UNIVERSITY OF KWAZULU-NATAL

School Management Teams'perspective of trans: A case study

A research study submitted as the full dissertation in fulfillment of the requirements for the Master of Education in the School of Education, University of KwaZulu-Natal, South Africa.

Asogan Subramony Naicker
7811288

Supervisor: Professor Deevia Bhana

December 2022

SUPERVISOR'S DECLARATION

As the candidate's supervisor, I agree to the submission of this dissertation.

Signed:

Name: Professor Deevia Bhana

Date : 20 December 2022

DECLARATION

I, Asogan Subramony Naicker hereby declare that:

(i)   The research reported in this dissertation, except where otherwise indicated, is my original work.

(ii)   This dissertation has not been submitted for any degree or examination at any other university.

(iii)   This dissertation does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

(iv)   This dissertation does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

a) Their words have been re-written, but the general information attributed to   them has been referenced;

b)   Where their exact words have been used, their writing has been placed inside quotation marks and referenced accordingly.

(v)   Where I have reproduced a publication of which I am an author, co-author or editor, I have indicated in full detail which part of the publication was actually written by myself alone and have fully referenced such publications.

(vi)   This dissertation does not contain text, graphics or tables copied and pasted from the internet, unless specifically acknowledged, and the source being detailed in the dissertation and in the reference section.

Signed:

Asogan Subramony Naicker
Date: 20th December 2022

NRF ACKNOWLEDGEMENT

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

TABLE OF FIGURES

LIST OF ABBREVIATIONS

SMT	School Management Teams
LGBTQI+	Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Questioning
LGBTQI+	Umbrella term encompassing spectrum of non-heterosexual people
SGB	School Governing Body
DBE	Department of Basic Education
AAUW	American Association of University Women
RSA	Republic of South Africa
SASA	South African Schools Act

ABSTRACT

The role of School Management Teams (SMTs) embracing and supporting trans staff and learners centre both around risks of violence perpetrated against such persons and conflict of interest with their own beliefs, values and opinions. There has been significant research in South Africa on same sex sexuality and bisexuality, however, the attention towards trans identities remains limited with the focus on SMTs' beliefs and perceptions on trans almost negligent. SMTs are key delivery agents in our education system with the role and responsibility of accommodating a diverse staff and learner population. This study explored these roles and responsibilities, focussing on their leadership and management practices in making sense of and interpreting transgender identities. The rationale behind this study is social justice aimed at advancing equity, equality and fairness for the trans community. Photo elicitations were used in this qualitative study together with semi-structured interviews conducted with individual SMT members in seven secondary schools in Chatsworth and vignettes in the form of case studies were used in focus group discussions for triangulation and validity. Research questions to elicit how SMT's perceive trans identities, their roles and responsibilities and the challenges they encounter in trans inclusivity formed the basis of this research. Data were analysed and interpreted thematically.

Findings revealed that despite the privileged mandate from the human rights perspective, trans people are denied adequate cognitive, emotional, moral and psycho-social support. The overarching contributing factor was found to be social-cultural-religious bias of gender binary which were seen to be deeply entrenched in naturalism, essentialism, patriarchy, hegemonic masculinity and power relationships. Such stereotyped mindsets manifested in majority of participants' poor knowledge and understanding of the LGBTQI+ community with trans identity being conflated with homosexuality contributing to the prevalent and pervasive transphobia.

The significant findings provided for intervention strategies in the form of recommendations to equip SMTs with better knowledge and understanding of gender diversity so that trans-inclusivity is facilitated and transphobia is repudiated. This can be done through both pre-service and in-service training, professional and skills development workshops. It is also strongly recommended that policy formulation forms

the apex of this programme of action for SMTs to navigate challenges such as use of toilets, uniform, sleeping arrangements during field trips, religious, cultural and traditional beliefs when pursuing trans-inclusive schooling. These recommendations are intended to provide SMTs with a framework for transformation and social-justice when accommodating trans staff and trans learners in main stream schooling.

CHAPTER ONE: INTRODUCTION

1.1. Introduction

Thambadoo said: "I got to school wearing a shirt, black knee-length skirt, stockings and flat ankle boots. The principal noticed and asked what I was wearing. I responded asking why? He then said he did not want the school to be a laughing stock and that, what I was wearing was a joke."

Thambadoo said the principal followed him into the staff room and allegedly took photos of him on his cell phone saying: "[H]e wanted to show them to the circuit manager and the site representatives."

Thambadoo said: "I was hurt. I got to my car, changed into a pair of pants and broke down to cry. I felt victimised and humiliated. I felt ostracised for not being who I really am." (Somduth, C. 2021, June 4)

Schools in our era continue to marginalise transgender people, as the above article suggests, resonating with Lennon and Mistler's (2014, p.63). reference to a 'culture and systemic ideology which denigrates and pathologises self-identified gender identities which do not conform with [an] assigned birth gender". Transgender people experience marginalisation in the forms of lacking access to their choice of ablution and toilet facilities, harassment, sexual assault because gender fluid identities and expression. Such basic rejection permeates almost all societies across the globe (Kann et al., 2016). Transgender lives appear not to be important (Butler, 1993), such that their killing – even at the symbolic level - is often not equated to that of the death of an equal. Heterosexual people are conversely seen as real, healthy and normal beings who are superior to gender diverse people. Traditional research of this phenomenon shows a tendency towards pathologising and individualising it whilst being oblivious to macro-social contributing variables associated with power and one's identity, which present opportunities for positively contributing to better understanding and prevention (Carrera- Fernandez et al., 2011).

Recent research asserts that a person is a person because they exist among others, not in isolation (Mahlo, 2017). Seehole et al. (2017) very aptly posit that there is lack of

education on topics of gender, sexuality and bodily diversity in high schools in South Africa. They further assert that even if it is provided for, educators, including SMTs, are often not well informed themselves due to a lack of training, or their prejudices being allowed to influence their teaching of the subject thus stigmatising learners' understandings of gender diversities. If the schooling system in South Africa sincerely commits to equality based on gender and sexuality then research would be required into how school communities uphold binary conceptualisations of gender to make pedagogic environments increasingly difficult for trans individuals. The present literature in South Africa is missing a necessary focus on schools and what needs to be done to address the acceptance of transgender identities gathered from key stakeholders such as SMTs. This study aims to close this gap through examining the perceptions of SMT members who are formally appointed leaders with positional authority and power over trans persons at their respective schools. This study is also intended to support SMTs in their bids to expand inclusivity of trans persons by lessening hostile intolerance and the explicit manifestations of discrimination experienced by trans persons, thereby advancing social justice for this otherwise marginalised community.

1.2. Background

The protection of rights of trans people in South Africa is enshrined in Section 9 of our Constitution, which condemns discrimination based on sex, gender and sexual orientation (Constitution, South Africa, 1996). This very same progressive Constitution provides for the rights of every learner to freely choose his or her gender identity, sexual orientation and gender expression.

In schools, principals, deputy principals and departmental heads who collectively form School Management Teams (SMTs), share the role and responsibility for promoting and ensuring a culture of teaching and learning which is non-discriminatory, embracing of trans people and providing due recognition to gender diversity (DBE, 2010, 29). However, David et al. (2017) attest to how the leadership of School Management Teams is challenged when transgender individuals are coerced into powerless positions because of the normativity of binary gender. When transgender individuals challenge the gender binary, the SMT is put to the test as a result of the gap between policy and implementation. According to Reygan (2019), education policies and practices in South

Africa tend to foreground poverty and inequality along with race, class and gender as areas of struggle whilst consciously or unconsciously silencing, marginalising and obscuring differences in sexual and gender identities such as transgenderism. Msibi (2012) further states that ridicule towards non-conforming gender identities and blatant 'non-inclusivity' serve to breed intolerance within the schooling environment. In the context of schooling, this implies that SMTs must acknowledge every learner's identity, background, culture, beliefs, gender and sexuality. Policies and laws in South Africa are enshrined in the Constitution (1996), the South African Schools Act (SASA), (1996), school's admission policy and code of conduct compel SMTs to accommodate diverse learner populations, thus ensuring that every learner is provided with the best opportunities for succeeding at school. Equity Act 4 of 2000 further entrenches the prohibition of violence and harassment towards non-normative gender identities.

My study focused explicitly on the interpretations of Principals, Deputy Principals and Departmental Heads and their understandings of (and experiences in relation to) transgender learners and teachers. In doing so, the study explored the challenges that shape these SMT members' beliefs, attitudes and perceptions of transgender identities in seven high schools. SMTs' perspectives on transgender identities remain under-researched; my goal was therefore to explore ways of encouraging and supporting SMTs on their constitutional mission towards embracing and providing support for transgender people within the schooling system. SMTs are, of course, key delivery agents in schools. They are therefore tasked with promoting and supporting quality teaching and learning standards for all learners to acquire and develop the knowledge, values and skills to achieve academic success and contribute positively to their communities and society. This study also envisaged contributing to emerging literature that addresses how transgender issues are understood in our greater society (Bartholomaeus & Riggs, 2017).

1.3. Transgender Studies

My purpose in capitalising Transgender here is to accentuate the importance of respecting Transgender individuals' identities and culture (Tharps, 2014). Tharp (2014) further attests that Transgender with a capital "T" signifies values and beliefs of the Transgender community whilst lowercasing 'transgender' draws attention to the act of altering or expressing oneself differently from one's birth assigned sex. According to the Human

Rights Campaign (2018), Transgender people may internally feel "male, female, a blend of both or neither" and in doing so express such identities outwardly via "behaviour, dressing, haircut or voice". The shorthand form *Trans* is an umbrella term encompassing various non-normative gender identities, including transsexuals and transvestites (Beaulieu & Marine, 2017). Whilst some dictionaries still consider 'transgender' and 'transvestite' to be synonymous, they are certainly not. Transgender peoples' identity is opposite to the sex assigned at birth. Transvestites, on the other hand, simply prefer to don the costume of the opposite gender to their own. Transvestitism is often associated with 'drag', which involves mimicking and exaggerating signifiers of gender and gender roles. Transsexual individuals are thus people who undergo medical transitioning from their sex at birth to the opposite gender by way of medical interventions, either through hormonal therapy or surgery. Whilst grouped with their LGBQ+ peers, Transgender people can differ greatly from each other owing to their respective gender expressions, identities and gender transition (Namaste, 2000). This then necessitates a specific focus on how transgender individuals are accommodated in schools.

As designated school leaders, SMTs must acquire the requisite knowledge of education law and policy in their school context so as to assist the school community in embracing transgender persons (DBE, 2010; Gillie & Carrington, 2004). This view is espoused by David (2017) when he claims that there is a dire need for support in schools aimed at improving professional practice. Ingrey (2018) argues that school policies usually do not consider transgender identities since policy formulation is achieved through the lens of gender binary and cisgender ideologies. When school communities lack educational awareness of sexual diversities, it sets the scene for a hostile environment for non-heteronormative individuals (Sanger, 2014). Studies conducted in Portugal (Rodrigues et al., 2016) reveal that bullying and abuse towards non-normative gender expressions are silenced at school. This is further evidenced in studies conducted in Canada (Erriot et al., 2018) in that school administrators, whilst being aware of such bullying and name-calling remain non-responsive to the plight of transgender people. In response, Leonardi & Staley's (2018) study (conducted in the United States) recommends that SMTs embark on a cultural shift to advance non-binary and fluid gender identities. Reygan (2019) agrees that it is imperative that SMTs put paid to intergenerational transference of heteronormative ideologies which become axes of oppression towards transgender identities. SMTs therefore must

become agents of change towards establishing a school culture which promotes and honours sexual diversity and trans inclusivity (Cherkowshi, 2010).

The marginalisation and humiliation of transgender persons globally resonates with transgender people in South Africa who encounter similar widespread intersex-phobia and human rights violations in the form of verbal and physical violence (Bauer & Truffer, 2020). In the absence of systems and structures to provide sustainable interventions on behalf of transgender and intersex persons, bullying and ostracism in schools becomes the responsibility of SMTs (Iranti-Org, 2015). The above circumstances are exacerbated in the absence of school policies and frameworks because SMTs experience difficulty and reservation convincing learners, teachers, SGBs and the general school community to embrace social inclusion, safety and support for trans people. Section 16 of SASA of 1996 states that, amongst other functions, SMTs must accept responsibility for the implementation of its policies in schools.

This research set out to examine how members of SMTs perceived transgender identities, noting the dearth of research in this arena, especially in high schools. In doing so, I have drawn on relevant theoretical frameworks to understand how members of SMTs constructed transgender identities against the backdrop of the normative gender binary. Most research done to investigate LGBTQI+ issues predominantly used Queer and Feminist theoretical perspectives, since these theories provided a comprehensive lens into the realities and constructs of adolescent youth (Shelton, 2015). However, the lived experiences of transgender youths contrasts with the LGBQI+ communities, and studies aimed at better understanding this gender-expansive group must therefore adopt a theoretical framing which focusses primarily on transgender identities and expression (Lewis & Sembiante, 2018). Connell's theory of masculinity, Butler's theory of performativity, Foucault's theory of power and Feminist New Materialism theory is considered as transgender theories, since together they best represent gender expansive identities by providing authentic conceptualisations of transgender youth's unique identity-based realities and the complexities (Namaste, 2000).

Stryker (1994) presented two interpretations of 'transgender'. The first, according to its original ideation, makes reference to individuals who intersect genders without medical

or hormonal sex transitioning. The other diversifies genders so as to expand transgender as a proverbial 'umbrella' concept to 'include identities or practices that cross over, move between or otherwise queer socially constructed sex/gender boundaries' (Styker, 1994, p.251). I then explored whether or not SMT members' beliefs and practices are socially and politically constructed along heteronormative and cisgendered lines which serve to obstruct transgender rights and social justice. I began with Deleuze and Guatarri's (1988) feminist new materialism theory, followed by Foucault's (1972) philosophy of knowledge and power, Butler's (1990) gender performativity theory and concluded by considering Connell's (1995) theory of masculinity.

Deleuze and Guatarri (1988) expound feminist new materialism as a theory that focuses mainly on social production. Notably, Deleuze and Guatarri also assert that bodies have the capacity to be anything. As a result, subjects can reconfigure their appearances when negotiating gender and exploring their agency. Transgenderism can be denoted as an 'assemblage', due to the entanglement of expressions, bodies, emotions and objects encompassed within an institution (Fox & Bale, 2017). My study was foregrounded in this transgender theory since it distinctly emphasises how physical embodiment is placed within gender identity, which aims at understanding the lived experiences of transgender people (Heyes, 2003).

Against this backdrop, Foucault's (1972) philosophy of knowledge and power directed my study, as it provided a framework to understand how power shapes both knowledge and experience of SMTs' dealings with gender and sexuality. Hartsock (1987) argues that key to Foucault's theory is the notion that power cannot be held and manipulated by an individual or individuals to subordinate others. Foucault (1980) advocates dismantling the conceptualisation of power as being oppressive or aimed at repression. Power should instead focus on dynamics that allow for the emergence of new behaviours and attitudes to support transgender identities. Butler (1990) further highlights that gender identity is generally enacted or constructed in accordance with discursive and institutionalised practices which embody power.

In Butler's *Gender Trouble: Feminism and the Subversion of Identity* (1990), the popular gender performativity concept of gender was introduced as being neither innate nor biological, instead gender is a social construct reinforced by media and

culture. Any person who is reluctant to recognise and preserve such intelligible identities is marginalised beyond the heteronormative matrix and becomes a target for discrimination, violence and pathologisation (Butler, 1993). As such, the "regulatory fiction of heterosexual coherence" which "disguises [itself] as law regulating the sexual field" becomes a root cause of gender issues for SMTs dealings with those who do not align themselves with heteronormativity (Butler, 1990, p. 137). Barthlomaeus et al. (2017) reaffirms this, noting that school communities' subject transgender identities to verbal abuse, physical violence and marginalisation. These acts of harassment serve to enforce patriarchy as a societal expectation (Bartholomeaus et al., 2016), which is described by Msibi (2012) as 'compulsory heteronormativity' intended to realise dominant ideals of power and masculinity.

Hegemonic masculinity – a term popularised by Connell (1995) - is then seen as a way of perpetuating and sustaining heterosexuality, especially since no other form of nonnormative masculinity is considered acceptable within the realms of schooling. Hegemonic masculinity ultimately promotes the notion of male domination thus contributing to transgender identities being marginalised. Butler (1990) attests to dominant hegemonic masculinity and patriarchal norm particularly oppressing women and other sexual minorities. This resonates with Connell's (1995) view that amongst the gender non-conforming identities in schools, transgender women occupy the bottom most rung of the gender power ladder of hierarchy. Bhana (2012) recognises that teachers are well-positioned to counteract heterosexual hegemony, which resonates with my study exploring SMT's perceptions of (and their roles and responsibilities towards) transgender identities. SMTs must therefore provide a leadership that goes beyond what leaders know or do to explore how they respond to and act in providing for social justice for transgender people (Spillane et al., 2001).

1.4. Rationale

According to Reily (2014), transgender learners and staff experience high rates of marginalisation due to their gender expression. From an international perspective, a recent report by Alfonseca (2021) captioned '*Trans students face worsening classroom*

hardships amid anti-transgender legislation' in USA highlights the fact that, despite laws being put in place to protect transgender people, they still consistently experience the rhetoric of having to combat discrimination, fear and harassment. Somduth (2021) draws attention to the omission of transgender people from this responsibility of schools. According to the article, a teacher was harassed, victimised and reduced to tears by their principal for partaking in cross-dressing.

The need for schools to develop 'the whole child', irrespective of gender, remains an important part of school leadership. Recent research attests to the fact that a person is a person because they exist among others, not in isolation (Mahlo, 2017). In the context of schooling, this implies that School Management Teams have an important role to play in acknowledging every individual learner's identity, background, culture, beliefs, gender and sexuality. My personal experiences as a school principal also attested to my own latent discrimination towards transgender individuals. The first of these occurred when I interviewed a student teacher who was female but dressed as a male. Despite twenty years of leadership and management, I felt obliged to consult with the SMT, where it was unanimously decided that we should ask the teacher to find another school. The second was discovering that a "male" learner admitted on transfer was actually in fact a "female". Yet again, after consultation with the school management team, I took the easy route of asking the parents to take the learner back to the former school. Both these decisions, in retrospect, did not take into consideration their right to be admitted into the school of their choice. Needless to say, these decisions caused me much angst and compelled me to reflect on the nature of human rights as enshrined in our Constitution. I felt obliged to investigate the role of SMTs and their experiences in relation to transgender learners and teachers. Hence, my study focused on SMT practices and experiences in seven secondary schools in the Durban area with the view of exploring the challenges that shape SMTs' beliefs, attitudes and perceptions of transgender identity.

1.5. Study location

Seven high schools in Umlazi District within the suburb of Durban was chosen for this study. These schools were selected because of their convenience for conducting research

since they were within a 10km radius. They were therefore both accessible and feasible for me to avail myself during SMT members' non-contact sessions. The schools also had a similar mix of teachers and learners in terms of gender, race, cultural and religious beliefs. Pseudonyms were used for each school for the purposes of confidentiality.

1.6 Objectives and Research Questions

1.6.1. Objectives

1. To examine how School Management Teams (SMTs) in secondary schools make sense of transgender identities
2. To identify how SMTs perceive their roles and responsibilities in promoting trans-informed social justice in schools
3. To investigate the challenges of SMTs in making schools trans-inclusive for marginalised transgender people.

1.6.2 Research Questions

1. How do SMTs make sense of transgender identities in their schools?
2. How do SMTs perceive their roles and responsibilities in promoting Trans informed social justice in schools?
3. What are the challenges that SMTs face in making schools inclusive for Trans identities?

1.7. The Research Method

1.7.1.The Research Design

McMillian and Schumacher (2010) described research design to be a systematic plan for collecting and logically analysing data. This research set out to examine SMTs' perceptions of their roles and responsibilities in supporting transgender people in seven high schools in Durban.

Noting that my study researched the perceptions of SMTs, and their roles and responsibilities in supporting transgender persons, the interpretive paradigm was ideal, since it lays a foundation for understanding the subjective world of lived human experiences (Cohen et al., 2007). Having used an interpretive epistemological approach, the outcome which emerged was relativistic and exclusive to SMTs and Trans people within the social activities of schooling, especially since people construct meanings of reality in accordance with their social settings. Ernest (2010) endorses the notion that people construct knowledge through individual processes as well as interactions with one another. This paradigm related well to a qualitative research methodology which considers peoples' subjective experiences in respect of "what is real for them, making sense of peoples' experiences by interacting with them and listening carefully to what they tell us" (Terre Blanche et al., 2006, p. 271).

A case-study strategy was used to explore the perceived roles and responsibilities of SMTs towards supporting transgender learners and teachers in their respective schools. Cohen et al (2018) state that a researcher would typically observe the characteristics of individual units, which then encapsulate the descriptive and exploratory analyses of a group or an event in case study.

1.7.2. Selection of participants and sampling

Having chosen members of SMTs as my respondents, purposive and convenience sampling was used to yield data amiable to my study. Principals, deputy principals and departmental heads were purposely selected, since their involvement was central to this research (Cohen et al., 2018). Robinson (2014) describes convenience sampling as an approach to access the sample easily. In this regard, schools in my area of residence and close proximity, namely Durban, were selected. The demographic variables included both race and gender. Thirty-five participants, who were all members of their respective SMTs, in seven high schools were selected for my study.

