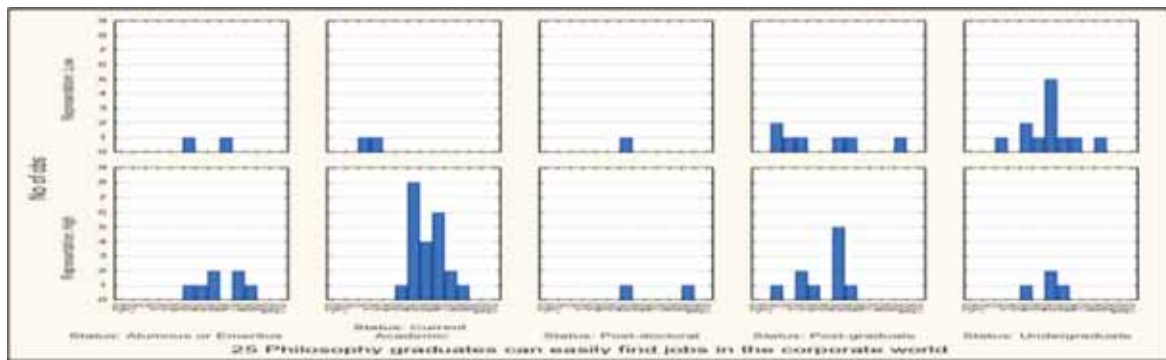
Discriminant function analysis of the 'Perceived Utility' variables distinguished between racial groups classified a priori as having Low or High Representation.