1.7.3. Data collection methods

Photo-elicitation with semi-structured interviews and vignettes with focus group discussion was used to collect the empirical data. The individual interviews allowed

for observing participants' facial expression and body language, whilst the focus group discussions assisted in filling in gaps emanating from the interview process. Creswell (2007) advises that sensitive and socially dependant non-normative people, such as transgender identities, usually arouse complex reactions. Thirty five semi-structured interviews (appendix 1A) and seven focus group discussions (appendix 1B) therefore allowed for the participants to express their judgements, beliefs and anxieties coherently aligned to their experiences. Engaging with the participants' depiction of their personal lived experiences brought out "rich, individual descriptions" of their opinions (Cohen et al., 2018, p. 301). Creswell (2007) posits that data elicited from multiple perspectives enhances qualitative data collection. Vignettes and photo-elicitations were used to prompt and probe participants into eliciting their shared experiences and opinions towards generating rich, appropriate and authentic data (Cohen et al., 2018; Leonard & McKnight, 2015). Data collection was done after school hours and during non-teaching time so as to prevent the disruption of teaching and learning. Participants were each consulted to accommodate both their availability and the suitability of the venue during this research.

1.7.4. Ethical considerations

Cohen et al. (2018) highlights the importance of ethics when conducting research involving human subjects. In line with Struwig & Stead's (2001) suggestions, the following ethical considerations were given prominence. Participants were never coerced in the data collection process. Permission to access the selected schools was obtained from DBE, Principals and SGBs. The research only commenced after ethical clearance was granted from the University of KwaZulu-Natal. Consent forms clearly stating the research topic and the participant's liberty to withdraw at any stage, were designed and utilised to protect the rights of all participants. Participants were notified of their privacy being protected using pseudonyms. Finally, as researcher, I endeavoured towards ensuring that confidentiality and trustworthiness prevailed throughout this study.

1.7.5. Data Analysis

Cohen et al. (2007) describes analysis of data collected to be a process aimed at reducing, organising and verifying. Interviews and group discussions were recorded using a tape-recording device which would then be transcribed verbatim for credibility. Thematic analysis was used to bring out the themes and concepts embedded in the transcribed data. Maguire and Delahunt (2017), state that thematic analysis allows for the researcher to identify emerging patterns that are of interest and relevance to the study. The data analysis was then grounded in the theoretical framework underpinning this study, which in turn directed my understanding and analysis of trans identities within the gender power dynamics in each of the selected schools.

1.7.6. Validity and Reliability and Rigour

This research seeks to establish its credibility through its trustworthiness. Cohen et al. (2018) posit that credibility, transferability, dependability and conformability are four ways to achieve trustworthiness. Credibility was achieved such that the inquiry was conducted concordant to the research questions which were accurately identified and described (De Vos & De Vos, 2011). In this research, respondents were interviewed individually using semi-structured questions, as well as focus group discussions to avoid accumulating misleading and inaccurate data. I engaged with my supervisor in debriefing and consultation sessions on an ongoing basis to verify that the data generated was credible.

Moser and Korstjens (2018) describe dependability as the data gathered being 'impartial and neutral' with only the participants' opinions and experiences being noted. I therefore never imposed my views of transgender identities onto my participants. In qualitative research, validity is seen as integrity; how methods undertaken are applied and how precisely the findings reflect data. Validity and reliability of the data collection process was ensured by keeping a meticulous journal which provided a clear audit trail of the study undertaken so that data interpretation was consistent and transparent. This was ensured by recording what I observed of the participants during individual interviews and focus group discussions. I also engaged in questioning my own beliefs and attitudes

towards transgender people in the course of this research. Korstjens and Moser (2018) assert that reflexivity provides for quality and transparency, together with the credibility and confirmability of the study.

Focus group discussions assisted to triangulate data gathered from the semi-structured interviews and photo-elicitations. Field notes were immediately and regularly summarised in detail so as to capture the participants' experiences during interviews. Construct validity is meant to ascertain the extent to which measures or instruments used for data collection fall in line with the theoretical context within which it is located (Cohen et al., 2018). Content validity was demonstrated by ensuring that the instrument covered the domain or items fairly and comprehensively, as they were intended to cover them (Cohen et al., 2018). The questions in the interviews were structured, unambiguous and clearly stated. Content and construct validity was used to check that interview questions served its intended purpose.

Reliability is concerned with the consistency employed within the analytical procedures. Audio recordings of all interviews recorded the voices of the participants so as to eliminate researcher manipulation of, and bias in, the data collected to allow for reflexivity in my study. Audio recording also ensured that the data was precise and that information was not omitted.

1.8. Outline of the Study

- **Chapter 1**

Chapter 1 portrays the social injustices perpetuated against transgender identities in high schools. It therefore highlights the need for research into the perceptions, and the roles and responsibilities, of principals, deputy principals and departmental heads who jointly form the school management teams. The key strands of this research project were then highlighted in the form of the rationale, location of site, methodology, objectives, and research questions. It then provided insight into the chapters which follow to intrigue the reader to read on.

- **Chapter 2**

  In this chapter, international, national and local literature published by previous scholars relevant to transgender people were identified and reviewed to provide significance and to add to existing knowledge on transgender studies.

- **Chapter 3**

  This chapter draws on relevant theoretical frameworks to understand how members of SMTs constructed transgender identities against the backdrop of the normative gender binary. Connell's theory of masculinity, Butler's theory of performativity, Foucault's theory of power and the Feminist New Materialism theory were considered as transgender theories suitable for this purpose.

- **Chapter 4**

  Chapter 4 presents a mind map of the research design. This includes sampling strategies, data collection methods, details of participants, techniques of data analysis and justification, and, finally, ethical issues.

- **Chapter 5 and 6**

  Due to the extent of the data collected, the analysis was divided into two chapters. In both these chapters, the data gathered is analysed to draw findings on the perspectives of SMTs on trans identities, their roles and responsibilities towards supporting transgender people at school to support gender-expansive inclusivity.

- **Chapter 7**

  In this chapter, the major findings are presented in relation to the theoretical framework used. It provides recommendations for implementation and highlights how the research and conclusions can contribute to the existing pool of knowledge in the field of transgender studies and implications thereof.

1.9. Conclusion

In this chapter, SMTs' perceptions of trans, their roles and responsibilities in supporting transgender persons in schools was introduced as the research topic. The importance of research in this field was highlighted, especially since there is a dearth of transgender studies in sub-continental countries. In addition, the need to narrow the gap between policy formulation and policy implementation was nuanced. Both the background and rationale presented compelling reasons for the chosen project title, for which the research aims and questions were suitably crafted and presented. The next chapter describes all theoretical frameworks used to underpin this research.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

In this research, my aim is to examine how School Management Teams (SMTs) understand transgender identities in seven high schools. SMTs' perspectives on transgender youth remain under-researched, hence my goal was to investigate and identify ways of encouraging and supporting SMTs to become proponents of trans-inclusivity within the schooling system for the cause of social and gender justice. This chapter provides a broad analysis of transgender identities; both to conceptualise my study, and to orientate the reader into the field of study. Throughout my dissertation, I draw on a broad literature to highlight how schools become sites for the re-inscription and reinforcement of gender binary norms entrenched by society at large and its impact on trans staff and learners. Literature reviewed supports my view that socio-cultural norms and values underpin SMTs' views on transgender identities and reduce their capacities towards gender and sexual justice. My focus, in this literature review is how scholars have conceptualised trans persons for inclusivity in high schools. In doing so, I also explore the challenges that shape beliefs, attitudes and perceptions of non-normative gender identities in high schools. The body of knowledge that I draw from throughout this dissertation engages in analyses that show how SMTs unreflexively and unconsciously perpetuate hetero-sexism and homophobia in their school settings. It is also important to note that there is a scarcity of studies, both globally and locally, that examine the roles and responsibilities of school administrators and, in context of South African schools, SMTs in this field of studies. This limited literature also suggests that it might have been difficult to access SMT voices in research on transgender studies because of the anxieties and ethical issues that confront researchers, particularly regarding the recognition and acceptance of trans youth in schools.

This study also envisaged making a contribution to an emerging literature that addresses how transgender issues are understood in high schools (Bartholomaeus & Riggs, 2017). In reading studies about the challenges that transgender people experience in schools, I discovered that the more recent literature challenges the conventions of authoritative practices and school polices. This shift, to me, was critical, as it offered new ways to read transgender experiences of stigma, discrimination and subordination and, in doing so, I

was able to recognise the shift in power of SMTs to non-normative gender identities as they defy conventions to lay bare their sexual identities.

Becoming acquainted with Transgender Studies, and literature which speaks to transgender people's experiences, particularly in schools, allowed me to position this study within this existing pool of knowledge with respect to SMTs' perceptions of Transgender persons. In line with Eleanor (2015), I use 'trans; as a shortened umbrella term, conceptualising it to include all persons whose gender identity does not align with their biological sex-assigned-at-birth, those identifying as genderless, bigender, genderfluid, queer gender, transsexual, intersex or transgender, to include all intersectional gender identities and embodied experiences.

From a South African perspective, Bhana's (2012) study which focuses on understanding and addressing homophobia in schools has a particular relevance for my study. Her research shows that dominant teaching views do contribute to homophobia, and she presents three discourse constructions, mentioned below, through which such homophobia is encouraged by teachers. Such a focus, she argues, upsets South Africa's legal claim towards ensuring the equality irrespective of one's sexual orientation. In seeking to uncover heterosexual domination, Bhana (2012) posited that silencing homophobia, denying the existence of heterosexual domination in the curriculum, and religious prohibitions all featured prominently as three negative factors towards addressing transphobia amongst teachers. Bhana further argues that, in keeping with other studies (Butler et al., 2003; Msibi, 2012), SMTs in my study form part of the wider social setting where sexual freedom is denied and regulated. Based on the data collected from interviews with twenty-five educators in five schools of varying demographics in both the provinces of KwaZulu-Natal and Gauteng, Bhana (2012) found that the teachers clearly demonstrated the notion of heterosexuality neither being intact nor impervious to change. She articulates further that some teachers are accepting of change, in admission of the quest to challenge heterosexual domination. Bhana finally concludes that schools (and SMTs in my view) should serve as catalysts towards renegotiating with all stakeholders, particularly the parents and communities, the orthodox homosexual 'problematic' to challenge heterosexual domination and trans subordination. This finding is critical to my study because it recognises the roles and responsibilities of SMTs, and

thus I draw upon it throughout my study arguing that SMTs are pivotally and ideally positioned as key agents to promote social and gender justice for trans identities.

Francis's (2017) desktop review of 27 publications resonates with Bhana's findings above. Francis (2017), in his article titled 'Homophobia and sexuality diversity in South African schools: A review,' discovered that schools indeed do proliferate compulsory heteronormativity. Francis elaborates that this is achieved by explicitly promoting gender binaries and heteronormative sexualities in their curricula and pedagogical frameworks. He further points to the prevalence of a schooling culture that assumes that all learners identify within a heterosexual matrix via heteronormative gender expressions and expectations.

Francis's (2017) study showed how nine out of twenty-seven previous studies focussed on matters relating to curricula. Noting that education is the corner-stone for any potential social-political changes relating to transgender identities, Francis posits that further research is needed to examine the following query: 'What forms of knowledge do teachers, SMTs in my study, create which frames transgender people?' How do teachers and learners experience sexual and gender diversities pedagogically? What are the feelings of teachers and learners on issues of gender as directed in curricula and whether or not non-heteronormative content is relevant? What do teachers and learners want included in school curricula with respect to gender and sexuality diversity. With regards to pedagogics, what would prove to be useful strategies for the inclusivity of transgenders? Francis argues that these related questions point critically to the need for the professional empowerment of SMTs as a requisite for addressing non-heteronormative gender identities within their institutions.

In keeping with Bhana's and Francis's findings, Msibi's (2019) research in '*Passing through professionalism: South African male teachers and same-sex desire'*, also found that the DBE needs to work towards preparing teachers, and hence SMTs, to be consciously cognisant of and appreciative of diversity, more specifically, the sexual diversity prevalent in our society. He further subscribes to the notion that the DBE should decisively prioritise both in-service training and professional development workshopping to motivate and inspire teachers to embrace social inclusivity towards learners and staff whose identities conflict with heteronormativity so that they are fully supported. Bhana cites Msisbi (2012) when stating that the Department of Education must design

intervention programmes for teachers to focus on how heterosexual dominance contributes to damaging schooling for transgender youths.

Extrapolating from Msibi's claim that the normative construction of heterosexuality is so dominant that same-sex identification and desire is erased even in textbooks, Potgieter and Reygan (2012) also affirmed how South African textbooks promotes invisibility of LGBTI+ youth by denying them visual or textual engagement with their identities in all related classroom discussions. Bhana (2014) further emphasises that non-heteronormative sexualities are stifled in schools due to toxic religious and cultural norms which perpetuate the dominance of the binary gender identity.

The challenges faced by transgendered teachers and learners are comparable to those suffered by teachers in same-sex relationships who are ostracised and have to discover creative means, such as hyperprofessionalism, to manage their identities in schools unsupportive of their gender identities (Gray et. al., 2016). They further argue that not much has been done to explore this topic in South Africa because of the historic policing and silencing of non-heterosexuality both by the apartheid government and the local societal cultural norms relegating such sexualities to the private realm (Bhana, 2014). It becomes important to link this history to transgender identities, as well as Rudoe's (2010) finding that the 'moral panics' prevalent in our society position teachers in same-sex relationships as unacceptable influences (a fear largely driven by '*die moffie gevaar*' (fag danger)). Gay and lesbian teachers are also perceived as carrying contagious diseases which can either turn learners towards their 'dirty vice' (DePalma and Francis, 2014) or make them vulnerable to molestation (Neary, 2017). This resonates with Gray's (2013) reasoning that schools silence identities outside heteronormativity. Bhana (2012) argues that educational intervention is critical to remedy the middling awareness towards sexuality in public education and particularly to the ways in which non-cissexuality is silenced in schools. Bhana adds that when SMTs engage with sexuality, both teachers and learners will acquire the requisite skills and knowledge to show solidarity with the rights of transgender people and to otherwise condemn homophobic violence.

International studies also show how heteronormativity permeates the schooling systems globally. Cumming-Potvin and Martino's (2018) article entitled 'The *policy cape* of transgender equality and gender diversity in the Western Australian education system: a

case study' aligns closely to the South African literature on my topic. They argue that, despite improving conditions for trans people, school-based transphobia and cisgenderism is continuously prevalent at unacceptable levels (Robinson et. al., 2013; Khan, 2016; Kosciw et.al., 2012; Ullman, 2017). Further, they posit that schooling in Australia is difficult for non-heteronormative trans people, who are subjected to regular bouts of humiliation, prejudice, depression and self-harm far more often than their cisgendered peers (Jones & Hillier, 2013; Strauss et. al., 2017). Cumming-Potvin and Martino propose that teachers should be given institutional pedagogic support so as to incorporate LGBTQI topics into their curricula as a way of broadening the country's anti-bullying campaign. To this end, they further add that teachers are strategically positioned as participants with the capacity to contest, critique and hence inform school policies intended to reduce inequality within the school as a social structure.

Formby's (2015) article *'Limitations of focussing on homophobic and transphobic 'bullying' to understand and address LGBT young people's experiences within and beyond school'* sheds light on school administrators' roles and responsibilities towards addressing homophobic bullying, which her research found to be very present in the United Kingdom (UK) and United State of America (USA) over the past 15 years. Formby found that whilst some youth in her study identified with ongoing 'bullying', other participants attributed and emphasised inappropriate and inadequate reactions from administrators which only exacerbated their bitter experiences. Formby however advocates a broader understanding and response to institutional practices and policies on 'bullying' contributing to homophobia. She argues that concentrating on bullying distracts attention from the influential position SMTs hold and the importance of wider school policies and practices, such that identified teacher-training and support for transgender people is weakened.

2.2 Transgender identities within the LGBTQIA+ community.

An expectant father witnessed the birth of his child and asked "Is it a boy or girl, Doctor? The gynaecologist's reply was "I will tell you in fifteen years."

This response is best understood by separately conceptualising sex, gender and identity, which are phenomena that are so commonly conflated as one and the same.

2.2.1 Conceptualising sex

The American Psychiatric Association (2013) assigns one's sex as male, female or intersex based on an individual's external genitals at birth. However, Fenstermaker and West (2002) explain how most cultural and political beliefs categorise people strictly into either male or female based on genitalia presenting at birth. This resonates with the scientific sex binary that, based on the sole criterion of reproduction, only two sexes exist, which is determined by chromosomes, hormones and the internal reproductive system to produce either the male or female gamete (Levitt & Ippolito, 2014). Levitt and Ippolito (2014) found that individuals born without clearly-defined binary-gendered genitalia are often compelled to surgically reconstruct their genitals to conform unambiguously as female or male since they complicate this socially-constructed sex binary. In an article written by Fuentes (2022, 11 May) in the SAPIENS Anthropology Magazine, entitled *"Biological Science Rejects the Sex Binary, and That's Good for Humanity"*, he argues that an individual's biological sex can never be simply defined or dichotomously enacted and that having X and Y or two X chromosomes does not create binary bodies, lives or destinies. Fuentes (2022) goes on to explain that almost 280 000 of the 140 million babies born in 2021, did not match the penis versus labia distinction of sex determination.

2.2.2 Conceptualising gender

Gender is a societal, political and/or cultural construct which is disconnected from one's assigned sex at birth (West & Zimmerman, 1987). Butler (1990) concurs that gender does not manifest as a result of one's sex, and nor is gender fixed as the sex of an individual. An individual's gender expression is informed largely by the socially constructed ideology of how one must dress, speak, behave and show one's appearance in the public domain. Accordingly, an individual perceived as displaying gender traits that conflict with societal, cultural or traditional expectations is labelled as gender non-conforming. It is therefore a societal expectation that a gender role - how a person acts,

thinks, and feels - should not be in dissonance with the assigned gender of the same society's sex binary system. Greenberg (2014) posits that transgender persons can display a variety of traits which may be within, spread out, beyond or between sociocultural constructions of either 'male' or 'female.' Gender must be seen as a spectrum, rather than being polarised as a dichotomous social construct. Trans people challenge society's notion that gender is fixed, unmoving, dichotomous and inextricably aligned with biological sex.

2.2.3 Conceptualising identity

Transgender is a term assigned to people whose gender identity and expression contrasts with their birth assigned sex by default of their primary sexual characteristics such as breasts, facial hair. Transgenders can be heterosexual, homosexual, bisexual or asexual. Transgender is opposite to being cisgender (individuals who identify with societal normative roles and behaviours corresponding to one's birth assigned sex (Schroeder, 2014; Theron, 2013)). Identity then relates to one's self-perception of his/her gender as either conforming to or opposing their sex as assigned biologically. Identity is realised internally and does not necessarily manifest in gender expression or gender roles. Identities are complicated ways of perceiving one's self which develop as the individual experiences their environment socio-culturally, discovers whom they wish to associate with and seeks to co-construct their appearance with others (Beemyn & Rankin, 2011).

Ehrensaft (2012) adds impetus to the above in her construct of "the true gender self" wherein she argues that external and internal factors act cohesively to influence gender identity and to refute a purely biological model. She argues that one's true identity of being either male, female is not reliant upon anatomy. On the contrary, "the brain and mind work to establish" this inner sense "based on body, on thoughts and feelings, and absorption of messages from the external world, a sense of self that may or may not match the sex that is found between one's legs" (Ehrensaft, 2012, p. 339). Of relevance to my study is her conviction that for a one's true gender identity to been displayed, there has to a safe environment free of intimidation and humiliation. SMTs must therefore seek to provide such a safe and nurturing environment to allow learners to express their true gender identities, failing which they develop a "false gendered self" (Ehrensaft, 2012, p. 342) which research shows have repercussions on their well-being. Suppressing transgender individuals requires them to live someone else's life until they can ever start

living their own lives. Everyone can engage in this process by, as Bhana (2012) suggests, questioning the ways in which heteronormativity is perpetuated, acting against homophobic behaviour and persisting with aiding the democratic project for social and gender justice.

2.3 Transphobia within the school community

2.3.1 Conceptualising transphobia

Transphobia, also termed transprejudice, is defined as negative attitudes, thoughts and feelings which range from aversion to hatred towards individuals who identify as, or are perceived as being, trans - an umbrella concept that includes those who transgress cisnormativity, cross-dressers, genderqueers, trans women, trans men and bigender or polygender people. According to Theron (2009), transphobia is often prevalent in communities where discrimination against the transgender minority is socially accepted and crimes are committed so as to convey to the victims/survivors that their sexual orientation must change. Chakuwamba and van der Merwe (2015) go further by explaining that this phenomenon can manifest in physical violence (including beatings, kidnapping, murder, sexual assault and rape) or psychological abuse (coercion, threats, and deprivations of liberty).

According to Kosciw et al. (2012), the culture of cisnormativity wherein the outright assumption or underlying belief that all persons must align their assigned biological sex with their expected boy/girl or man/woman binary gender identity, causes those parts of society with access to social power to subjugate transgender individuals so as to perpetuate and sustain their social beliefs and practices. Sue (2010) concurs by theorising that it is a culture of heteronormativity which guides what is normal. She further posits that this ethos also creates a climate of 'abnormality' for trans-heteronormativity; which is to say, beliefs and practices which assume that heteronormativity is the only acceptable and normal sexual identity, hence an expectation that everyone is heterosexual.

Heteronormativity is maintained through the lens of cisnormativity and often perpetuated through microaggressions which may include negative slights and messages which communicate offensive or hostile messages towards transgender people (McCabe et al.,

2013). Survey done by the Human Sciences Research Council in 2007 revealed more than 80% of the South African population accepting homosexuality as 'always wrong' and that these beliefs were largely connected to issues of binary gender. Luhur et. al. (2021) adds impetus to this by stating that a recent survey of the South African LGBT community showed that 42% of transgender participants are afraid of being discriminated against for being trans.

According to Luhur et. al., Sanger's (2014) article in the Gender DynamiX research report *'Understanding the Experiences of Young Transgender Persons in Educational Institutions in South Africa'* revealed that trans youth are not only bullied and discriminated against by fellow learners but also by teachers and staff. In Luhur et. al.'s report on the data gathered on public opinion for the "2017 Global Attitude Towards Transgender People" survey, it was indicated that 47,6% of respondents perceive trans people to be in violation of their traditional cultural beliefs. It also revealed that 50,1% of participants 'worry' about exposing their children to trans people and that 47,5% of respondents disagreed with transgendered people using restrooms concordant with their gender identity.

Luhur et. al., opined that these viewpoints explain the violence perpetrated towards nonnormative gender identities, since they are 'seen' as eroding traditions and cultural beliefs. According to Luhur et al., (2021) many South Africans continue to see the trans identity as divergent of societal norms and that trans people experience humiliation and suffering almost daily. This is in stark contrast with their 2017 findings that nearly three in four (72,2%) participants believed that transgendered identities should receive protection from discrimination. Luhur et. al. (2021) further provides an example of a lived transgender experience as anomalous to this belief where, as recently as Monday, 6 July 2020 Ayanda Gwentse, a trans female was humiliated by a woman in a shopping mall who tried pulling on Ayanda's skirt as if attempting to 'disrobe' her.

President Obama is quoted as saying, "While we have come a long way since the Stonewall riots in 1969, we still have a lot of work to do" (Obama, 2007). The work he makes reference to, according to McCabe et al. (2013), is particularly needed in schools since schools serve as primary sites for socialisation for our youth. McCabe et al. (2013) further articulate that the practice of transphobic microaggressions at school and the

consequences on transgender youth can be brought to bear on the roles and responsibilities of school leaders towards addressing gender democratisation within their schools for the cause of gender justice. Preston (2016) aptly states that SMTs, as formally appointed positional leaders, occupy a unique position to impart sex-related knowledge and challenge how sexuality is experienced and articulated in their schools. Robinson et al. (2017) further attest that this helps both learners and educators to inform their decisions towards enabling and promoting the expansion of sexual citizenship and responsible masculinity. Shefer and Mcleod (2015) add impetus to this call by arguing that this can be realised by SMTs, given that they achieve a helicoptic view of learners and staff as agents of sexuality and must therefore provide special and serious consideration for their thoughts, desires, feelings and experiences. When SMTs practice rigid adherence to the conservative, authoritarian and cisnormative discourse of the gender binary and discourage alternative sexual gender identities, they strengthen their authority and ensure the compliance of learners and educators by policing and controlling sexuality (Ngabaza & Shefer, 2019).

2.3.2 Transphobic bullying

Homophobic, and transphobic, prejudice and marginalisation, as made manifest in 'bullying', has received the attention of the powers that be in many countries and on an international scale (Formby, 2015). For example, research has revealed that 55% of LGBT people have endured homophobic bullying in United Kingdom secondary schools (Guasp, 2012). The literature also demonstrates the consequential effect of bullying on one's mental health, such as depression, harming oneself and/or attempted suicide (McNamee, et.al., 2008; Robinson and Espelage, 2011), as well as poor school attendance (Jones and Hillier, 2013) and subsequent academic outcomes, opportunities for employment and promotion (Formby, 2015). Literature also shows that bullying receives more prominent attention, as reflected in policies, guidance and advocacy work presented in Government documents in England, which makes keen reference to prejudice-based bullying (DfE,2014; Ofsted,2013), with the government budgeting two million pounds to address and combat homophobic and transphobic bullying. Internationally, the United States Department of Education hosted summits focussing on bullying (Payne and Smith, 2013) with UNESCO (2012) and the European Union Agency for Fundamental Rights (FRA, 2013) also addressing such prejudice-based bullying.

Whilst remaining cognisant of the literature on transphobia presented thus far, research conducted by Formby (2015) makes way for a paradigm shift with respect to how transphobic bullying should be nuanced by school leaders. Cover (2012, p. 8) notes that "the "vulnerabilisation" of queer youth is commonly covered in research". Formby (2015) also observed that a growing body of research cautions against over-stating the 'risks' of trans people being bullied and portraying them as inherent 'victims. She further suggests that such long-term discourses of 'risk' and 'victims' of bullying possibly contributes to a numbing effect which prevents school leaders from realising how they themselves unwittingly contribute to a heteronormative school culture. Formby (2015) builds on Payne and Smith's (2013) view that bullying discourses which distinctly separate 'victims' in need of protection and the 'bully' does in fact take away attention from the significant impact of institutionalised hetero-normativity. Ringrose and Renold (2010) similarly posit that a hegemonic bully/victim binary exists to individualise complex social and cultural phenomena. This resonates with Airton's (2013) belief that when school leaders continuously perceive transgender learners and staff as being inherently in need of protection, they are also being labelled as fundamentally 'different' from their heteronormative peers, which, invariably does little to prevent or combat prejudice-based bullying.

Formby (2015) firmly proposes that policy and practice in schools should focus on how to support trans youth (if they need such support) without the perception or assumption that all trans youth require support by virtue of being trans. Rather, trans youth should be supported because of the societal context in which they co-exist instead. Similar to Walton's (2011) view that SMTs must therefore first embrace the construct of being 'different' to create an institutional culture where learners and staff who are belittled for being 'different' are seen as such, are instead provided with a fundamentally safe learning and teaching environment.

2.4 Transgender persons' experiences in schools

At Andover High school, three learners pushed 10th-grader Sam Pinilla to the ground yelling "faggot" at him in full view of a nearby departmental head who pretended to see nothing and did nothing to intervene in the assault.

A 10th-grade girl in Anoka High School was mocked as a "lesbo" and "sinner" within hearing range of teachers. She was upset and complained to the deputy principal, who simply asked her to "lay low". She later attempted suicide.

Kyle Rooker, a student at the Anoka Middle school for the Arts, was urinated upon from above in a boys' bathroom stall. He reported this to the principal who glossed over the incident and told him, "It was probably water." (One Town's War on Gay Teens, 2012)

Further, it was reported in the very same journal that several more students were hospitalised for mental-health issues, with many being assessed for suicidal ideation.

Maxine, a Transgender female student, identifies as, dresses as and asks to be recognised as a girl, and is not allowed to enter the female toilet after a few female students complained. She entered the male toilets feeling anxious about who may be inside recalling how she was bullied a week before. Two male students appeared over the top of the toilet door wanting to video and take pictures of her. She decided to hold her need to use the toilet instead. (Meyer, E. J. and Keenan, H. (2018))

In 2014, Nare Mphela, a transgender female learner in South Africa, was discriminated against by her principal, subjected to harassment in her school's toilets and physically assaulted by her peers, who grabbed the genitals to "discover what was there." (Luhur et. al., 2021). According to Luhur et. al., the Limpopo DOE was ordered by a magistrate's court to pay R60 000 as compensation to Nare for the humiliation she suffered.

Somduth, C. (2021, June 4) reported in The Post the case of Serbash Thumbadoo, a 29-year-old mathematics and life-sciences teacher at Centenary Secondary school in KwaZulu-Natal, who lived and dressed as a man since childhood before discovering he was bi-gendered. Bi-gendered refers to being fluid between both male and female genders. Thumbadoo informed his principal of his gender, explaining that 'I was going

through a transition aimed at finding my true identity'. Instead of being recognised, he was rebuked, victimised and discriminated against for dressing in knee-length skirt, stockings and ankle boots to school. Frustrated and stressed by the principal's treatment, Thumbadoo's union, after being informed, staged a picket at the school. Somsuth reported that the director of the KwaZulu-Natal LGBT organisation, Hlengiwe Buthelezi, opined that when school leaders are homophobic towards employees, the feeling is passed on to other stakeholders, making the institution unbearable for transgender people. Somsuth added that Buthelezi asked for more education in the schooling environment for acceptance of the transgender community so the people can discard discrimination just as we triumphed the ashes of apartheid.

Other studies have revealed that transgender people experience more verbal and physical harassment compared to their gender-conforming peers (Kosciw et. al., 2012). They further elaborate that harassment takes the form of having their sexual identity and or/their gender questioned by their peers, physical assault, deliberately being excluded from co-curricular and extra-curricular activities, being subject to hate-motivated speech and feelings of social isolation. This reality is epitomised by an incident at a Virginia Middle School when a transgender student was prevented from seeking shelter in the girls' locker room during an emergency evacuation for fear of 'other' students' safety (Leshan, 2018). Such hostile experiences in the school environment, rooted in consistent marginalisation and victimisation, very often lead to risky sexual behaviour, school dropout, academic failure, substance abuse, depression , suicide, and long-term consequences of unemployment embattled with poverty (Goldblum et. al., 2012: Greene et. al., 2014).

Harmuth (2012) points to the paucity of leadership skills development and knowledge base of SMTs as formal managers to manage expanding gender diversity for a more effective inclusivity of transgenders. She further attests that SMTs have not received formal training in the area of accommodating diverse learners' needs. Dalton et al. (2012) further emphasises that this lack of knowledge and appropriate leadership skills leaves SMTs uncertain and forces them to rather adopt a "neutral' position when it comes to leading and managing trans-inclusive schools for fear of reprisal by their supervisors. Nel et al. (2011) echo the sentiment stating that the research conducted has revealed that principals, deputy principals and departmental heads do not have the requisite skills and

competencies, since they work with a large learner population (thus explaining the gap for transgender inclusivity at schools).

2.5 Trans inclusivity in schools for social justice and parity of participation

2.5.1. Conceptualising social justice

South African basic education is a fundamental constitutional 'right' for every citizen of compulsory school-going age (DoE, 2000, 4) This right is closely aligned with the aim of creating a democratic society on the principle of social-justice specifically aimed at policing the marginalisation of any learner from receiving tuition at an ordinary public school (Mfuthwana & Dreyer, 2018).

Leading on from the construct of 'participatory parity' advocated by US philosopher Fraser in her social justice theory (1998), schools must become places of opportunity and advocacy so as to change the consequences of disadvantage to overcome barriers for learning. Fraser (2007, p. 27) defines social justice as the need for:

…societal arrangements which allows everyone to participate as peers in social life. On the view of social justice as parity participation, to overcome injustice requires dismantling institutionalised obstacles that prevent some people from participating on par with others, rather they participate as full partners in all social interactions.

Elaborating, Fraser (2009) expands this point to say that respect must always be equal to all persons and that in moral philosophy one has to develop an overarching concept of social justice to embrace social equality and the recognition of differences. Gazden (2012) adds that such recognition guarantees that every learner has equal access to the curricular offerings in schools. Fraser's (2009) three-dimensional approach to social justice embraces redistribution (economic), recognition (cultural) and representation (political). As such, she argues that social justice is possible only if the structures of the economy allow for material resources to be distributed equally, when the order of status allows cultural recognition to be equitable, and when the constitution of political space provides for equal recognition of all stakeholders.

2.5.2. SMTs – Their potential to serve as educational change agents to promote better understanding and advocacy of trans-inclusivity for the sake of social justice

Effective school leaders become critical towards successful learners' outcomes and with social justice determination, these leaders will seek to better academic outcomes of all marginalised groups (DeMatthews & Mawhinney, 2014). DeMatthews and Mawhinney further articulate that SMTs, committed to social justice, are called to interrogate and find solutions to social inequality and marginalisation on account of gender and sexual orientation. According to Kosciw et.al. (2012), secondary school is a particularly critical time to provide resources and support for trans individuals as this is when learners start to express their gender identities, and in doing so become vulnerable to risks of victimisation and humiliation. However, while schools can serve as sites to promote acceptance, they instead become places for discrimination and subjugation for trans learners and teachers (Mulcahy et. al., 2016; Norton & Herek, 2013; Smith & Payne, 2016). McGuire et. al. (2010) accentuates this notion, adding that high school students are pressured to "pass" as a certain gender to conform with the prevailing gender binary culture.

Regan and Francis (2015) in their research exploring the role of emotions in effective pedagogy concerning sexual and gender diversity hold the view that emotions play a pivotal part and are central towards achieving the cause of social justice in the sphere of education. Drawing on in-depth interviews with 25 South African Life Orientation teachers, Regan and Francis (2015) engaged with Jansen, Boler and Zeymblas's framings of "emotional knowledge, intergenerational inherited knowledge, bitter knowledge and pedagogies of discomfort" amongst these participants in their teaching of sexuality and gender diversity. Their findings revealed that teachers displayed discomfort with the issue, demonstrated anxiety by focussing on the unpleasant aspects of transgender youth, and displayed evidence of inherited 'bitter' understandings of non-heteronormative sexuality and gender identity. Regan and Francis (2015) posit that these participants, in many ways, unreflexively and unconsciously suppressed gender-expansiveness and inclusivity (Airton, 2018), and thus perpetuated heteronormativity and transphobia, both in the classroom and school settings. This resonates with Bhana's (2012) central concern (shared with a growing LGBTQI literature) that, in general, teachers are unprepared to address the pervasive societal inequality suffered by trans youth. Potgieter and Reygan

(2012) apportion blame to the education system for the paucity of teacher-training as well as the paucity of pedagogic materials affirming the LGBTQI community.

Whilst Reygan and Francis (2015) accept that the literature they review has yet to clarify whether or not emotions are cognitive, they do believe that emotions with cognition interact with each other, with the presumption that emotions influence cognitive processes of reasoning and decision-making. They argue that, regardless of such interconnectivity, the role of emotions in teaching, with particular reference to social justice teaching, requires greater interrogation. Zembylas and McGlynn (2012) suggest that by engaging students emotionally, it becomes a pedagogical strategy to bring relevance and meaning to the issue of social justice. Very appropriately, this aligns with Boler's (1999) notion of a *pedagogy of discomfort* as being an intentional way for teachers – or, in my case study, SMTs - to promote social justice and equality for trans people. In this regard, Zembylas and McGlynn (2012) claim that:

> *the approach of a 'pedagogy of discomfort' in schools requires that teachers and students alike move out of their "comfort zones". Pedagogically, this slant assumes that discomforting emotions challenge dominant beliefs, normative practices and social habits that perpetuate social injustice, thereby creating opportunities for both social and individual transformation.*

Boler (1999) further points to this pedagogy as a way of bringing out renewed perspectives on societal matters which guide teachers and students to move away from 'comfort zones' together with their rigid beliefs so as to critique the ways they were stereotyped to feel, act and see. This resonates with my topic since, according to Zembylas and McGlynn (2012), this pedagogy of discomfort would certainly reveal and question SMTs' firm pre-existing beliefs, attitudes and understandings which mould their daily routines, habits and leadership skills, which the literature shows are more often complicit with power and hegemony. SMTs must use this pedagogy of discomfort as an instrument to stir up action by encouraging all role players to leverage this discomfort to develop and inculcate progressive emotional ways to live with 'others'.

Reygan and Francis's (2015) study revealed that the participants reported feelings of discomfort, fear and disapproval around the pedagogics of gender and sexual identity and that they demonstrated an intergenerationally-inherited 'bitter' knowledge of (and bitter legacy of prejudiced denial towards) non-heteronormative gender identities. Of

note to my topic is Reygan and Francis's (2015) finding that their participants possessed overwhelming emotional attachments to their inherited knowledge(s), such that being able to reflect on and discard such knowledge to accommodate for the new, socially just curriculum reflecting South African contemporary realities was severely curtailed.

Following Reygan and Francis's (2015) finding that their participants constructed hierarchies of inherited knowledge and their emotional attachment to such knowledge which privileged heteronormativity and homophobia, Jansen (2009) argues that the presence of such bitter, emotional knowledge becomes the central obstacle towards embracing new knowledge. Reygan and Francis (2015) cited the following specific ways in which their participants internalised their emotions and put into practice their ideologically-informed actions.

- a principal ignoring the presence of LGBTQI learners.
- limiting LGBTQI identities to pronouns, thereby depersonalising and dehumanising them.
- teachers presumably knowing better but instead of discouraging beliefs and mythologies about non-cisgender identities, nevertheless continuing to perpetuate existing myths and beliefs using the hidden school curricula.
- The prevalent conflation of gender identity and sexual orientation.
- power plays which allow teachers to deny learners' justified appeals to acquaint them with issues of diverse sexuality and gender identity.
- teachers physically and pedagogically distancing themselves from non-cisgendered identities.
- Extrapolating the above findings to my research - which includes, but is not limited to, the roles and responsibilities of SMTs towards transforming their institutions into trans-inclusive schools - will undoubtedly present as a significant barrier.

2.5.3. Law and policies for social justice of transgender identities

Fabricius (2014) acknowledges that John Jeffery, the current Deputy Minister of Justice and constitutional affairs in South Africa, pronounced South Africa to be the first country to prohibit discriminatory practices against non-binary gender identities, in line with its progressive constitution, and what he illustrates as enabling legislation for strong human rights. Whilst this appears to be a victory for transgenders within the socio-political

macro-system, the literature has shown a contradiction between policy and implementation. Not everyone has truly embraced this progressive rights-based constitution that promotes the equality of all human beings. Chakuwamba and Van der Merwe (2015) argue that, for many, these rights remain merely legal more than individual matters, since they harbor deep-seated resistance towards "others'" rights. This resonates with Spade (2015) (both an activist and trans law scholar) who emphasises that the focus needs to shifts to the administration of policies for transgender identities without paying much attention to 'law' or the policy itself to ascertain the impact such policies have on gender-expansive schooling.

Funeka Soldaat, a lesbian community activist and founder of the Khayelitsha-based lesbian advocacy group, Free Gender, states that despite knowing what the South African constitution entails, one never knows how to use it to protect one's self and that without the financial means one cannot access the justice system. According to Soldaat, on the African continent and according to South African laws, although LGBTQ people benefit from substantive formal equality, these acquired legal rights unfortunately seldom translate into full acceptance and changed attitudes.

Despite the progress evidenced in developing educational policies to advocate and promote trans youth rights, stakeholders and school administrators fail to implement these in practice since they are seldom made aware of these policies – or, if made aware, they are not properly trained to execute them faithfully (Kolbert et. et., 2015; Norton & Herek, 2013). Linville (2011) argues that such improperly publicised non-discriminatory trans policies often encourage "safety transfers" as engendered disciplinary measures where trans youth are forced to transfer to other schools to maintain cisnormativity. Alternately, Payne and Smith (2012) mention the use of a "safety discourse" where school leaders' position trans youths as "victims" in need of saving as a means of dissuading gender-binary transgression. This is only in keeping with research conducted by Francis (2017) which show that progressive acts enshrined in the South African Constitution and the policies for teaching gender and sexual diversity in education are not in sync.

Freedman et. al. (2015) postulate that poor policy implementation by school leaders also allows for constrained school curricula where LGBTQA+ topics are seen as controversial

and are excluded or minimised. Freedman et. al. (2015) further posits that by prohibiting discussion of LGBTQA+ topics, school policies portray these topics as taboo, detrimental or even hazardous (Linville, 2011). Even if school policies allow for the inclusion, schools often urge discussion affiliated to harmful health issues such as HIV/AIDS, suicide or death to foster an undesirable image of trans youth to promote and perpetuate heteronormative schooling (Freedman et. al., 2015). School leaders exacerbate and reinforce cis-normative climates by believing that trans youth need "fixing" (Smith, 2015), while, conversely, they can become allies through deliberately monitoring and eradicating risks of harassment and bullying (Meyer & Leonardi, 2018). School leaders can become the central proponents for advocacy of transgender youth in identifying/preventing harassment and bullying when they are empowered and provided with gender expanse programmes to prepare them for trans inclusivity within the prescripts of school policies (Silveira & Goff, 2016). Smith (2015) cites an example wherein high school teachers, after attending LGBTQ+-focussed professional development workshops, became supportive allies of trans youth by putting up "Safe Space" charts, fostering safe/supportive school climates and intervening deliberately and decisively when they witnessed bullying. As espoused by Wernick et. al. (2014), such dynamics generate a school culture where students are motivated and inspired towards self-agency and activism by establishing LGBTQ clubs, related activities and school policies, to put paid to an inhospitable gender-binary-centric school climate.