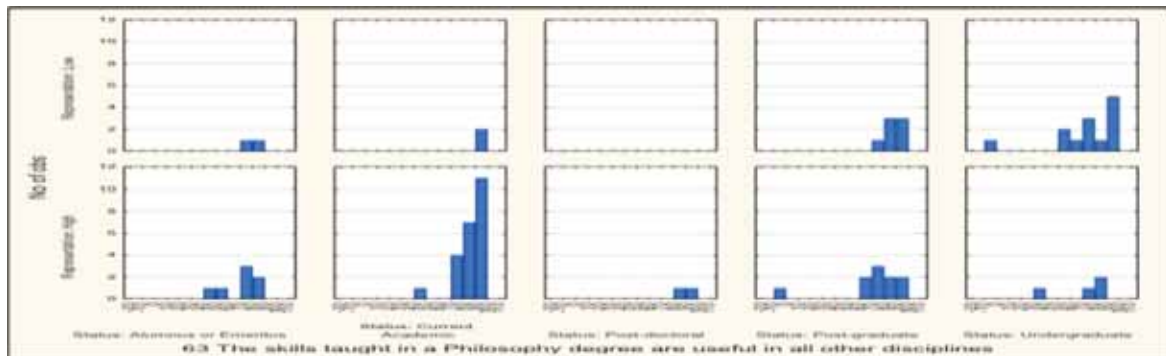
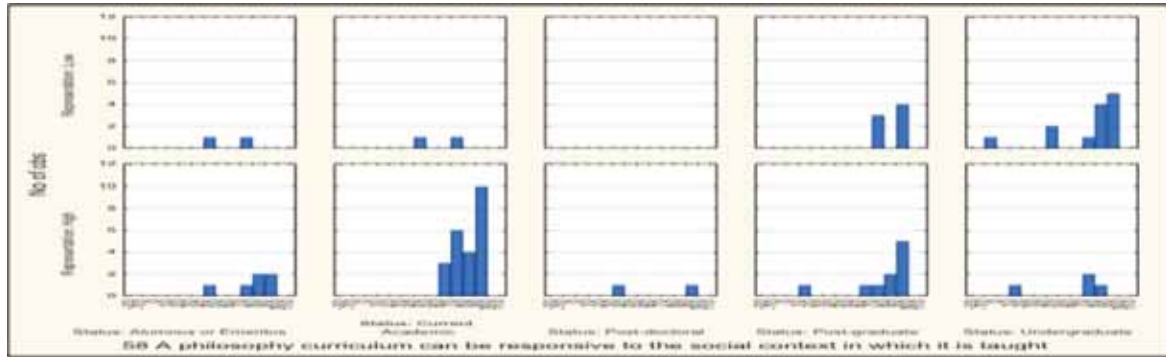
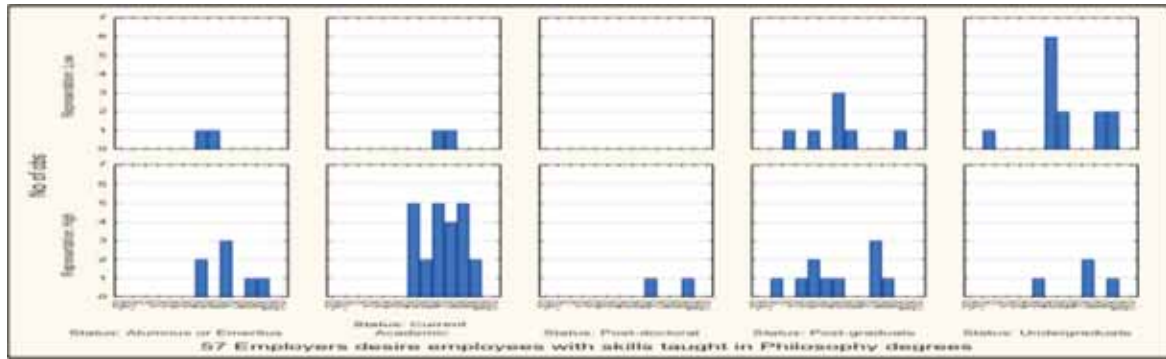
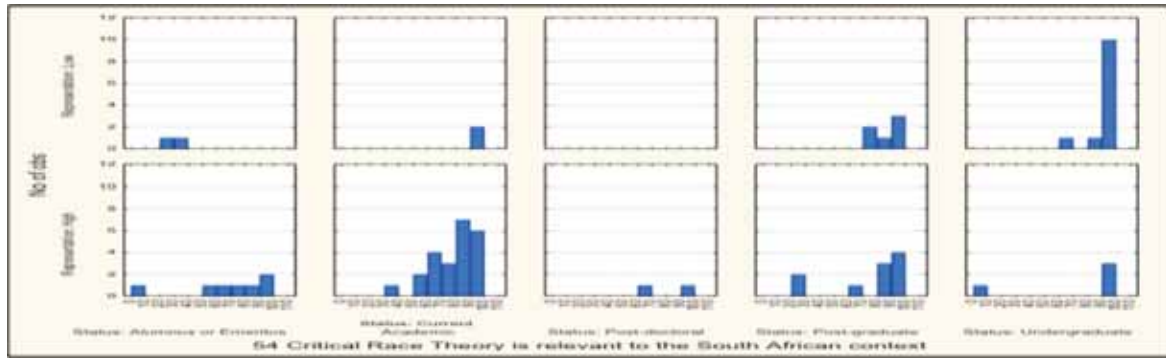
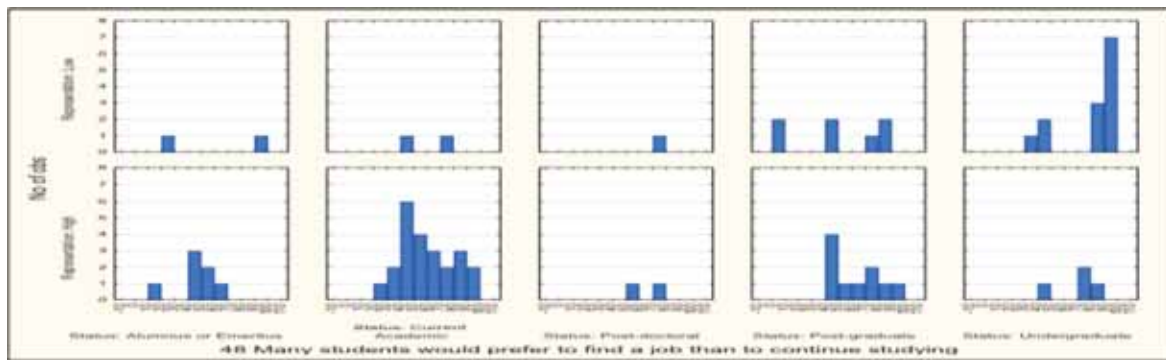
Classification matrix produced by discriminant function analysis of the scaled 'Perceived Utility' questions of individuals classified a priori as having low or high representation.