2.6 Conclusion

The literature reviewed has highlighted the need for trans inclusivity in all South African public schools with the notion that the education system supports them through social justice practices which require that they be allowed access to mainstream schooling and to be treated equally without discrimination. As appointed leaders holding the positions of principals, deputy principals and departmental heads, SMTs have the responsibility to foster a culture for inclusive education which respects learner diversity and promotes social justice. Literature also revealed that many countries, including South Africa have laws, policies and legislature mandating the inclusion and support for improving the education of learners irrespective of gender identity and sexuality. SMTs, as custodians of teaching and learning, are required to fulfil this mandate and work with their school governing bodies, are required to formulate and implement policies towards this end. In

doing so, SMTs are tasked to plan intervention programmes, provide necessary infrastructure and resources, embark on advocacy campaigns and so forth, all to confront and best address the challenges faced by trans learners in their schools.

CHAPTER THREE: THEORETICAL FRAMEWORK

3.1   Introduction

This study focuses on School Management Teams' (SMTs) perspectives on transgender identities within seven high schools in the large township of Chatsworth, located in KwaZulu Natal. The challenges that SMTs confront and negotiate in fulfilling their roles and responsibilities towards embracing transgender learners concordant with relevant laws, policies and legislations for social justice and inclusivity will be examined.

In Chapter Two of this paper, scholarly literature and research studies were explored in order to interrogate how socio-cultural inequalities, inherent gender-power imbalances, and societal norms, cultural and traditional beliefs challenge SMTs' roles and responsibilities towards the holistic development of transgender learners (Francis, 2019). Following from this exploration, this chapter provides a better understanding of transgender identity against the backdrop of sex, gender and gender identity. The theory of gender essentialism, social constructionist theory, Butler's theory of performativity, Connell's theory of hegemonic masculinity and Foucault's theory of power will be used to construct this theoretical framework. These relevant theories will work to support this study in examining SMTs' construction of sex, gender and transgender identities against the hegemony of 'normative' gender binary.

I will begin by presenting the theory of gender essentialism. This theory argues that men and women are distinguished by unchangeable characteristics, stating that the masculinity and femininity is primarily due to biological traits. This eliminates the possibility for wider gender identities other than boy/girl, male/female or man/woman. My focus on essentialism is due to the fact that despite peoples' realisation that the practice of sexism was influenced by gender essentialism, which was previously discredited by psychologists, people continue to embrace this belief and it is still evident as a deeply entrenched societal norm. I will then move to Simone de Beauvoir's and other feminists' social constructionist theory, which emerge as alternatives to essentialism, and which postulate that one conforms to gender difference through one's experience of the social world. As a transgender theory, social constructionism asserts that bodies have the capacity to be anything. As such, one can reconfigure one's appearance when negotiating one's gender and exploring one's agency. This highlights the significance of physical embodiment in gender identity and will further enable SMTs to understand the lived

experiences of transgender learners (Heyes, 2003). An examination of Foucault's theory of power and knowledge will follow from this to emphasise that power cannot be held by individuals, such as SMT members, to manipulate or subordinate others (Foucault, 1972). This then evokes Judith Butler's theory of performativity wherein she asserts that one develops one's gender by performing it and that it is neither a result of one's biologically assigned sex at birth nor is it so fixed as one's birth sex (Butler, 1990).

Following from this, the very aptly positioned and frequently observed in the literature I reviewed is the concept of hegemonic masculinity theorised by Raewyn Connell. Connell (1987, 1995, 2002) lays bare the foundation wherein society produces gender inequities by legitimating heteronormative patriarchy which thereby misrepresents the gendering process. Relevant to this study is the hegemonic masculinity that dominates transgender people with cultural marginalisation to street violence being seen as legal (Yang, 2020). These frameworks allow for an understanding of how gender is performed and understood, thereby providing a background in which this study examines (i) how SMTs in secondary schools make sense of transgender identities, (ii) how SMTs perceive their roles and responsibilities in promoting trans-informed social justice in their schools and (iii) the challenges of SMTs towards making schools trans-inclusive for marginalised transgender people.

3.2 Transgenderism in relation to biology, identity and performance

3.2.1 Gender essentialism and its impact on gender identity

Belief in essentialism rigidly aligns sex and gender, gender identities, gendered roles and sexuality to the gender binary, biological ideology and cis-normative representation (Kimmel, 1996; Norton, 1997). Gender essentialism, a layman's theory which conflates sex with gender, was entrenched in Western cultures and was used to justify social issues like gender discrimination including male and female roles, reproductive differences, masculine and feminine traits and wage gaps. This theory has in many ways adversely affected and continues to affect individuals, families and society. Gender essentialism has developed into a concept used as a political tool by people, such as SMTs, to attribute fixed, innate and intrinsic characteristics to males and females (Heyman & Giles, 2006). This view expands on Hepburn's (2003) belief that the theory of gender essentialism

espouses certain innate, and universally embraced biological or psychological characteristics which are used as a basis for differentiating between being male or female. This theory further embodies a notion that men and women are made to be who they are because of essential, unchangeable qualities. As a result, males possess essential masculine qualities, such as aggression, and are socially dominant whilst females display essentially feminine qualities, such as care.

Gender essentialism assumes gender to be consistent with the mandatory dichotomous binary system which attributes social compartmentalisation of males or females rigidly in adherence of one's external genitalia or sexed anatomy (Hausman, 2001). As such, essentialism further purports that one born male must exhibit masculine traits and display sexual attraction towards females, and vice versa. Garfinkel (1967) opined that this gender binary socialisation was not questioned since it was seen as being 'natural'. This conceptualisation of gender essentialism, according to Connell (2002) is paramount to gender in the 'reproductive arena' where females become is the 'egg producer' and male the 'sperm producer' (Smith, 1992).

Various literature has shown that despite the rise in feminism in the 1960s where people became aware that the practice of sexism was based purely on stereotypes espoused by gender essentialism, the belief that gender is sexually and physiologically distinct and that boys and men must dominate continues to be entrenched in our society. Gender essentialism legitimises the politics of denying non-normative gender persons, preventing them being accepted into society. In doing so it legitimises a social system where trans persons are treated differently. This resonates with Bhana's (2012) research wherein she concluded that schools must serve as a catalyst to deconstruct and reconstruct the orthodox belief which sees homosexuality as 'problematic' and challenge binary gender domination. This study aims to explore the challenges SMTs experience towards reducing belief in gender essentialism so that learners and staff are prepared to think deliberately about gender as being malleable while also ridding them of such absolute ideas about gender.

3.2.2 Social construction as a postmodern theory for gender construction

Lindsey (2015, p.4) very aptly posits that:

"Gender refers to those social, cultural and psychological traits linked to males and females through particular social contexts. Sex makes us male or female; gender makes us masculine or feminine. Sex is an ascribed status because a person is born with it, but gender is an achieved status because it must be learned."

The theological doctrine emerging from the advent of Christianity expressed that *only* two distinct sexes was created by God, male and female, and that every person is therefore *'immutably'* man or woman (Sandra, 1993). In the mid-20th century, Simone de Beauvoir theorised that gender identities were socially constructed, stating that one's identity gradually conformed alongside their experiences of the social world. Scott (1986) sought to interrogate the so called 'taken for granted' roles of males and females given to 'the sexed body' by applying a postmodern perspective to one's individualism arguing for social construction of gender. She further stated that gender is fundamentally based on social relationships emanating from perceived differences between birth assigned sex whereby gender becomes a primary signifier of power relations. According to Aronson et. al., (2010), one's gender is constructed by one's society so its members are categorised in ways similar to age, race, ethnicity, social class and status. They elaborate that gender categorisation serves as an instrument to manipulate people within society to perpetuate inequality through prejudice and gender discriminations. Prejudice refers to attitudes, often unfavourable, towards certain groups in society whilst discrimination refers to overt marginalisation and discrimination towards people on account of their membership within said society (Pennsylvania State University, 2011).

Very relevant to this study is the view of Aronson et al. (2010), which states that religious and cultural attitudes and beliefs seriously impact on gender by promoting stereotypical notions of masculinity and femininity which, according to Aronson et al., is seen as institutionalised sexism. This institutionalised sexism becomes a sexist attitude held by the majority in society wherein stereotypes and discrimination becomes the norm. "Sexism refers to any bias against an individual or group based on the individual's or group's sex" (Schneider et. al., 2005, p. 340). Aronson et al. further argue that people living in such societies adapt to these attitudes and beliefs and even engage in discriminatory practices desperately to fit in for acceptance towards the practice of normative conformity.

The belief that gender identity is socially constructed and not a result of one's biological sex, is also held by Anderson et al. (2005). They elaborate that society has many processes through which peoples' expectation of being male or female becomes the narrative. They found that whilst family serve as first agent of socialisation wherein gender identity develops, children learn identity from other sources, such as school. They are of the view that, starting from the very first year of schooling, children learn gender identity when interacting with their teachers and peers. Anderson et al. provide a good example of this: they describe their visit to various childcare centres where boys and girls were separated into different areas. One corner was staged for '*house-keeping*', intended for girls, and another corner was staged for boys with '*tool-kit items*' to be used as '*building-blocks*'. This resonates with Gonzalez-Mena's (2006) belief that playing with blocks and tool-kits provide boys with the concept of spatial orientation and aid them in developing mathematical concepts whilst playing with dolls is associated with becoming a nurturer. Connell (2002) agrees that schools become a place where learners are made to perform gender heteronormatively at the expense of homonormativity. This takes many forms such as boy/girl assembly lines, boy/girl talks, provision of strictly male/female ablution facilities, not introducing gender-neutral uniforms, and sporting activities strictly for male or female participation. These and many other challenges make it difficult for transgender identities to fit in and become part of schooling in such non-inclusive environments.

3.2.3 Foucault's theory of power

Foucault (1982) argues that power exists neither here nor there but exists fluidly everywhere based on its dynamic and complex nature. The fundamental idea that emerges from all of Foucault's (1926-1984) work is that institutions become the ideal place to observe power in action, meaning that schools are relevant places in which to examine such power relations. In what Foucault refers to as "analysis of power" he studies the use of power on individuals and groups within institutions and how these individuals and groups affirm their power identity and resistance to the display of power exerted onto them. Mayeza and Bhana (2020) engaged with how this complexity of power influences construction of masculinities in schools. Their findings were that the subordinated boys resisted the display of dominant bodily strength and toughness displayed by bigger and stronger boys who invest in such markers of identity as a source

of power (Ringrose & Renold, 2010). While the acts of resistance may vary and include reporting inflicted violence to SMTs, mobilising their peers to retaliate with violence often adds to violence amongst boys at schools. According to Mayeza, (2018), violence towards boys seen as 'weak' and therefore 'less-masculine' becomes a way of enforcing and perpetuating male power embodied by the 'steeled body'. Ratele's (2014) view that dominant forms of masculinities acquire power by distinguishing itself from less-powerful, subordinate and marginalised masculinities also lends credibility to Mayeza's findings.

Interestingly, Connell (1995) notes that most often non-hegemonic masculinities are complicit in support of dominant masculinities because it benefits them with power over femininities. This resonates with Mayeza and Bhana's (2020) view that boys who practice complicit masculinity do not challenge the power displayed by hegemonic masculinities or the manner in which they subordinate other masculinities and femininities with violence. Rather, they condone the violence as a legitimate way of achieving their own goals and display of power over other marginalised gender identities. This resonates with Foucault's belief that one must reject the notion of power being oppressive, arguing that, in the most radical form, power is not just repressive but gives way for new behaviour to emerge. SMTs must consider this complexity when transforming their schools into spaces which are inclusive and tolerant of transgender identities. This is important since those over whom power is exercised resort to various forms of strategies of resistance upon which this very complexity is based. SMTs must, in their relations with educators, learners and parents, use creative ways and attitudes which do not instil a perception of power being static or as understood to function as 'power over' (Foucault, 1980).

Whilst Butler also focusses on complexities of resistance to power such as queer politics and their place in society, critics such as Zizek (1999) have questioned the notion of perversion being the cause of subversion of an existing order. Zizek does not see perversion as unnatural practices but likens it to a criminal being created by the order of the Law. This aligns with prohibitions inciting transgressions as evident in Foucault's thesis on power. On the issue of gender identities, psychic resistance to power is often brought on by the social-political articulation of power; the resistance of the prohibition of same-sex marriages presents as a good example of this. It becomes necessary for one

to view power through the lens of a progressive theory. This theory argues that any form of resistance generated by power should be seen as undermining the existing form of power, or even power itself, and not as a perverse theory which looks at power as having an 'interest' in resistance.

Another important aspect of Foucault's theory is his belief that power is never a commodity or capacity owned by a State or individuals such as SMTs. Power is usually seen as a way of imposing one's will over others, making them powerless, and coercing them to conform in ways they do not wish to. As such, it becomes a commodity of the powerful. For Foucault (1980, p. 98),

> "Power must be analysed as something which circulates…[as] power is employed through a netlike organisation…individuals are the vehicles of power, not its points of application".

He further posits that power is a relation within organisations and only exists when being exercised, where it works together and against each other in constantly shifting combinations (Foucault, 1980). In Foucault's view, power and oppression must not be conflated because power is not exercised from one source. Foucault's later works reveal that people can develop individually as self-determining agents through the arts of existence which create opportunities to challenge power structures. According to Kelly (2009), one's understanding of power should be two pronged. Firstly, power must not be merely a relation between the oppressor and the oppressed, but a network of relations involving an entire community. Secondly, individuals become the *locus* where both power and the resistance to such power is relational and not where individuals simply become objects of power.

Foucault's main aim is to portray power as having a productive nature by causing positive effects:

> "…power would be fragile if its sole purpose were to repress, working only in a mode of censorship, exclusion, blockage and in a manner of a great Superego, exercising itself in a negative way. If, on the contrary, power is strong its because, as we are beginning to realise, power produces effects at the level of desire and also at the level of knowledge. Far from preventing knowledge, power produces it (Foucault, 1998)".

Foucault (1977, p. 194) recognises the need to abolish the negative effects of power that "censors", "abstracts", "masks", "conceals" or "represses", and instead assert power as

something which "produce[s] reality, domains of objects and rituals of truth". In doing so, he asks that power be recognised as a new norm in societies which acts as an instrument for individuals to produce a reality for themselves. Dreyfuss and Rabinow (1982) concur that Foucault's conceptualisation of power opposes the perception of power being dominating, coercive and suppressive of desire because of law and censorship. McHoul and Grace (1993) considered the single significant findings of his thesis emphasising the *productive* aspect in modern belief. In McHoul and Grace's view, disciplinary power in pedagogical practices is intended to bring into effect the coordination of function of an institution collectively, so that the educational practice regarding one's individual body are integrated into a larger mechanism through a precise set of commands. Although these practices are intended to produce regularity, Foucault shows that the effect is directly the opposite. He argues that such an attempt to build one's self through internal power leads to varying identities. According to Foucault (1980, p 98):

> "The individual is not to be conceived as a sort of elementary nucleus, a primitive atom…inert material on which power comes to fasten…and in doing so subdues or crushes individuals. In fact, it is already one of the prime effects of power that certain bodies…desires come to be identified and constituted as individuals. The individual, that is, is not the *vis-á- vis* of power; it is, I believe, one of its prime effects."

3.2.4 Judith Butler's theory of performativity

Judith Butler, a well-known post-structuralist feminist theorist, opposes gender essentialist claims through her inaugurated queer theory, and invokes the notion of performativity being key to gender construction. Butler (1990) engages critically with presupposed feminist beliefs and practice, arguing that gender and sexuality cannot be reduced to innate or naturalised cisgender categories. Butler's (1990) belief is that gender identity is both socially constructed and manifests through repeated performances of accepted behaviour in keeping with one's sex. Butler 's (1990, p.22) theory of gender performativity signifies that one's gender identity is performed for observation by society, stating that 'society inscribes on our external physical bodies our internal gender and sexuality.' She posits that such repeated performances give way to an illusionary identity which is fundamental to the expressed behaviours, which thereby denies one of a 'central self'. These 'constructed performances' also serve to bring out desires and a

self-identity consistent with social conventions. Jagose (1996) argues that such a self-identity can provide one with a position of either empowerment or confinement.

Butler adopts the belief held by French philosopher de Beauvoir that "one is not born a woman, but, rather becomes one," (McCall, 1979, p.211) according to an inherent socially accepted performative and not as the taking on of a role in which one has control over. De Beauvoir differentiated between gender and sex by stating that gender is a social creation based on the 'natural' or biological distinctions between the two sexes. Butler's theory challenges the conceptualisation of gender as being natural and a pre-discursive phenomenon of humans and interrogates the power-knowledge ideology of gender construction (Finlay, 2017). According to Finlay, this reconceptualization of gender is of particular significance to trans communities since it provides clear explanation for the symbolic violence perpetrated by the gender binary on individuals at birth.

Of relevance to this study is Foucault's work on "Panopticism" (1975) which reveals that prisoners are constantly watched. Butler's theory of gender performativity resonates accordingly when she argues that peoples' gender identities are enacted to be constantly observed by society at large. Equally relevant for SMTs to be cognisant of is Butler's central belief that gender performance is not simply a *role*, but rather an identity and behaviour enacted through the deep-seated psyche. After thoroughly examining drag performance, Butler aptly posits that creativity allows for the subversion of performativity of the roles one is assigned to perform. She further articulates that such gender roles must be iterative and upon repetition, the 'gendered roles' people are assigned are disrupted and challenged. Butler reinforces that when performance is enacted and repeated by a multitude of different people, it leads to a recognisably powerful mode of behaviour assigned to a certain gender which is either accepted or rejected by society.

Through analysing Butler's theory which evaluates power relations, it emerges that power becomes part of one's experiences of gender and desire. It is for this reason that SMTs as positional leaders must become cognisant of their influence on gender performance in schools. In Butler's book, *Gender Trouble*, she asserts that people are never gendered prior to discourse, and that people emerge as gendered subjects "through becoming intelligible in accordance with recognisable standards of gender intelligibility" (22). Butler further states that one's judgement of gender is shaped by a grid of

intelligibility whereby only performances of gender conforming to heterosexual norms are discursively possible. Butler refers to this grid as a 'heterosexual matrix', arguing that with forced performances of heteronormativity, masculinity and femininity become forced into hierarchical opposition to each other. Butler further posits that this heterosexual matrix serves as a discourse where language and rules have become historically organised to form a mutual relationship between power and knowledge. Within such discourse, it stands to reason that one can only become 'intelligible' when one conforms to the gender assigned at birth and that one's sexual desire is restricted to the 'opposite' gender category. It is imperative for SMTs to note that any form of violence perpetrated on transgender persons primarily aims to invoke and authenticate marginalisation of trans identity on account of unintelligibility within the heterosexual matrix (Finlay, 2017).

3.2.5. Raewyn Connell's theory of hegemonic masculinity

With social change as her vision, Raewyn Connell's theory of masculinity was motivated by the 1970s feminist organisations and a team whose project was on social inequalities in schools (Nascimento and Connell, 2017). Subsequently, her theory of "hegemonic masculinity" became the "single theoretical framework" towards a study of men and masculinities (Pascoe and Bridges, 2015). Anderson (2015) solidifies this notion by stating that in the philosophy of men and masculinities, Connell's theory of hegemonic masculinity became "hegemonic" in itself.

According to Yang (2020), Connell and her colleagues set out to problematise sex-roles, which was then popularised by Talcott Parsons (1942) and prevailed and proved as dominant at the time. It remains firmly entrenched in the minds of school leaders as shown by the literature reviewed universally and in the South Africa. The sex-role theory claims that agents of socialisation, such as families and schools, inculcate different and complimentary roles in boys and girls which they ultimately internalise, such as career-orientated masculine roles in contrast to domestic feminine roles (Yang, 2020). Connell and her team argued that such focusing on internalised traits and attitudes misrepresents the gendering process (Kessler et. al., 1982). According to Yang (2020), the sex-role theory presupposes that schools instil single masculine roles in boys and single feminine roles in girls. Conversely, Connell and her team found that schools hierarchise multiple

masculinities and femininities, and whilst valorising some they marginalise others. In Connell's aspiration towards developing a more enlightened theory of gender and masculinity, her project contained the first usage of the term "hegemonic masculinity" (Nascimento and Connell, 2017).

Whilst Connell (2005) argues that masculinity presents itself only as an inherent contrast with femininity, she states that recognising the multiplicity of masculinities should be the first stage, though more importantly, the task of examining the relations between them must be given priority. According to Yang (2020), looking at gender as being relational provides sociologists with a lens to investigate power dynamics among men and between men and women. Yang posits that hegemonic masculinity dominates certain men, such as transgender males, with societal and political exclusion and violence. White middle-class masculinity is seen to be more legitimate when compared to "black men being seen as rapists" and hence subordinate masculinity or cases where black athletes are "appropriated" by such dominant groups (Connell, 2005). Connell is of the view that marginalisation must be seen as being related to the *authorisation* of the hegemonic masculinity in any social setting.

It becomes important for SMTs to desist from using hegemonic masculinity as a tool for promoting elitism of heteronormative gender identity. SMTs should rather be encouraged to reformulate the understanding of this theory, while remaining aware that by retaining the notion of multiple masculinities existing in hierarchies at schools, hegemonic masculinity is able to dominate others through schools' cultural consent, institutionalisation, marginalisation or delegitimating of other masculinities (Connell and Messerschmidt, 2005).

Yang (2020) reconfigured hegemonic masculinity to be a dominant masculinity in consensual relations of domination wherein such masculinities marginalise other forms through force and consent. This is well illustrated in school ethnographies since gender performance is well positioned within a cultural and organisational context. Kessler et al. (1982) uses the example of Milton College, a school used by Connell's study on social inequality in Australian schools, where the main focus is the way in which parents, teachers, school administrators and learners become emotionally fixated on football as a sport of priority. They noted that football became a mechanism used to create forms of

masculinity that incorporate and embody steelness, violence and confrontation. According to Kessler et al. this masculinity is not seen as toxic because it conforms to the institutional powers within the school. It therefore becomes a special form of masculinity since the highly regarded sport of football allows for the tough and 'macho' kind of masculinity to subordinate other masculinities now seen as inferior to "football heroes". Yang (2020) adds that these football heroes categorised boys interested in non-violent games, debates and academic study as "the Cyrils", whom, according to Kessler et. al., (1982) became targets of hostility and violence. This hostility and violence are still permitted but muted because Milton College is reliant on these "Cyrils" for their academic prowess to market the school as one of high academic standing. It is pertinent for SMTs to realise that such cultural ideals and institutional organisations of their schools allow for and permit the coercion of hegemonic masculinity.

Pascoe's (2011) ethnographic study of River High in the United States shows how heterosexist masculinity becomes hegemonic. She found that boys' heterosexual domination over girls was institutionalised through rituals, the school's curriculum and the teachers' homophobic banters. In line with its school culture, boys constantly policed one another's masculinity through heterosexuality, and those who were unable to become emotionally attached to girls or unable to sexually dominate them were derided as "fag." Interestingly, Pascoe also found that when not in groups, boys were not interested in gendered and sexed dominant behaviour. This again becomes important for SMTs to consider: that such tacit permission allows for heterosexual masculinity to become hegemonic and allows for bullying through a '*fag*' discourse through which sexually dominating boys consciously participate in bullying.

In a South African context, violent expression of hegemonic masculinity and the normalization of gender inequalities is supported and perpetuated through dominant patriarchal discourse (Tucker and Govender, 2017). Richards (2012) and Thornberg (2018) noted that boys who defied patriarchally expected behaviour were marginalised and became prime targets of bullying. They use the example of boys who participated in activities seen as being typologically feminine, such as using a skipping rope, were excluded from the power status enjoyed by those boys who subscribed to hegemonic patriarchal masculinity. Thornberg (2018) further indicates how homophobic violence is common at schools, especially in the playfields where boys are denigrated for being

effeminate. SMTs must become conscientized into accepting that the school playgrounds are in fact a 'gendered battlefield' for bullying and violence instead of serving as a place for fun, excitement, games and enjoyment of friendship (Mayeza & Bhana, 2020).

One criticism of Connell's (2005) theory is that people do not remain fixed on one form of masculinity. Mayeza and Bhana's study, "Boys negotiating violence and masculinity in primary schools" (2020), includes focus on non-dominant patterns of masculinities to show how boys interact and display patterns of male dominance that are in fact fluid. They take lead from Bartholomaeus (2013) who argued that masculinity is flexible and subject to change since subordinated masculinities never remain fixed. Despite being dominated, they find creative ways of developing resistance to subjugation. Mayeza and Bhana's (2020) theorisation around power and resistance is informed by Foucault's (1982) argument that power is fluid and is influenced by acts of resistance by people subordinated by discourses of dominant power relations. However, the literature reviewed reveals that hegemonic masculinity is often associated with power relations while other forms are subdued.

3.3 Conclusion

After relating various theories to this study, it has been established that Connell's (2002) view that gender politics is in fact complex and boundless, especially since gender identity is entrenched in society as being heteronormative, proves to hold merit and relevance to this study. The theories I have engaged with were particularly important in understanding how SMTs perceive transgender people in their schools and the imperativeness of their roles and responsibilities towards inclusivity and social justice. Equally important is the responsibility of SMTs to combat marginalisation, discrimination and violence against non-heteronormative gender identities in relation to societal norms, gendered masculinities and how power is resisted in schools by transgender learners.

CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

Chapter three explored all theories underpinning the study. In this chapter my aim is to put to work these theories in a real-world schooling situation to provide for a better understanding of trans identities with respect to inclusivity for the purpose of social justice for trans people. McMillan and Schumacher (2010, p.490) conceptualised research to be "a systematic process of collecting and logically analysing data" for an intended goal. In line with the above concept, the following chapter offers clarity on how the paradigm, research design, the adopted methodology and sampling strategies used were appropriately chosen for this research study. In addition, I elaborate on key aspects related to how this research study was conducted. The data collection and analysis methods used, with particular reference to the trustworthiness and ethical considerations suitable to this research, will also be presented to lend creditability to both the challenges faced by SMTs regarding the inclusivity of transgender persons as well as the findings. Thereafter, the limitations of this research study will be given due consideration.

Before embarking on the design and methodology it is imperative that I reiterate the objectives and questions to be asked.

4.1.2   Objectives

1. To examine how School Management Teams (SMTs) in secondary schools make sense of transgender identities

2. To identify how SMTs perceive their roles and responsibilities in promoting trans-informed social justice in schools

3. To investigate the challenges of SMTs towards making schools trans-inclusive for marginalised transgender people.

4.1.3   Research Questions

1. How do SMTs make sense of transgender identities in their schools?

2. How do SMTs perceive their roles and responsibilities in promoting Trans informed social justice in schools?

3. What are the challenges that SMTs face in making schools inclusive for Trans identities?

4.2. Research paradigm : Interpretive paradigm

Gidden's (1976) idea of the best research is research which sheds light on why something is happening. This is fundamental to this study since the aim isn't to investigate how transgender people are marginalised, victimised or subject to violence, instead, it explores the perceptions of SMTs on transgender identities and the challenges SMTs encounter for trans inclusivity. Research is a process of understanding the world through systematic inquiry into reality instead of relying on myths, reasoning or logic. This means that research studies require the collection of evidence or information from the real world or worded differently, it must be empirically based. Central to any study is a set of beliefs about what one can hope to learn about the world in so far as what is important to research and what to find out more about. The beliefs and values that inform one's study become a distinct set of thought patterns representing a paradigm. According to Mertens (2005, p.7) "a paradigm is a way of looking at the world. It is composed of certain truth-seeking assumptions that guide and direct thinking and action." Guba and Lincoln (1994, p.107) sees paradigm as "a belief representing a particular world-view held by a researcher which defines the nature of the world and an individual's place in it" and "what is acceptable to research and how it should be done." This resonates with Creswell's (2007, p.19) view that a paradigm "informs the practice of research."

Weber (1992), the German sociologist and philosopher, states that researchers working within the interpretivist paradigm do not aim to predict what an individual or group will do but rather understand how they make meaning of their actions. The purpose is to better understand how these individuals or groups make sense of their lived experiences and work. My choice of interpretivism as the chosen paradigm is based on this being a study in social sciences wherein the subjects of research are SMTs as people, both, as individuals and groups. Thanh and Thanh (2015) claim that interpretivism allows respondents to provide understanding of their backgrounds concordant with their lived experiences within their social setting to provide solutions. Thanh and Thanh (2015)

further argue that interpretivism additionally allows the researcher to explore, see and examine the world through understanding humans without undermining their perspectives and accounts of truth. I am accepting of the belief that one interprets one's social reality based on the different contexts which define their reality. Accordingly, to better understand SMTs' perceptions of trans identities and their challenges towards embracing them in mainstream schooling, it became necessary to explore their subjective experiences, social realities and beliefs. The interpretivist perspective requires that the researcher engages with a situation from the viewpoint of the participants. Thus, the study attempts to explore the perceptions of SMTs' on trans and looks at the challenges through the eyes of SMT members themselves. Whilst doing so, due consideration is given to the larger social, cultural and political context since interpretivism rest with the notion that people's behaviour is context driven. This is supported by Creswell's (2007) reasoning that the researcher must understand the influence of one's social context, which informs the meaning she or he constructs to a given situation. Interpretivism as a paradigm was best suited in this regard since it allowed members of SMTs to apply their understanding based on their experiences and how their construction of gender identities is influenced by society.

4.3   Research Approach : Qualitative methodology

Of the three basic research methodological approaches - quantitative, qualitative and mixed-methods (Kumar, 2012), the qualitative method, being best suited to explore individual or group behaviour within an organisation, became the appropriate approach for this study which in this case happens to be school management teams (SMTs). In this sense, it became best positioned to explore the perceived roles and responsibilities of SMTs pertaining to providing for an organisational culture within their institutions for the inclusivity of transgender identities. According to Allwood, (2012), quantitative and mixed methods was not suitable to this study because they're most impactful when quantifying causal relationships where numbers are analysed rather than when exploring ideas, understanding experiences or gaining detailed insights into a given context such as transgender inclusivity in schools.

Bing exploratory by nature, Terre Blanche et. al., (2006, p.271) aptly position the qualitative method as being relevant, especially since it considers one's subjective

experience, which articulates with Heppner and Heppner's (2004) view that qualitative methodology is skeptical of one's objectivity and instead embraces lived experiences which contributes to such reality. Terre Blanche et. al., (2006, p.271) further expands that qualitative methodology considers one's subjective experiences as "essentially what is real for them," and that by making sense of one's "real experiences" through interaction and careful listening, the rich information provided through this technique should then become the ideal locus for analysis.

This is in accordance with Denzin and Lincoln's (1994) view that researchers become intent towards exploring and understanding an individual's or a group's rich description of their experiences, which are invariably made up of unique religious, societal and cultural contexts. Denzin and Lincoln (2000) further suggest that the following five features of quality research be afforded due consideration towards fully understanding these lived experiences:

1. Data generated must provide a rich source of descriptive attributes. 2. Research must be designed to bring out each participant's unique point of view or their ways of understanding transgender identities. 3. The positivist approach which provides for predetermining the outcome before commencing with the research must be avoided. 4. The qualitative method encourages the use of a postmodern approach. 5. Due consideration for and an examination of the everyday life experiences of the participants that had an impact on this research must be provided for.

Considering all of the above, the following tools were put in place. Since this research involves perceptions of transgender inclusivity in relation to cisgenders by SMTs, semi-structured interviews, photo-elicitation, vignettes and focus group interviews were used so that all participants could engage in-depth to elicit rich additional information. The data collection method used allowed the researcher to capture each participant's unique perspective on transgender persons and the need for their inclusivity in mainstream schooling aimed at social justice.

I used a case study as my research design, which provided an interesting example of an idiographic approach offering deep insight into SMTs, both in their individual capacity and as a group, which was used to evaluate my theoretical framings. The data collected

was used to interpret SMTs' reality as it emerged rather than a representation of an assumed reality. In other words, the idiographic approach typically provides data of value towards understanding a specific entity in question, whereas, in this study, an individual SMT member and SMTs as groups become the specific entity so as not to generalise their lived experiences and "truth." Faigley's (1993) comparison between modernism and postmodernism describes the postmodernist ideology of gender identity as fluid and performative. She further posits that postmodernists believe that one cannot truly define oneself since one's identity is like a mask or performance, similar to actors on stage. She argues that modernistic thinking is that identity is static with a traditional view that one's gender identity conforms to the gender binary and that it should be separated from societal influences. Equally important in Faigel's writings is her posit that modernist thinking on feminism is that women are oppressed by patriarchy whilst post-modernism presents feminism, as a category of male/female or masculinity/femininity, to be a culturally and socially constructed ideology. Put differently, gender roles are culturally relative in all cultures and contexts. The data collection method used allowed for verisimilitude in that all participants presented themselves in a truthful position to provide this study with a sense of reality.

4.4 The relevance of postmodernism to this study

Michel Foucault was one of many other French pragmatic philosophers regarded as the founders of postmodernism. In essence, postmodernism is the belief and ideology that one has the intelligence, capacity and right to define 'truth' and 'values' for themselves based on their individual experiences, personal relationships and own research. This resonates with William's (2013) view that for postmodern people, the notion of absolute truth and values is non-existent. He expands to say that absolute truth and value have been replaced with a personalised sense which he finds may vary from person to person.

Farmahini (2010), in agreement with William, further explicates that postmodernism denies objective reality which is independent of human minds. He elaborates that realities are inter-minded and socially constructed such that peoples' identities are ever-changing, lacking any constant identity. Farmahini (2010) adds that postmodernism rejects any singular and constant reality or belief in paranormal and metaphysical truth arguing that humans are at the center of all realities, knowledge and values, concluding that natural

religion and theology are constructed by and results from human communities and their desires. Closely resonating with his thoughts is Beheshti's (2009) position that postmodernism does not accept objectivism but instead emphasises "mutual mentality." This means that a human being is a social creature growing up in a society with peculiar and special cultures, goals and values. Very relevant to this belief and to this study is Noddings's (1995, p. 282) argument that "any attempt to remove personal pre-judgements and mental orientations, requires another mental orientation." This becomes profoundly necessary for SMTs to consider when addressing social justice and the inclusivity of transgender people within their institutions.

Finally, postmodernism takes on a hostile stance towards systems and values which appear central, indestructible or pervasive and holds the view that no authoritarianism is acceptable (Beheshti, 2010 & Poorshafei, 2008). They further argue that, because of the constructed nature of reality, value systems, authoritarianism must be replaced with systems corresponding to social values and culturally adaptable norms. Schools should institutionalise cultural tolerance based on 'wishing for others what one wishes for one's self'. This resonates with the postmodernist practice of developing a sense of responsibility towards the marginalised, like trans individuals, since they place importance on the freedom of societies from biases and injustices. Ozmen (2006) very aptly posit that it should become a priority and common goal for educational institutions to free learners and teachers from such injustices prevalent in schooling systems. In being allowed to see how their own experiences are affected by social conditions, the transgender community must come to the realisation that discrimination and cruelty are certainly not unchangeable realities that are inseparable from the society they live in (Beheshti, 2010 & Ozmen, 2006). They further clarify their position by positing that the important objective of any school must be allowing learners to actively participate in all political-social areas and to contribute positively to society at large. This they argue will materialise when authorities allow for transformations to change challenging conditions of the marginalised entities living in a monarchy of heteronormative matrix. Farmahini (2010) explicitly states that any education system must attempt to inculcate in learners critical thinking to identify and acknowledge contradictions, social inequalities and prejudice towards embracing transgender people.

4.5. Research design : Case study

McNulty and Zattoni (2013), suggest that qualitative studies could embrace the following basic research designs: case study, phenomenology, grounded theory, ethnography and narrative. Rule and John (2011) describe case study as a methodical inquiry into a case in a context where such a case study may involve individuals or groups of individuals. The case in this study relates to trans identities in main stream schools and uses an approach which aims to assess "what it is like" to be in a particular situation which becomes descriptive by nature. The researcher aims to capture the reality of SMTs' "lived experiences, thoughts and beliefs" and their challenges regarding social justice for transgender people in schools (Cohen et. al., 2000, p.182). Cohen et. al. further explains that case study approach offers a unique account of real people, in this instance, SMTs and transgenders, and their activities in a real setting which in this case is the school. Cohen et. al. goes on to posit that case studies investigates and reports on complex, dynamic human relationships and interactions of events in unique situations. In this study, the unique situation becomes the acceptance and inclusivity of transgender people in schools. In conclusion, Cohen et. al. elaborates, arguing, that this approach allow researchers to dig deeply into the respondents, which becomes SMTs in this research, for disclosure about a real-life situation concerning transgender people within the context of their inclusivity in providing for their right to social justice.

Yin's (2014) belief that case study design is best suited for the "what" or "how" questions since the researcher has little or no control over a contemporary concern such as trans inclusivity in schools. My use of the case study design was cemented by the view held by Boblin et. al. (2013) for advocating case study being suitable to conduct in-depth study within organisational settings, especially since this study explores the organisational culture which SMTs could establish towards making certain that transgender people are not marginalised or victimised. This correlates with the findings of Welch et. al., (2013), that case study research is predominantly a chosen design in institutional management studies.

Yin (2014) posit that case study embraces three approaches: explanatory, exploratory and descriptive. This study used the exploratory approach since it aligns itself with the views of Poulis et. al. (2013) that it is well suited to explore situations together with its appropriateness to answer "what", "how" and "why" questions in research. The situation

in this study being the inclusivity of transgender people and the processes being policy implementation by SMTs. As explicated by Cohen et al., (2007, p.85), a case study attempts to bring out "the complexity and situation of behaviour" towards striving for meaningful change which, in turn, brings out a close to accurate presentation and representation of reality in a manner that participants experience "a sense of being there."

Bassey (2003) articulates that case study affords the researcher the advantage of studying a situation within its context. She goes on to state that a case study brings out data evaluation in a publicly accessible way instead of reporting it in a more narrative manner. Cohen et al., (2007, p. 256) add value to this view by stating that data generated in a case study method could be presented "in a more publicly accessible form" with the potential of benefiting multiple audiences. This further alludes that case study brings out "what it is like to be in a particular situation, catch the close-up reality and thick description of participants' lived experiences (Cohen et al., 2007, p.254)
In addition, Bassey (2003), promotes case study as a way of helping researchers view the given situation through the lens of the participants.

This study used the multiple case study design epitomised by seven high schools in similar settings in an attempt to bring out diverse perspectives of exploring and using a replication strategy towards generating in-depth and detailed data towards SMTs' leadership in school intent on inclusivity of transgender people. Baxter and Jack (2008, p. 548) very aptly promote that multiple case studies assist in "exploring differences within and between cases" and that cases studies allow for specific characteristics and or different permissible attributes to replicate the findings across each of the seven schools. This is cemented by the views of Gustafsson, (2017) that multiple case studies in the seven selected schools allows for data analysis within all seven schools to provide an understanding of both similarities and the differences between them. Gustafsson, (2017, p.11) further states that the evidence generated through such multiple case studies inevitably become "strong and reliable" by allowing for a broader and more convincing conclusion to the research question.

However, whilst case study may have the above strengths, Bell (2005) argues that the case study design does have limitations. According to Bell (2005), conducting case studies requires cooperation of all selected participants. In addition, it relies on the

sincerity and frankness of the respondents which could present an occupational risk. The data collected and presented by the researcher in the final report will therefore present a possibility of distortion, because cross-checking the information gathered is often difficult. The possibility of generalisation is then compromised.

4.6   Study location and context of research study

The research was completed in seven high schools within the district of Umlazi located in the city of Durban. These schools were selected because of their convenience to conduct research since they are all within a 10km radius of each other. It was therefore both accessible and feasible for me to avail myself during SMT members' non-contact sessions. The schools also had a similar mix of teachers and learners in terms of gender, race, cultural and religious beliefs. Pseudonyms were used for each school for the purposes of confidentiality. Quintile rankings places schools into one of five categories in which quintile one represents the poorest and five the most affluent so that schools serving impoverished communities receive more funding. Below is a summary of the demographics of each school.

Table 1: Summary of school demographics

School	A	B	C	D	E	F	G
Urban/ Rural/ Township	Semi-Urban	Urban	Semi-Urban	Semi-Rural	Semi-Rural	Urban	Semi-Rural
Total number of SMT members in line with race and gender	**7** 1 Black Male 1 Indian Male 2 Black Female 3 Indian Female	**5** 1 Indian Male 4 Indian Female	**5** 3 Indian Male 2 Indian Female	**6** 2 Black Male 4 Black Female	**4** 2 Indian Male 2 Black Female	**4** 3 Indian Male 1 Black Female	**4** 1 Black Male 2 Indian Male 1 Indian Female

Total number of Learners	1820	1560	1870	850	720	720	1150
Socio-Economic and political context	Quintile 5	Quintile 5	Quintile 4	Quintile 3	Quintile 3	Quintile 3	Quintile 3

4.7   Study participants and sampling strategy

Abeysekera, (2019), highlights the need to first identify the case study boundary and the units for analysis for a case study to be conducted properly. The SMTs of the seven high schools served as the case study boundary in this study and the unit of analysis were each of the respective SMT members of the selected schools. Sampling forms the core element of qualitative research methods, as stated by Robinson (2014), since it directs the researcher decisions on which individuals or groups to identify as the study population best suited for the research study. My decision to recruit thirty-five SMTs as participants was influenced by Robinson's views and those of Korstjens and Moser (2018), who argue that, key to qualitative research, participants must be purposely sampled on account of their understanding and experience of this study. On the contrary, choosing participants randomly may not provide the desired thorough data of relevance to the researcher since these respondents may not have the necessary capabilities and requisite knowledge or experience of the phenomenon. Guided by the principles of purposive sampling, as iterated by learned scholars, a deep and thought-provoking understanding of my research topic illumined my investigation of SMTs' perception of trans and the challenges SMTs face in embracing them for social justice. SMTs have the role and responsibility of creating an organizational culture intended towards quality teaching and learning for all learners through proper policy implementation. In line with this, my conscious decision to purposively select SMTs was encouraged by the dearth of research concerning SMTs' perceptions of transgender identities which invariably contributes largely to marginalisation, non-inclusivity in main-stream schooling and high drop-out and suicide rates of trans individuals (Daher et. al., 2017).