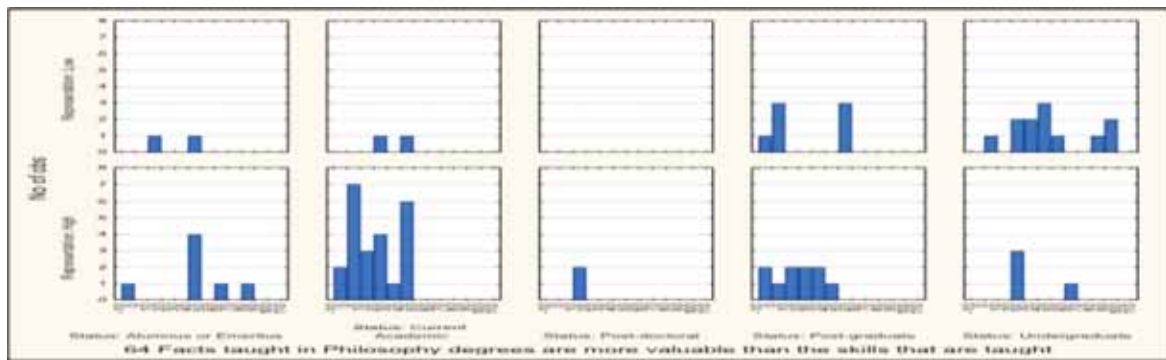
	% correct	Low; p = 0.321	High; p = 0.678
Low	66.66666	12	6
High	92.10526	3	35
TOTAL	83.92857	15	41











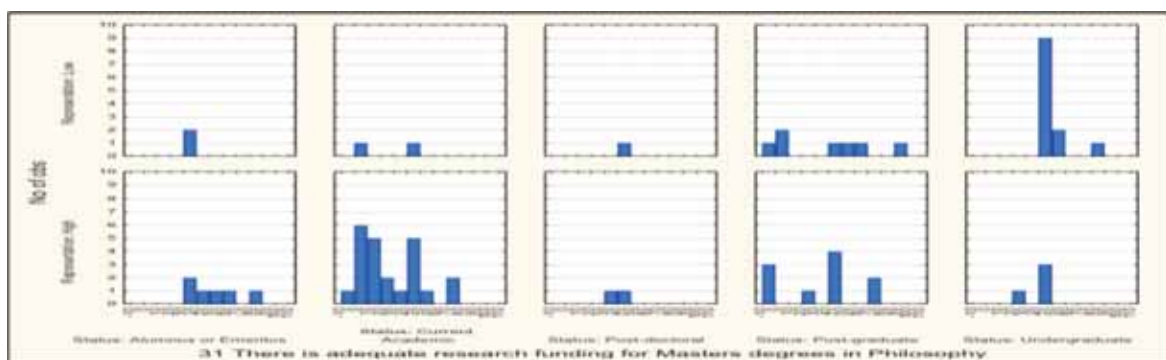
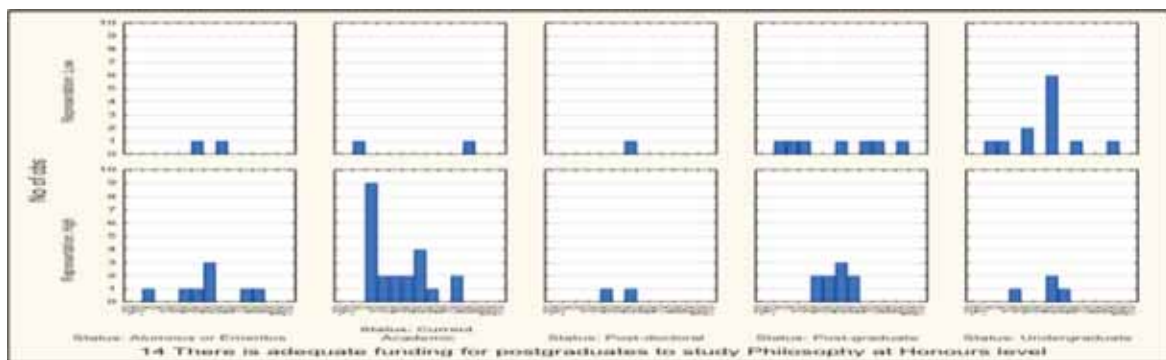
### 10.5.6 Funding