My study resonates with McMillan and Schumacher's (2001, p.598) ideology that purposive sampling advocates that participants be chosen such that they have knowledge and information of the "phenomenon" being investigated. In this regard, I sought a concerted and detailed understanding towards the gathering of knowledge and information on how SMTs' provide for an inclusive culture of transgender people in their respective institutions and in doing so, to determine the challenges they encounter.

In an attempt to reach a saturation point and to obtain thorough data, I opted to choose seven high schools in different contexts, to explore each setting with a view of "obtaining a more comprehensive understanding of the research phenomenon" (Creswell, 2007, p.74). Given (2016, p.259) defines data saturation as a "point in qualitative study where additional information does not generate new emerging themes." In addition to SMTs being purposively sampled, I embarked on convenience sampling of the chosen seven schools, since they were in close proximity and easy for the researcher to access whilst taking into consideration the representativity of diversity with respect to race, culture and religion.

Table 2: Biographical data of participants: SMT in school A

Participant	Gender	Age	Race	Total Teaching Experience	Management Experience	Qualifications	Learning Areas Taught
Princess	Female	49	B	28	9	B. Paed B. Ed (hons)	Isizulu
Jack	Male	51	I	27	7	B.Mus. (Ed)	Life Orientation English, Afrikaans
Sipho	Male	34	B	13	4	B. Ed	Mathematics Maths Literacy
Kamira	Female	55	I	34	3	SP HED	English Life Orientation

Sue	Female	48	I	19	1	BSc PGCE	Physical Science Natural Science Life science
Mbali	Female	45	B	20	2	HDE	Isizulu Life Orientation
Janet	Female	51	I	28	1	HDE B.Ed. (hons)	English Life Orientation

Table 3: Biographical data of participants : SMT in school B

Participant	Gender	Age	Race	Total Teaching Experience	Management Experience	Qualifications	Learning Areas Taught
Sweetie	Female	51	I	29	19	PHD- maths	Mathematics
Marie	Female	60	I	38	8	HDE	Afrikaans
Bee	Female	57	I	34	4	HDE	Geography
Iktha	Female	58	I	35	6	B.Ed. (hons)	English
Dane	Male	60	I	37	6	B.Ed.(hons)	Mathematics

Table 4: Biographical data of participants: SMT in school C

Participant	Gender	Age	Race	Total Teaching Experience	Management Experience	Qualifications	Learning Areas Taught
Jones	Male	62	I	40	20	HDE, B.Ed.(hons)	Geography History
Ron	Male	64	I	41	25	B.Ed.(hons)	Accounting

Wasida	Female	61	I	39	8	HDE	English
Adhir	Male	56	I	32	20	B.Ed. (hons)	Accounting Studies

Table 5: Biographical data of participants: SMT in school D

Participant	Gender	Age	Race	Total Teaching Experience	Management Experience	Qualifications	Learning Areas Taught
Andile	Male	61	B	22	15	B. Pead	English Isizulu
Wandile	Male	43	B	15	6	B.Ed.	Accounting Maths EMS
Thembi	Female	55	B	34	8	S.T.D ACE(Life Orientation)	Isizulu Life Orientation
Amanda	Female	48	B	20	4	S.T.D. B.A. (hons)	Geography History Life Orientation
Phumi	Female	55	B	10	4	B.A. (hons) PGCE	Creative Arts Visual Arts
Nosipho	Female	55	B	27	6	S.T.D. HDE B. Ed(hons)	Maths Geography Life Orientation

Table 6: Biographical data of participants: SMT in school E

Participant	Gender	Age	Race	Total Teaching Experience	Management Experience	Qualifications	Learning Areas Taught
Thandi	Female	45	B	23	10	B.Ed.(hons) M.Ed.	Physical Science Maths
Sam	Male	46	I	25	10	HDE FDE B.Ed.(hons)	Maths Maths Literacy
Mandisa	Female	52	B	21	4	B.A UED, ABET	Life Orientation Isizulu
Narian	Male	50	I	28	4	B.Sc. HDE	Information Technology Computer Application Technology

Table 7: Biographical data of participants: SMT in school F

Participant	Position Held	Age	Race	Total Teaching Experience	Management Experience	Qualifications	Learning Areas Taught
Pretty	Female	50	B	27	8	M.Ed. B. Com(hons) B.Paed	B.Studies Economics
Chris	Male	60	I	39	6	JSED FED B. Com	B. Stud Economics Accounting
Keegan	Male	61	I	39	21	JSED FDE	Maths Maths Literacy
Rooney	Male	55	I	37	9	HDE B.A	Visual Arts Life Orientation

Table 8: Biographical data of participants: SMT in school G

Participant	Gender	Age	Race	Total Teaching Experience	Management Experience	Qualifications	Learning Areas Taught
Siya	Male	45	B	24	8	B.Ed. (hons)	Isizulu
Kantha	Female	58	I	37	10	HDE	Accounting
Poobie	Male	57	I	38	3	JSED FDE B. Com	Computer Application Technology
Gonam	Female	54	I	34	5	HDE	Afrikaans

4.8 Research instruments used for data collection process

The following fit for purpose research instruments were carefully chosen for validity and reliability to authenticate data generated so that a reader does not question the validity

and reliability of the conclusions. This is espoused by Creswell (2007, p.118), who regarded data collection to be "interrelated activities" focused towards "gathering" rich, relevant and reliable "information to answer the intended research questions." Which in this study required the use of multiple instruments expected to deliver the appropriate "data" that one is "going to analyse" (Hofstee, 2018, p. 115). Photo-elicitation with semi-structured interviews and vignettes with focus group discussions were the instruments, carefully constructed and used for data collection. These four instruments were purposely and thought-provokingly designed to prompt participants into sharing their beliefs and life experiences openly, honestly and free from or with minimal error in judgement (Terre Blanche et. al., 2006) when reflecting on one's individual prejudices, ideologies, preferences and social perceptions. In keeping with Struwig and Stead's (2017) differentiation between two forms of research data as primary and secondary, where primary data speaks to new data and secondary data as data collected in previous research studies, this study utilized the primary data form. Primary data collection was preferred since this is a qualitative study aimed to elicit the beliefs and perceptions held by SMTs towards transgender inclusivity, their roles and responsibilities and the challenges they face in doing so.

4.8.1   Implementing interviews

Fraenkel and Wallen (2005, p. 455) adopt the belief that "interviewing is the most significant data collection method" used by qualitative researchers. This resonates with Henning et.al., (2004) who believe that interviews aim to elicit what people know, think, believe and feel. This, therefore, makes the interview instrument well-positioned to bring out deeper knowledge and understanding of how SMTs relate to transgender people and what they perceive to be their roles and responsibilities towards embracing transgender inclusivity in the schooling context. Bell (2005, p.157) lists the following to be advantages of the interviewing instrument (1) It has the potential to bring out rich in-depth knowledge of participants, (2) The responses of the participants can be clarified on the spot and if needed be developed further to bring out relevance to the study, (3) By observing the tone, facial expression and gestures of the participant, the researcher captures data which adds immense significance to the interview and (4) allows researchers to become adaptable whereby the researcher can follow through with ideas, probe responses, feelings and emotions. Bell (2005) however cautions that interviews

could present difficulties when a relatively small number of participants are selected on account of interviews being time-consuming and problematic to arrange or in some instances prove to become expensive.

4.8.1.1   Semi-structured interviews

Struwig and Stead (2017), differentiate the three forms of interviews as being structured, unstructured and semi-structured. Whereas in the unstructured form there are no predetermined questions or in structured interviews which, like surveys, make use of prearranged close-ended questions, semi-structured interviews uses both open and close ended questions (Struwig & Stead, 2017). They further advocate semi-structured interviews to be an essential tool for conducting qualitative research. Similar to a case study, a semi-structured interview proves to be useful as an instrument for its appropriateness to the "what", "how" and "why" questions in research (Newcomer et. al., 2015). Since my research focuses on "what", "how" and "why" in respect of SMTs' perception of transgender identities for inclusivity within schools, I opted to use it as one of my instruments to gather data. Thirty-five semi-structured interviews (see appendix E) were conducted each with an approximately Forty-five-minute duration.

4.8.1.2   Focus group discussion

Individual interviews were followed by a focused group discussion which is a group interview consisting of 4 to 12 participants with common characteristics aimed at exploring and perceiving a contextual situation or phenomenon within a social setting (Struwig & Stead, 2017). Focus group discussion (see appendix F) was purposively chosen as a follow-up instrument since the members of SMTs share the responsibility for professional leadership and management of schools, in light of the contextual situation being inclusivity of transgender identities. Seven focus group discussions consisting of the SMT members of each of the seven selected schools were conducted, averaging one-hour in duration. This resonates with Maree's (2010, p.91) belief that focus group interview offers the advantage of providing "in-depth explanatory data from a small, representative segment of the population".   In this study, the SMTs form the representative of the department of education. Focus group interview not only allows for interaction between the researcher and participants but allows participants to engage with

other participants to generate data-rich with varied responses, thus serving as a powerful tool to express reality and to investigate complex behaviors and motivation. Focus group interviews also allowed SMT members to share and compare perceptions, views and thoughts as they "connected with each other based on their mutual association with each another" (Roulston, 2010, p.39). Providing a stimulating and secure setting for the participants to express their thought without fear or criticism allowed SMT members to compare their experiences and opinions freely, bringing to the fore, valuable insight into their complex behaviors and beliefs, thereby providing me with rich concentrated data on SMTs' perception of trans. Although the above were advantages, I nevertheless remained cautious and took into consideration that focus group discussions allow for bias, can be costly and that certain participants may dominate, with their voices and opinions clouding those of others, or that passive participants could be easily influenced in their thinking.

4.8.2   Photo elicitation

Photos serves as a technique used by the researcher to elicit emotional and cognitive information from their participants through the use of photographs (Collier, 1967). Collier further contends that photos serve as an instrument which encourage participants to share knowledge with intense feeling and truths. Collier and Collier expanded the potential to include the possibilities of vanquishing illiteracy, encouraging fluent thought, and allowing for familiarity and comfort in an interview. This in turn has the combined effect of bringing about awareness resulting in individual and social attitudinal change. These positive uses prompted me to use photo-elicitation (see appendix E) since my research speaks to SMTs embracing transgender individuals within mainstream schooling for social justice. Suchar (1989, p.177) aptly added to this view by identifying the following three primary advantages of photo-elicitation in interview: (1) that it brings out participants' cultural beliefs and understanding, (2) it brings out the participants' "social psychology" and (3) it allows the researcher to scrutinise participants' understanding of their thoughts and actions in social settings. Banks (2001, p. 95) encourages researchers to use this research instrument to provide focus, ameliorate awkward situations and to get participants to "see things they have always known in different ways." Banks further asserts that the strength of photo-elicitation rests in its exploratory, revelatory, open-ended, and empowering nature. For me, photo-elicitation

provided the opportunity to break the ice and reduce tension, especially since most participants had scant knowledge of the concept of sex versus gender which impacted the research topic relating to transgender identities. Whilst some participants openly admitted to not having adequate knowledge on this subject, some did so very awkwardly with visible signs of reservations, with others conceptualising sex and gender inaccurately. Photo elicitation brought out the "Oh yes, that is what I was going to say" effect. Photo-elicitation also assisted me in explore participants' perceptions, beliefs, attitudes and values with respect to trans inclusivity in their respective schools. Photo-elicitation, in particular, provided the research with the opportunity of empowering participants by placing them both, in the leading role of self-awareness, thereby allowing for the interview to become more participant-orientated. Essentially, the visual aspect created the dimension where participants explained their reasoning whilst naturally clarifying their thoughts and ideas without the researcher prompting and prying, which has the potential of bringing on a sense of uneasiness between the participant and researcher. Finally, photo-elicitation provided the opportunity of accessing participants' background , cultural beliefs and social experiences which added rich data to my research topic.

4.8.3   Vignettes

Described as brief descriptions of fictional characters in hypothetical situations, vignettes become significant as an instrument to study participants' lives, perceptions, beliefs and attitudes whilst depersonalizing one's responses to a controversial situation. While being cognisant of this notion of vignettes, I provided sufficient detail together with adding names to the main characters in each of the chosen vignettes (see appendix F) to allow the interviewees to see the hypothetical settings as actual situations. My decision to use vignettes as the instrument of choice in focus group discussion was based on their appropriateness to elicit such responses when it is not possible to place participants in a given situation for ethical reasons (Fleming & Stalker, 2015). This is espoused by Finch's (1987) view that using vignettes in focus group discussion to invite participants to draw on their personal experiences to provide perceptions, opinions, beliefs, attitudes and predictions by describing how these fictional characters in these vignettes will behave. Hughes and Huby (2002), after reviewing much literature, listed the following as practical advantages of using vignettes as an instrument for research:

(1) Vignettes provide a focus for discussion and act as stimulus for group discussions in qualitative research.

(2) When participants take on the role of vignette characters, sensitive or difficult topics are desensitized and made easier since interviewees are somewhat distanced from the topic. The influence of socially desirable responses is then reduced.

(3) Participants are not necessarily required to have thorough knowledge of the topic because the use of vignettes very often brings out participants' spontaneously generated meanings.

(4) Well-crafted vignettes defined and standardised to ensure that all participants will respond to the same stimulus leads to more uniform data collection.

In crafting my two vignettes, I took caution to ensure that both appeared true, reasonable, honest and worthy of belief so that, despite being a hypothetical situation with fictitious characters, participants understood them to be plausible. In doing so, both vignettes served their purpose accurately and sensitively yielding rich data. According to Hughes and Huby (2002), using implausible scenarios in vignettes arouses negative feelings from the interviewees to include reactions of confusion, embarrassment, disinterest or even anger. Finch (1987) promotes the use of vignettes in difficult or sensitive topics by directing one's attention to the specific elements of a complex situation which he sees as a matter which has been well documented. In keeping with Finch's belief, my vignettes used specific situations such as the use of toilets by transgenders and physical assault inflicted on transgenders in the broader context of the inclusivity of transgender identities in schools. Finch added that participants, therefore, feel more comfortable to speak and reveal their opinions and actions truthfully since it is not personal. According to Gould (1996), it is well documented that using vignettes is a valuable instrument to use when collecting data which is less socially desirable especially because the interviewee assumes the role of a character. Gould argues that the Hawthorne phenomenon where participants modify behaviour in response to the feeling of being observed, becomes a central belief in using vignettes.

Bradbury-Jones et. al. (2014) promotes the use of vignettes because it desensitizes morally-charged topics such as transgender inclusivity. They add that vignettes stimulate cultural norms which result from the attitudes and beliefs of participants in relation to specific situations and disclose harmony or disharmony in groups incongruent with

uniform conditions such as SMTs and transgender inclusivity for social justice. Despite the above-mentioned advantages of vignette usage as espoused by the relevant researchers, there is still concern surrounding participant's ability to represent social realities (Hughes & Huby, 2002). It, therefore, becomes necessary to interrogate the consistency between vignettes used with actual life situations depicted. Hughes and Huby aptly posit that detachment of participants' experiences from the vignette characters requires consideration in that if the gap is too wide, the participant will be challenged when adopting the role of vignette characters. Bradbury-Jones et. al. (2014) adds to this limitation by mentioning the incongruency between belief and action, which becomes concerning when the researcher wishes to capture reality. They indicate that there might be a conflict between what participants think they would do in a given situation and their actual behaviour.

The use of vignettes in this research effectively proved to effectively bring out knowledge, opinions, values, perceptions and dispositions of every member of each SMT, especially about the sensitive subject of transgender identities wherein a dearth of information exists. Its use enabled me to assess participants' beliefs and attitudes in their encounters with complex issues relating to transgender people, explore SMTs' emotions that arise in difficult situations such as the marginalisation of transgender identities and discover skilled decision-making when faced with challenges in embracing non-binary gender individuals at their schools.

4.9   Data analysis

McMillan and Schumacher (2010) defines data analysis as a process of organising data into categories and identifying patterns amongst these categories. In this study, content analysis of data was conducted using data obtained from semi-structured interviews with members of SMTs and focus group discussions using open-ended questions, photo-elicitation and vignettes as instruments. The imperative stage of data analysis in the research process followed data collection so as to make sense of the participants' responses, which were voice recorded for verbatim transcription, making the information gathered less prone to misrepresentation and biased interpretation. Cohen et. al., (2007) see qualitative data analysis as organising and verifying participants' responses so that it is reduced to its simplest form. Whilst taking into consideration different approaches for

qualitative data analysis, this research adopted the thematic data analysis approach which was first identified by Merton (1975). Braun and Clarke's (2006) version were aptly considered for this research study because it offered an empirically-driven approach which specified the techniques to detect salient similarities in the data very clearly (Braun and Clarke, 2016).

Joffie (2012) considered thematic analysis to be a foundational method forming the basis for systematic and transparent form of qualitative analysis allowing for a flexible approach which caters for a diverse range of analytic options. Maguire and Delahunt (2017) point to thematic analysis as being a process of identifying patterns of interest to the research questions. I took an active and recursive interest by partially composing data collected into smaller and simpler units so that patterns/themes can be easily identified within the same data collected concordant with the research questions (Taylor & Ussher, 2001). Primarily relevant was; how are transgenders perceived by SMTs?, what are the roles and responsibilities of SMTs for trans inclusivity? and what are the challenges faced by SMTs in making schools trans -inclusive?

Maguire and Delahunt (2017) consider simply summarising data, as opposed to examining and analysing data, to be the challenging part of thematic analysis in a qualitative study, whilst Vaughn and Turner (2016) find the selection of desired data worthy of examining and analysing most challenging. In both these cases, Braun and Clarke (2013) advise researchers to become familiar and well acquainted with the data collected to make certain that it is justifiably interpreted which is central to the analysis, and that participants' responses relevant to the research topic are carefully chosen. This resonates with Merriam and Tisdell's (2015) position that it is important that the researcher is thoroughly acquainted with the data collected by constantly interacting with it. To this end, as I indicated earlier, interviews were audio-recorded and transcribed verbatim. These recordings were repeatedly played back, making certain that the data was accurately captured during transcription. I further resorted to keeping field and observation notes to capture aspects like body language, gestures, facial expressions and behaviour/moods during the interviews, which certainly familiarised me and made me become engrossed with the raw data and observation notes. This, in Mason's (2017) view, is beneficial in identifying themes or emerging patterns whereupon a six-step data analysis (Creswell and Creswell 2017, p.196) approach followed: "organisation and

preparation of data for analysis, repeatedly listening to audio-recordings and reading transcripts of all data collected, coding of data, describing themes for analysis, presenting the results and interpretation of the results for analysis."

Having considered Braun and Clarke's (2006) version of analysis, their six-step approach was aptly considered and used as follows:

Step 1. Familiarising and examining data: after data is collected, the researcher becomes involved by first transcribing the audio-recorded interviews, reading and re-reading the transcripts while listening to the audio recording. Bird (2005, p. 227) argues that this should be seen as "a key phase of data analysis within interpretative qualitative methodology" to be used as an analysis tool rather than a simple physical act of putting spoken words onto paper.

Step 2. Coding: This involved generating markers within the data with broad reference to the research questions. Coding is not simply an exercise which entails data reduction, but rather becomes part of the analytic process that captures both a semantic and conceptual understanding of the data. After having coded data items in each individual transcript, they are then collated together.

Step 3. Identifying themes: After identifying the codes, they were then analysed and sorted into overarching themes defined as "a coherent and meaningful pattern in data relevant to the research topic" (Braun & Clarke, 2006).

Step 4. Reviewing themes: this step requires ascertaining that the themes identified do indeed reflect both the codes and the full set of data. If necessary, the themes are then refined by either combining, splitting, discarding or developing new ones altogether.

Step 5. Defining themes: Continued analysis then served to refine the 'essence' of each theme and to identify what aspect of the data collected was captured by the respective theme.

Step 6. Writing up: Integral to thematic analysis, the themes then were written providing a final statement highlighting the meanings within the participants' individual

experiences as well as the participants' experiences as a group to identify similarities in the experience of identity development.

Data analysis concluded with data interpretation which, according to Maree (2010, p.111), involves arranging data "into context with existing theory to reveal how it corroborates existing knowledge or brings new understanding to the body of existing knowledge." Creswell (2012, p.257) add that interpretating data is about making sense that the data is "based on one's personal views in comparison with previous research study and with similar current studies." My understanding and interpretation of the data collected were underpinned by trans inclusivity for social and gender justice.

4.10   Trustworthiness of the study

Qualitative research is positioned to provide a researcher with rich data relating to human experience based on the belief that one can learn much from another's experience (Stahl & King, 2020). Stahl and King further expand that the degree of trust rests in how the person narrating these experiences are storied. Qualitative research does not seek replicability like quantitative research because even if data is shared, different researchers will generate varied outcomes in their desire to construct reality. In this regard, the quantitative concept of validity can never be a goal in qualitative studies. Fortunately, qualitative methodologists have attempted in several ways to specify how to trust in their findings is conveyed and enhanced (Stahl and King, 2020) so that, researchers strive for the goal of trustworthiness so that the reader has a sense of confidence in what is reported. Trustworthiness is seen as "the degree to which one can confirm the findings concerning data collected," the confidence shown in the data collection, interpretation and methods employed to ensure quality in the outcomes (Babbie & Mouton, 2001, p. 278). Cohen et. al. (2007, p. 158) mention "credibility, transferability, dependability and conformability" to be four quality criteria, which Korstjens and Moser (2018) support as being the four key principles towards establishing trustworthiness, which I have duly applied in this study.