Discriminant function analysis of the 'Funding' variables could not distinguish between racial groups classified a priori as having Low or High Representation. Examination of the answers to the individual questions indicated that most respondents were neutral about the availability of students funding, expect for academics, who tended to be more negative. Opinions about research funding varied widely, but academics were more positive about research funding than about student funding, on average.

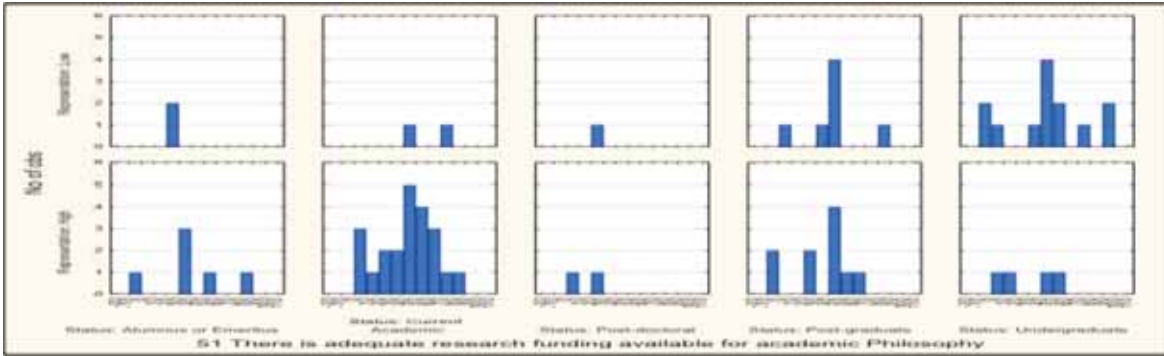
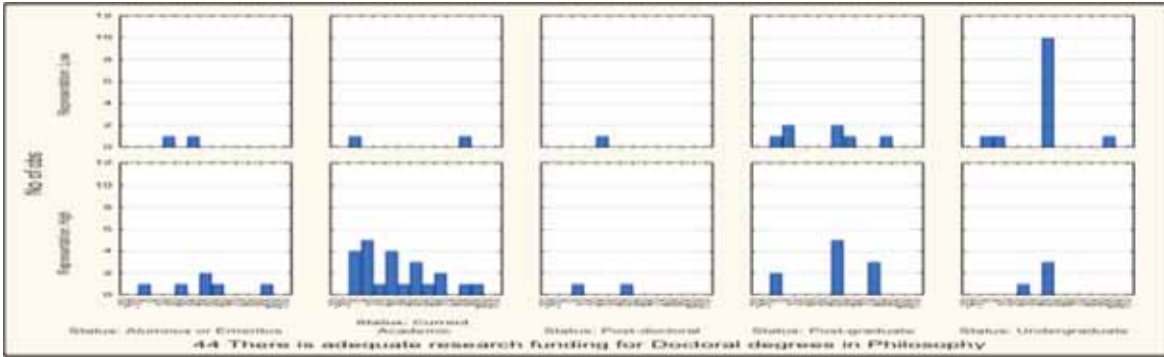
Overall, there is no obvious indication that funding is an impediment to the recruitment of students to Philosophy in South Africa.

Classification matrix produced by discriminant function analysis of the scaled 'Funding' questions of individuals classified a priori as having low or high representation.

	% correct	Low; p = 0.321	High; p = 0.678
Low	17.39130	4	19
High	95.23810	2	40
TOTAL	67.69231	6	59











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