4.10.1   Credibility

According to Stahl and King (2020, p.26), credibility seeks response to the question, "How congruent are the findings with reality?" De Vos et. al. (2005) sees credibility as a way of determining 'accuracy' in a research study.   Stahl and King consider triangulation to mean using several sources of information to repeatedly establish identifiable patterns. They further suggest that, since multiple forms of triangulation exist, various processes of triangulation used appropriately will promote credibility. I made use of methodological triangulation as the method for collecting data which were individual face-to-face semi-structured interviews coupled with photo-elicitation which helped to enhance credibility. This was complemented with focus group discussions using vignettes which assisted in gaining richer understanding of the topic (Henry, 2015). The use of open-ended questions asked in different ways, in both individual interviews and focus group discussions, coupled with photo-elicitation and vignettes, allowed for 'objectivity', which McMillan (2000) considers important when one examines how convincing the data collected and analysis and the conclusions emanating thereof would appear believable the reader. Both transcripts and field notes focusing on the same phenomenon were used for data triangulation. Essentialism, social constructivism, Butler's, Connell's and Foucault's theories were all used as multiple theoretical orientations for theoretical triangulation to direct research and to understand the findings.

4.10.2   Transferability

Babbie & Mouton, (2001, p. 277) explain transferability to be "the degree to which research findings are relevant in other situations or contexts with other participants". Stahl and King (2020) argue that despite qualitative research not aiming for replicability, qualitative researchers maintain that research findings may be applicable from one context to another. Erlandson (1993) also held the view that generalization and or replicability in qualitative research is not possible since the findings are based on a specific context. Again, Shenton (2004) opposed this belief stating that despite the phenomenon being researched for uniqueness, it could fit into a broader context, thus allowing for transferability. Stahl and King claim that if one cannot learn from research findings that might fit in with a subsequent set of circumstances, then the impact of the original study is limited or not trustworthy. They proceed to claim that transfer is only possible when a thorough description, which includes contextual information about the fieldwork site, which provides for a rich enough portrayal of circumstances for

application to others' situations. In this respect, I made every attempt to provide a text rich in detail such that the phenomenon being studied is intense and capable of being '*felt*' by the reader. To ensure transferability in this study, I chose schools as organisations and the chosen research field site and purposely sampled SMTs as influential participants, both of which were stipulated and described in detail. Further to fulfilling transferability to an additional site or context, data collection methods together with instruments used and data analysis approach were thoroughly documented and completely described. The responses obtained from SMTs as participants emerged as multitudes of realities and experiences, positively influencing the degree to which this research is applicable to other high schools, with respect to lessons learned from this study relating to transgender inclusivity in schools.

4.10.3   Dependability

Maree (2010) considers dependability to be how stable research findings remain or may change with time. This is similar to Korstjens and Moser's (2018) view that dependability is about consistency in research findings. Dependability is ensured when future researchers make almost exactly the same discovery if they were to repeat a similar study. My attempt towards achieving dependability was nestled in clearly outlining the research design, research method, instruments used for collecting data, the analysis of data and detailing the findings with all necessary documentation made available for reference.

4.10.4   Confirmability

Confirmability for trustworthiness is about getting close to objective reality as qualitative research can get when one's research study is subject to auditing. This necessitates that researchers adopt a neutral stance (Korstjens and Moser, 2018) aiming for non-involvement towards ensuring that the data collected is not 'contaminated'. In this way, readers find themselves confirming the findings relating to the data collected (Babbie & Mouton, 2001). For me, achieving confirmability relied largely on the constructs of precision and accuracy in my research practice towards making certain that my findings were based on participants' reality and that it was uninfluenced by my biases. Besides ensuring that the data was interpreted after the interviews were transcribed verbatim with utmost precision and care, I also involved my mentor in the process of thematic analysis

for confirmability. In doing so, I remain confident that the data was analysed based on the full extent of data collected and that the interpretation was not based on my beliefs, experiences and perceptions. Stahl and King (2020, p.27) very aptly argue that when a researcher can muse "I may have made this up, but somebody else saw it the same way and that must mean something." Groat and Wang (2013) point to the importance of triangulation and reflexivity for conformability. I then proceed to discuss researcher reflexivity and how I endeavoured to give reflexivity due consideration towards ensuring the confirmability and trustworthiness of my findings.

4.11   Researcher positionality and self-reflexivity

Willig (2013) highlights that a researcher conducting a qualitative study has to be aware of themselves. This self-awareness, he emphasises, must include gender, age, ethnicity, cultural and religious beliefs, personal experiences and knowledge of the research topic. Willig affirms that these attributes, which directly impact one's positionality, contribute to subjectivity and bias, which could influence data collection and outcome of the final report.

4.11.1 Positionality

I am a 62-year-old Hindu male from a sugar estate called Esperanza in what was a closely-knit communal upbringing. The residents were very orthodox and culturally orientated, with religion playing a pivotal part in nurturing and child-minding. Clearly, subscribing to the concept of binary gender and raising infants according to this prescript was the social construct. Despite very humble beginnings, I completed matric to pursue a teaching diploma and started my teaching career in 1981 at the age of 20 years. I became a department head at the age of 33 and then principal at the very young age of 37. I since have 42 years of teaching experience of which 25 years is made up of principalship. Throughout my position as principal, I encouraged cis-genderism and a cis-normative culture at school whilst deliberately masking support for students' and teachers' freedom to express gender in expansive ways (Bhana, 2022). As a leader and manager of the school, in retrospect, I used my positional power in consultation with the school management team members *'not'* to embrace trans identities on three occasions. The first being to turn away a qualified, experienced female mathematics teacher, whose services our school urgently needed, for identifying '*himself*' as a male. My main reason for this

was the concern that this teacher would destroy the stereotyped and ideological belief about cis-normative male-female binaries which as a principal I find easy to cope with.

The second instance was to reverse, two weeks later, the admission of a "male' learner who was discovered to in fact be female. This was after it was brought to my attention that other male learners had discovered the birth-assigned sex of the learner is female and were "waiting to undress 'her' in the male toilet to "see for themselves" the true identity. The easiest route for me was to scapegoat her safety and ask that the learner relocate to a school where trans identities are accepted.

The third case was refusing a student teacher the opportunity to do practice teaching at our school since 'she' was all dressed and behaving like a male. This again was due to limited knowledge of trans identities and that trans individuals are conflated with being gay or lesbian. Given my feeling of transphobia and lack of content knowledge of the LGBTQI+ communities in the school curriculum, with particular reference to transgenders and being cisgender myself, I openly admit that my subjectivity might impact and influence the study. Taking this into consideration, I came to realise that my role as the researcher cannot be separated as if I have no bearing on this study. For the purpose of ensuring that the reader has a transparent overview of the research, the data collected and the research findings, it becomes imperative that I reflect sincerely on my position as the researcher.

4.11.2 Reflexivity

Palaganas et. al. (2017, p.427) describe reflexivity as a process of self-reflection and 'rigorous self-examination' of the researcher to decipher how one's social constructs, experiences, perceptions, beliefs and expectations affect their research practice and findings. Having adopted a different perspective based on my realisation of 'trans-informed gender and social justice', in my personal being, I regretted the decisions I had taken with respect to the transgender teachers and learners. However, the feelings of transphobia and the challenges of embracing trans identities still bear on me in my position as principal. However, I had deliberately make a concerted effort to prevent my own beliefs and experiences influencing data analysis because these personal views would negate confirmability and trustworthiness. As researcher, I adopted a very neutral

stance in every step of the research by allowing for reflexivity in this study. According to von Unger (2016), it is imperative in any qualitative empirical research approach that ethical considerations be given utmost priority in the researcher's endeavour to enhance credibility and trustworthiness. My next focus is the need for such ethical considerations and how this was realised in the study.

4.12   Ethical considerations

In line with McMillan and Schumacher's (2010) affirmation that no research design findings can be considered trustworthy if research ethic practice is not strictly adhered to, it becomes imperative that researchers' have a firm understanding of what is considered 'right and wrong' before conducting research. As a researcher, especially being cognisant of taboos relating to transgender identities within the LGBTIO+ community and the documented history of abuse, marginalisation, persecution and perpetrated violence they endure, this study necessitated particular consideration and sensitivity to ethical practice. It was expected from the onset of my study that eliciting responses from participants could evoke uncomfortable feelings and difficult emotions about their transgender experiences.

Cohen et. al. (2007) emphasises the importance of obtaining recognition and formal acceptance from the university before embarking on this study. I was given permission to commence with this study after successfully defending my proposal. Thereafter, an application for ethical clearance was made to the Research Ethics Committee at the University of KwaZulu Natal (see appendix A). Only after my application was successful and ethical clearance was approved, did I apply for permission from the Department of Basic Education (see appendix B) to conduct interviews in seven high schools in the Chatsworth area of Durban. After permission was granted, I approached the principals of the sampled school with my research proposal pledging the confidentiality and anonymity of all volunteering participants of the SMTs. In keeping with von Unger's (2016) belief that the bedrock of ethical practice in research is informed consent, I obtained permission through written consent signed by the principals of all schools (see appendix C). I then proceeded to obtain informed consent (see appendix D) from individual members of SMTs of each school after pledging that instructional time will be respected and that their privacy, anonymity, and responses will remain strictly

confidential and that their identity will be protected by way of pseudonyms (Babbie, 2010). Every member of the SMTs of all seven sampled schools found this topic to be of relevance and eagerly volunteered to participate in this research project. Struwig and Stead (2011) identified the following ethical considerations particularly when human participants become part of the research study.

4.12.1 Participant informed Consent

Cohen et. al. (2007, p. 52) described informed consent as a process in research where "one agrees to participate in a research study after being informed" of the risks and benefits as well as the procedures and expectations of the research. It was made clear to each participant that participation was strictly voluntary without coercion and that they were at liberty to withdraw at any given moment, should they feel any unease or discomfort with no ill-intended repercussions. Lastly, they were assured that their interaction will depend largely on their availability and that interviews will take place at a suitable location such as their offices where they felt comfortable engaging effectively.

4.12.2 Participant anonymity and confidentiality

Each participant was informed that their privacy will be protected through pseudonyms so that any person reading the findings will not recognise them (Cohen et. al., 2007). Further, they were assured that their responses to the interview questions will receive strict confidentiality and will not be made public despite me knowing who provided specific information (Cohen et. al., 2007). Each participant was also notified that all interviews recorded and transcribed will be held in safekeeping and accessible only to my transcriber, mentor and supervisor as a way of anonymising the data collected.

4.12.3 Protection from harm

von Unger's (2016) principle of non-maleficence that it remains mandatory for the researcher to ensure that no harm befalls any participant at any stage was adopted in this research study. He emphasized that researchers should anticipate risks to participants such as reputational damage when data is not protected and becomes available for public consumption. Participants must be given the option of stopping the interview and

rescheduling or withdrawing altogether immediately if they sense it becoming unpleasant. In this regard, research questions were carefully crafted to not cause discomfort (Babbie, 2005).

Whilst having alluded to the above as measures considered for ethical practice, it is important that qualitative researchers are required to display personal integrity and be truthful and honest at every stage of the project. This resonates with the sentiments of De Vos et. al. (2011, p. 115) that "falsifying data to make the findings to be congruent with the research questions is unprofessional, unethical and unforgivable." They reiterate that the reader of the research report must believe that what the researcher says happened, actually did in fact happen. Despite ensuring that the ethical factors mentioned were given due consideration, challenges in data collection did make the process somewhat of an impediment. These challenges, seen as limitations and how their impact was counteracted follow next.

4.13   Limitations

The lack of knowledge of sex, gender and sexuality and the positionality of Trans in the LGBTQI+ communities by a vast majority of participants featured as a major limitation. Bhana (2022) very aptly points out that research on gender and sexuality in South African school issues pertaining to teachers' understanding of and how they grapple with transgender identities are hardly ever commented on. She maintains that cisgenderism and cisnormative cultures erase and misgender people, arguing further that the common conflation of trans with homo-sexuality often leads to the misrecognition of gender identity. I experienced this limitation with the majority of the participants surprisingly, since some had taught and supervised life orientation and I would have expected them to have acquired content knowledge on the topic. My only way of circumventing this difficulty was to stop the interview to explain the difference between sex and gender to get them to engage with the research topic in its context to trans identities.

Also featuring prominently as a limitation was the time factor. Having decided to research trans identities in seven schools presented difficulties when conducting both individual interviews and focused group discussions. The number of SMT members were thirty-five altogether for semi-structured interviews. I commenced with the first interview on the 14th of June 2022. The availability of SMT members started to become a major challenge since they were always busy, either with teaching or some form of administrative work. Finding time to monitor curriculum coverage in their performance

of duty and completing the syllabus in their own teaching classes (van Bruwaene et. al., (2020) became a difficult act to juggle, being a school principal myself. The current cohort of learners were adversely affected by the unprecedented Covid-19 pandemic, especially with respect to the trimmed curriculum during the lock-down periods, and now in 2022 are challenged with a curriculum in its entirety for both completion and assessment. The only way of navigating this challenge was to limit myself to the majority of SMT members who were available. However, I did ensure that the number in each school was not below the minimum number of SMT members a school is allowed to have which is five.

In keeping with the above reasons, focus group discussions where the entire SMTs became my focus groups became a drawback. The school principals found it difficult to arrange for them to meet with me as a group to suit my times. However, they allowed me to meet after they held an SMT meeting which took almost a month to complete in the seven allotted schools. Another challenge for me identifying the participants' responses in the transcripts of the focus group discussions. Fortunately, I discovered this to be a drawback after doing a mock focus group discussion with a group of level-one educators. I decided to give each SMT member in the focus group discussions a number corresponding to the order in which they were individually going to be interviewed. They then had to call out this number before responding.

Lastly and inevitably, researcher subjectivity in qualitative research has its way of being a major limitation of qualitative research. This resonates with Nguyen et. al., (2018) when they indicate that a researcher in qualitative studies becomes the primary investigator with a supposedly individual entity. They maintain that his or her methods and instruments used for data collection added to the interpretation of data must be seen as a limitation. Merriam and Tisdell (2016) agree with this claim pointing out that the researcher has their individual set of perceptions and experiences which have the potential of manifesting as biases or prejudices in qualitative research. I have detailed both, in my presentation of trustworthiness together with my positionality and reflexivity, how the element of subjectivity was in fact faithfully recognised and addressed.

4.14   Conclusion

This chapter provided a detailed description of the research design, methodology, data collection and analysis used to explore SMTs' perspectives on Trans. The interpretivist paradigm attempts to explore the perceptions of SMTs on trans and looks at the challenges through the eyes of SMT members themselves. The qualitative method being best suited to explore individual or group behaviour within an organisation became the appropriate approach for this study which in this case happens to be SMTs of schools. In this sense, it became best positioned to explore the perceived roles and responsibilities of SMTs towards providing for an organisational culture within their institutions for the inclusivity of transgender identities.

The use of a case study of transgender identities in the context of schooling was aimed at capturing the reality of SMTs' lived experiences, thoughts and beliefs of transgender people and their challenges towards social justice for transgenders in their respective schools. My decision to use semi-structured interviews combined with photo-elicitation and focus group discussions through vignettes as data collection instruments were discussed and their relevance was substantiated. A discourse of thematic analysis of data followed, whereby, the data was grouped into coded categories and themes which were then triangulated to identify areas of commonality with reference to the three research objectives. Mention was made of how relevant ethical measures were observed throughout the course of this study towards ensuring both respect for participants' dignity and that they would not be subject to harm. To render the study palpable to the reader, trustworthiness was highlighted with a focus on credibility, transferability, dependability and confirmability were maintained. Careful consideration was given, through an analysis of both my positionality and reflexivity, to my role as primary investigator acting as an individual entity to alleviate the potential influence of misleading participants and to minimise biases during data analysis. Finally, limitations to the study were acknowledged.

The next chapter will provide a detailed focus on data analysis.

CHAPTER FIVE: DATA ANALYSIS

5.1 Introduction

The research design, methodology, and instruments used for data collection in this research study were outlined in the preceding chapter. A multiple case study approach involving seven high schools, which generated rich data by way of individual interviews and focused group discussions, is now presented, analysed, and interpreted in two chapters as follows. Chapter 5 looks at SMTs' understanding of sex and gender and their perceived roles and responsibilities. Chapter 6 interrogates how SMTs embrace transgender people in mainstream schooling and the challenges they face in making their schools trans-inclusive.

Participants' verbatim responses, duly presented in quotation marks, provide support to this end in both these chapters. Whilst these chapters in certain instances reveal diametrically opposed viewpoints with SMTs' beliefs and perceptions on trans, my aim was never to embrace either of the two. These chapters explicitly endeavour to, after analysing and interpreting the data, unpack empirical findings relating to the theoretical framings. The researcher then proposed recommendations for intervention concerning the implementation of inclusivity of transgender people in mainstream schooling by SMTs aimed at social and gender justice. This becomes especially relevant since the literature reviewed shows that research conducted in high schools globally demonstrate that trans learners are subjected to phenomenally high levels of abuse, harassment, and higher levels of suicidality than cis-gendered learners (Jones et al., 2016). Furthermore, trans learners experience feelings of shame, unworthiness, and resentment in their childhood experiences due to being subjected to frequent experiences of distress from their parents, peers, teachers and communities (Grossman & D'Augelli, 2006). In South Africa too, Seehole et al. (2017) points to lack of content coverage related to gender diversity and sexual identity in the high school curriculum.

As suggested by Rule and John (2011), collection and thematic analysis of data was informed by study objectives re-iterated as follows:

1) To examine how SMT members in high schools make sense of transgender identities.

2) To identify how SMTs perceive their roles and responsibilities in promoting trans-informed social justice in schools.

3) To investigate the challenges SMTs face towards making schools trans-inclusive for marginalised transgender people.

After analysing data extracted from both individual interviews of SMT members and group discussions, the findings were categorised into common themes and sub-themes using thematic Content Analysis as outlined below.

Table 9: Themes and sub-themes

Themes	Sub-themes
1. SMT's understanding of sex and gender identities with reference to trans identities	• Understanding sex and gender • Conceptualisation of binary gender • Conceptualisation of binary gender in the context of schooling • Trans manifesting as homosexuality • Positioning trans within the LGBTQI+ communities
2. Perceived roles and responsibilities of SMTs for trans inclusivity	• Knowledge of laws and legislation governing inclusivity of trans for social and gender justice • Policies formulation and implementation for trans identities at school • Gender education in our school curriculum • Support from education departments, social partners and other stakeholders with respect to content knowledge of trans identities and how to embrace them.
3. Embracing transgender people in mainstream schooling	• SMT's beliefs and perceptions of trans inclusivity in their schools

4. Challenges facing SMTs in making schools trans-inclusive	• Challenges with respect to staff • Challenges with respect to learners.

5.2 Theme 1: SMTs' understanding of sex and gender identities with reference to trans identities

The overarching theme emerging out of this research was the conflated conceptualisation of sex with gender identities – as is evidenced below by Noshipo's response – and trans with homosexuality – as in Ron's response. Despite gender being conceptualised in the mid-20th Century (von Doellinger, 2018), it is to date still often considered synonymous with the notion of sex. With insurmountable research and notable developments aimed at deepening understanding in the study of gender, gender identity/expression, and sexual orientation – which are differently distinct notions – they present to many (as typified in the responses below) to be unequivocally related to one of two sexes: male or female (Bartholomaeus & Riggs, 2021).

Researcher: What is your understanding of sex in relation to gender?
Nosipho: [laughs] Ah. Sex? What we understand is that there is the female and the male. Even if someone is uh is giving birth, we're expecting that that person it would be either a boy or a girl right.
Researcher: Okay! So that's your understanding of sex. What about gender?
Nosipho: Gender even the gender too we all know that it has to be a female or a male.
Ron: There are people that I know in the community that are transgender and uh have affiliation to the other gender and so on, lesbianism, I know people who have the same uh sex companions.

Von Doellinger attributes this to biases entrenched in society to both masculinity and femininity and the stereotyped perpetuation of gender binarism. Lips (2020, p7) claims that sex and gender cannot be interchanged conceptually since sex describes one's birthed maleness or femaleness with particular reference to genitalia (penis or vagina), whereas gender is determined by non-physiological phenomena relating to the "display of cultural and societal expectations of being either male or female and gendered roles for femininity and masculinity."

5.2.1 Understanding of sex and gender identities

Greene (2020) maintains that sex and gender are considered by most people to be one and the same because of the stereotyped male-female differences, and that this notion serves to sustain and perpetuate the outdated layman theories of naturalism and essentialism. The notion of sex and gender being dichotomous with male and female is evidenced below.

Bee: Gender is male and female. Generally sex you also state male and female.

Sipho: Whether you are male or female. Basically, with regards to gender that is how I would understand it or explain it to our learners when we do life skills gender. Sex is also about identifying as male or female when you fill out questionnaires or forms.

Kamira: Okay uh I think uh because I'm so old school when we talk about sex and gender, we look at uh males and females. So that is my basic understanding.

The above responses were in line with majority of the respondents who thought synonymously of sex and gender. Clearly, the belief that the natures of women and men are sexually and psychologically distinct and men and women are naturally different is typified in what Mangin (2018) sees as being in accordance with the theories of essentialism and naturalism. These theories assume that women and men are fundamentally different due to their biology. The responses articulated by the above three respondents undoubtedly attest to this belief. Essentialism, which assumes that sex and gender are the same, has long been discredited by psychologists because it does not make room for gender identities other than male and female. Skewes et al. (2018) hints that gender essentialism exacerbates gender-related social inequality by supporting gender discrimination and sexism. This occurs among men through social belief that all men should be strong, in accordance with Connell's (2005) argument that masculinity presents itself only as an inherent contrast with femininity. It becomes incumbent upon SMTs to therefore acknowledge the harmful effects of gender essentialism, as Yang (2020) posits, by resorting to creative means such as avoiding assembly lines or taking roll call based on boy and girl groupings as agents of socialisation.

Life Orientation guidelines make reference to sexuality study. Jack, being a Life Orientation teacher and coordinator at a district level, conflated biological sex with the act of sex. Pretty and Adhir, both being Departmental Heads supervising the teaching of Life Orientation, had similar responses.

Jack: Well, gender I would classify as male and female and sex the actual act uh. …
But according to my understanding gender is about male and female. And when we
talked about sex, we talked about everything related to sex in terms of uh the actions.
Pretty: When it comes to gender, generally, I associate it with male and female. And
maybe sex is ama-sexual relationship between these two genders.
Adhir: Well, generally when we talk about gender we're thinking about male and
female and uh, when we talk about sex then depends- some of us think sex also as
male and female but we can also talk about sexual intercourse.

Francis et al. (2019) points out that resistance from parents and religious organisations
owing to stereotyped cultural, traditional, and religious beliefs, contributed largely to
educators' reluctance to discuss sexuality and to sexual silencing. Noting that Jack,
Pretty, and Adhir are all well positioned in the Life Orientation learning area, and yet
they profoundly misunderstand the concepts of sex and gender, gender education has
clearly been relegated to the back burner. This could possibly align with the findings of
Francis et al. (2019). This resistance then becomes both a barrier and a challenge for any
progressive SMT who attempts to pursue gender expansive schooling since, in keeping
with Foucault (1978), SMTs are stripped of their power as an entity to influence the
action of their school population. This also falls in line with Foucault's consideration of
pervasive management which advocates that power is achieved not just through
restrictions, impositions, or prohibitions, but through enabling conceptions, definitions,
and descriptions that generate and support behavior.

5.2.2 Conceptualisation of gender binary

Participants in all seven schools showed that SMT members had no knowledge and
understanding of binary gender. Paechter et al. (2021) emphasises the unambiguous
distinction between sex and gender which is critical to the belief that one's behaviour and
expectations of gender binary of being female or male, girl or boy, woman or men, cannot
be attributed to biologically assigned physiological sexual characteristics at birth. Butler
(1990) claims that gender is fluid and that one's gender identity is determined by gender
performativity through repetition of masculine or feminine expression and argues that
binary genderism can invisibilised when ignored. Most participants did not see gender
through the lens of performativity but rather as an essential trait which links sex and

gender, gender identities, gendered roles, and sexuality rigidly within the gender binary (Kimmel, 1996: Norton, 1997). Sexual identity is reliant on sexual physiology directly whilst gender identity is not (Bartholomaeus & Riggs, 2021). Societal expectation, based on deeply ingrained heteronormative beliefs, is that gender identity follows sexual identity. It is a reality that one's sexual identity can change through surgical removal of their sexual organs whilst their gender identity – living as a man or woman – could remain the same throughout their life was not understood by the majority of the respondents. The suppression of transgender identities can only end when SMTs understand them to be part of a shared grouping of individuality within a diverse range of male and female bodied gender-variant people and sexualities (Lemma, 2018). This falls in line with Bizjak's (2018) view that when non-heteronormative individuals are kept separate through polarisation of gender expression then new binaries emerge that conceal transgender identities. This can be seen in Kamira's response below.

> Kamira: Binary gender. I'm not sure if my understanding is correct. Binary gender is where I would think it's like cross gender transgender where a child is not really sure whether they are male or female. They born like female but have more qualities like a male. I don't know if my understanding is correct.
>
> Jack: Not too au fait with the term binary gender. …So, I really as I said I have no knowledge about binary gender.
>
> Princess: With the issue of binary gender, sincerely, I'm not sure with that issue with that context of a binary gender.

Gender has long been, and in most instances is still being seen traditionally as a socially constructed binary concept with just two options accepted in society: male or female gender based strictly on one's anatomy. As is evidenced below, for majority of SMT members, this is still accepted and understood without dissonance. Adding the term binary causes people to equate binary gender to both male and female traits, as shown in the responses below.

> Sam: Binary gender, my understanding is an individual having characters of both male and female.
>
> Siya: I believe there are people who are born with 2 different organs.
>
> Bee: So, when it's binary gender that means although you're born with both sex organs. So, you can be a combination of two.

Clearly, the participants responded in what may be perceived as logical reasoning emanating from the stereotyped and traditional belief that gender manifests in only two forms, either male or female. Again, as stated previously, this aligns with the perception and understanding that heteronormativity reigns supreme.

5.2.3 Gender binary in the context of schooling

Pretty's views expressed below resonate with Butler's (1990) theory of performativity which posits that gender is not what one acquires naturally but is rather performed repeatedly and constructively. Her concern becomes paramount to her, that 'normal' people's gender expressions and identities are going to change through observing the expressions and identities of transgenders in their midst. To prevent this, Pretty posits that instead 'these people', by implication referring to transgenders, should imitate heteronormative identities.

> *Researcher: What are your thoughts of binary genders in the context of your school?*
> Pretty: Anything outside gender binary can have a negative impact in a school context, we are in a mixed environment and since we are in a mixed environment in terms of our cultures, in terms of our religions- so, when these people are in a school environment, they need to adapt and understand that they cannot impose their own beliefs because they are going to affect also other normal people.

Pretty refers to 'these people' as anyone outside the gender binary, or what she refers to as 'normal' people. This can be seen as essentialism. She adds to this, however, that both the cultural and religious connotations of gender attribute intrinsic characteristics to maleness and femaleness (Heyman & Gilles, 2006). Asking that non-binary gendered people respect the presence of binary gendered people is coherent with the prevailing culture where heteronormativity is protected and perpetuated. Referring to heteronormative gendered people as 'normal' people certainly cements the belief of essentialism which is held in SMT members such as Pretty.

> Sue: Okay uh. For me binary gender is where a male would either dress up as a female or female dressing up as a male. And uh in the context of schooling I'm actually not for it. I understand these learners have their rights, but…

Sue's response to the same question, although superficial in logic, aligns with Pretty's perceptions and beliefs wherein she refers to 'these' learners.

According to Ryazanov and Christenfeld (2017), trans people are constantly marginalised and stereotyped as being sinful because of a deeply ingrained essentialist belief of gender. This involves gender being strictly binary in nature with the assumption that there are basically unalterable qualities that make men and women who and how they should be. The essentialist belief, as represented by Pretty and Sue, further posits that all men are essentially masculine and must be perceived as being aggressive and all women are essentially feminine, with caring and nurturing qualities. This belief of gender limits the necessity of embracing gender democratisation by way of pedagogical and curriculum intervention (Martino & Cumming-Potvin, 2016).

The views of Stephanie, Iktha, and Sam below deviated from such rigid perceptions aligned to this culture of cisnormativity which fell in line with the thoughts of the majority of the participants. This becomes one of the much-needed cornerstones in favour of those SMTs keen on transforming schools towards become accepting of gender diversity.

> Stephanie: The world is changing, and people are changing. So, we must get rid of that binary of just male and female because you're gonna gets lots of transgender and lesbians and gays and queers and all of that. So, I think we need to look beyond the normal instead of just the focussing on binary gender.
> Iktha: So, we have cases where you do notice a child may present themselves externally as a boy but when you listen to them talk or you observe them you do notice that there's some other gender at play so they presenting both male and female. They must also be treated the same as any other boy or girl learner at our school.
> Sam: Look, in the [main], there's exclusively male, exclusively female. However, we do have individuals that display both and we can't be oblivious to the fact that there are, and yes, it can be highly sensitive, but we've got to be knowledgeable and educated about it to accommodate them as a normal individual.

Stephanie's, Iktha's and Sam's responses are in line with Stryker's (2006) persuasion for capacity building, which suggests that transgender public education initiatives can serve as a catalyst to denaturalise the biological specificity of sexual gender and the lived experiences between one's gendered sense and society's patriarchal gender-role performance and expression. This is in line with Connell's (2009) belief that a

commitment envisioned towards gender democratisation requires that gender hierarchies and their pathologizing effect on trans communities be confronted not simply from the human rights perspective but instead on curricular and pedagogical transformation to enhance conceptualisation and understanding of gender studies (Martino & Cumming-Potvin, 2016).

5.2.4 Positioning of trans in the LGBTQI+ communities

Trans people experience difficulty being accepted or identifying with cisgenderd and homosexual groups, giving rise to debilitating feelings of loneliness which often result in isolation, depression and sometimes, in death (Morrison, 2010).

Neary (2021) affirms that the dearth in teachers', in this study SMTs, conceptualization of trans people within the LGBTQI+ community becomes a significant contributing factor which limits any initiative towards transforming schools into being trans-affirmative so that non-binary learners and educators are given due visibility, recognition and protection. According to Bhana (2022, p19), with the increasing visibility of trans in schooling (Neary, 2021), SMTs' "gender justice framing needs far more attention" to delegitimize trans identities from being misrecognized. The lack of understanding and insufficient knowledge of trans was evident in majority of the participants – as revealed by Pretty and Bee below.

> *Interviewer: How would you describe gender identities in the LGBTQI+ community?*
> Pretty: Although I don't have in-depth knowledge about it, to me it's still confusing me.

> Bee: Okay Sir you have to explain that to me.

Transgender individuals experience psychosocial stress in accordance with Meyer's (2003) minority stress model that speaks people belonging to socially devalued minority groups experiencing at higher risk of chronic social stigma. Mayock et al. (2010) therefore suggests a need for managing such minority stress within the LGBTQI+ community, especially considering the heterosexist messages permeating in society. It is imperative, therefore, that SMTs have knowledge of the LGBTQI+ community and the positioning of transgender individuals within so as to provide the much-needed psychosocial support.

The responses of Pretty and Bee, resonating with the sentiments of the majority of the respondents, show that the SMTs had either no or limited knowledge of the LGBTQI+ communities – such as that of Keegan below.

> *Interviewer: In your 39 years of teaching experience, did you receive any training or information regarding LGBTQI+ communities?*
>
> Keegan: None whatsoever. Because this topic has been, I don't know whether been hidden or kept under wraps for it being sensitive.
>
> *Interviewer: So, you have never been called to any departmental workshops?*
>
> Keegan: No, nothing, nothing, nothing.

Freedman et al. (2015) emphasises the importance of SMT members acquiring necessary knowledge and understanding of gender diversity and argues that the lack thereof allows for a constrained school curricula where LGBTQI+ topics are excluded for fear that they are too controversial. Keegan's lack of knowledge was shared by most of the respondents. SMT members pronounced ignorance of gender diversity, as indicated above, for lack of pedagogical in-service training or content-based workshopping. This manifested as one of many challenges contributing to their perceived reluctance to initiate gender inclusivity – as proclaimed by Jack below.

> Jack: Uhm I think we haven't spent the time educating our learners about transgender. In fact, it is a taboo subject. And not many educators or even us as management have tackled it. We do not have enough support and knowledge even to workshop our educators. I think in terms of this, uh, embracing them [transgenders] will be a challenge with stakeholders such as religious bodies and the parent community.

By admitting to not having support and to a lack of knowledge being a challenge, Jack, and most of the other participants, were allowing deep-seated stereotypes and prejudices to impact on transgender conceptualisation (Francis and Reygan, 2016). This negatively stigmatises learners' understanding of gender diversity, falling in line with Amanda's response below.

> Amanda: Gender is more to do with the roles the community assigns if you are a girl or you are a boy --- you have got such roles that you need to perform. So that gives you your gender. One is not allowed to mix the two.

Concordant with Adesina and Olufadewa's (2020) convictions that a curriculum-based approach is required for SMTs' understanding of gender in relation to the LGBTQI+ community and the relevance to the research topic, and the findings that either scant knowledge or confused understanding thereof is prevalent, I had no choice but explain it the majority of participants. The responses below lend credence to this.

> *Interviewer: How would you describe gender identity in terms of the LGBTQI plus community?*
>
> Princess: Is it possible maybe for you sir to explain to me the LGBTQ community?
>
> Ron**:** This this is like a very broad spectrum. Now I wouldn't be able to give you like a specific answer to that. Just maybe you need to highlight it.

Brown and Hannis (2012) see the LGBTQI+ as a community since it bares defining characteristics through possessing attributes which easily distinguish it from the rest of society. In accordance with Francis and Reygan's (2016) descriptors, the researcher explained to his participants that the first three letters LGB in the acronym LGBTQI+ refers to sexual orientations of being lesbian, gay or bisexual and that the usage of the term transgender identity describes a person whose sexual identity (physiological attributes) contradicts with their gender identity (psychological or conscious attributes). Expanding further, using Burdge's (2007) descriptor, the researcher provided clarity on gender 'expression' in that the 'T' refers to issues of gender identity which describes one's personal sense or experience of being either man, woman, neither, or both. In addition, he explained that this manifests in one's 'expression' of gender which relates to the different manner in which one expresses gender traits such as demeanour, dress, social behaviour, speech, and others.

Despite the ignorance confessed to by most of the participants above, it was pleasing to the researcher that certain respondents, like Chris (see below), aptly conceptualised transexuals as transgender who have transitioned towards living permanently cisgendered lives by aligning their sexual gender to their gender identity through hormone administration and/or cosmetic surgery.

> Chris: Uh it's all in the abbreviation that we have different sexualities. Uh either you are born as a male but become transexual when uh you go through uh, medical transformation, where you'll change from being man to woman, or the other way round, through medical or you also take hormones.

The marginalisation of queers – referred to in the 'Q' of the abbreviation – was very aptly captured in Princess's response below.

> Princess: So, and I saw a saw a video uh where there was a party with boys, but some were dressed like girls, they were stripped naked. Because they boys were saying, okay, you act as a girl. So that means you are a girl so show me that you are a girl. So, they were stripped naked because they think, how! here I am proposing to you because I'm thinking you are a girl, now you are not a girl.

Princess points to the prevalence of queers in society. For example, this could be a "real man" possessing a male gender identity that matches with his male sexual identity who chooses to alter his condition by cross-dressing as a drag queen or for sexual gratification (Burdge, 2007). Despite this not being transgender by classification but rather classified as 'queer', through ignorance, society sees transgenders as queers. This subjects transgenders to become victims of pervasive violence and gross human rights violations – such as the events at the party Princess makes mention of.

In support of gender expansive schools, participants recognised that transgender people experience two difficult tasks. The first is to privately explore and acknowledge their identity within the LGBTQI+ spectrum – which was highlighted by Adhir. The second is publicly disclosing one's identity – which was very passionately seen as a great challenge for trans identities by Thandi.

> Adhir: Yeah, there are some- there are learners, and they are youngsters and youth in society that may not fit directly as a male or a female. They have their own way of describing themselves and their bodies but have problems expressing it.
>
> *Interviewer: Are transgender learners in your school compromised in any way?*
>
> Thandi: I will say for the ones that have been brave enough to come out. They don't feel happy. Because some of them, before they even come out, they have challenges at home. So, if the home is not accepting them, they feel lonely and ending up committing suicide to say, no one is accepting me.

Whilst the Department of Education (2002) ensures that sexuality education is crucial , the responses to the above questions clearly point to the dire need, now more than ever, for monitoring and evaluating how gender education is taught. This certainly speaks to the need for SMTs to adopt creative ways of embracing gender diversity, such as

establishing professional learning committees to empower them with content knowledge in pursuit of embracing and managing trans learners' and trans educators' inclusivity in schools for gender justice. The misunderstanding of sex and gender further exacerbates the critical need for the DBE to urgently apply curricular and pedagogical intervention strategies to provide greater knowledge and understanding for SMTs.

5.2.5 Trans manifesting as homosexuality

The terms homosexual, heterosexual, bisexual, transgender etc. are "labels" (Francis and Reygan's, 2016) used by people to refer to people who do not conform to the 'intelligible' binary gender (Butler, 1990). As highlighted earlier, where Francis et al. (2019) points to resistance from parents and religious organisations, owing to stereotyped cultural, traditional, and religious beliefs, the topic of transgenders is seldom discussed positively, fairly, or with dignity.

> Bee: You know in the Indian community. Previously you never used to find transgender people that belong to these, like, lesbians and gays coming out. I think they were afraid of how the community is going to look at them.
>
> Ron: There are people that I know in the community that are transgender and uh have affiliation to the other genders and so on, lesbianism, I know people who have the same uh sex companions.

Bee's response when she speaks to non-conforming gender binary people being afraid of their communities reinforces the notion of a cultural matrix comprising only of legitimate or intelligible genders, which is restricted to gender binarism. This resonates with Renold's (2000) claim that heterosexuality has become an integral way of thinking about sexuality. Morgenroth and Ryan (2018) very aptly attribute this way of thinking to essentialism, which forces people to see social sexual categories as rigid and natural entities. This feeling of fear experienced by transgender people is because they are often portrayed in a degrading manner, associated with homosexuality, or seen as engaging in "immoral sexual activities."

> Wasida: I actually met a transgender kid who told me – you know ma'am I'm gay. So, I sit back and don't react because I believe it's also become a fashion statement.

Wasida's experience reveals how transgender identities are invisibilised in South Africa on account of the continued dominance of cisnormativity. This concurs with Bhana's (2022) findings that trans and homosexuality are seen as being dichotomous concepts, and attributes this common conflation to the continued power given to the socially constructed notion of cis-heteropatriarchy. The transgender learner who Wasida makes reference to self identifies as being gay. "Gay" becomes the common label with scant attention towards classifying whether an individual is in fact homosexual, bisexual, transgender, or something else within the LGBTQI+ spectrum of gender identity classification. Such erroneous categorisation also labels transgender women as "gay men" and transgender men as "lesbian women" which then manifests as transprejudice falling in line with what Inch (2016, p194) defines as "negative stereotyping and discrimination".

Such transprejudice leads to instances of violence, such as the incident at the party mentioned by Princess, which often go unreported or are conflated as "corrective rape" in the lesbian community. Bhana (2022) is of the same opinion – that harassment of trans identities is rooted in cis-normative ideologies misgendering transgender identities in terms of the referencing alluded to above.

5.3 Theme 3: Perceived roles and responsibilities of SMTs for trans inclusivity
Bhana (2022, p2) points to a dearth in literature on how educators in most South African schools "understand and grapple with transgender people" becoming strikingly relevant that research and debate on gender and sexuality must be given urgent attention. SMTs may deliberately or unwittingly choose to ignore that a learner or learners is/are transgender/s, because they are unfamiliar with LGBTQI+ issues. According to Barber and Krane (2007), such inaction or silence is often misconstrued by transgender learners and their classmates that SMTs do not embrace them and therefore show not support, which then becomes a barrier towards allowing transgender learners to connect with their peers. This lends itself to increased risk of transgender learners committing suicide, dropping out of the schooling system, and becoming victims of bullying by others who are uncomfortable with such 'displays' of gender diversity.

5.3.1 Policy, law and practice governing inclusivity of trans for social and gender justice

To generate knowledge and understanding of the challenges limiting the oppressive conditions transgender learners and educators face, majority of the participants admitted not being au fait with and also not engaging in critical analysis of any existing policy, law and practice – as resonating with the findings made by Smith & Payne, (2016). This position adopted by respondents is further articulated by McGuire et al. (2010) who found that when schools implement polices to lessen aggressive pressure placed on non-binary gender identity and expression, learners display greater connectivity with school personnel since they experience heightened feelings of safety. Their findings mirror research done by Hatenbueler et al. (2014) on LGBT youth, which similarly found that learners living in states where the schools provide for a protective culture reported fewer past-year suicidal thought that those from states and cities with less protective climates. Despite South Africa being the only African country to offer constitutional protection to non-heteronormative people against discrimination, harassment, violence, oppression, and intimidation, most of the participants were completely unaware of any such laws or legislations, to which the following responses bear testimony.

Interviewer: Do you know of laws and legislations which addresses inclusivity of transgender people?

Jones: To be honest no.

Sipho: Uh not at the moment I'm not aware of any laws. No, I'm not.

Stephanie: Right now, I'm not too sure about the laws. I'm not aware of what the what the laws are in South Africa.

Sam: Okay, honestly, I am not aware of the laws and legislation with regards to this, neither have my employer made us aware of this. So, yes, we are falling short in that- I am falling short in that and yeah.

The following participants expressed a somewhat vague and superficial knowledge in response to the same question.

Princess: Yes because of when it comes to the Constitution the covers each and everyone. We've got our rights that govern us. So, it means they have rights to be who they are without being intimidated.

Adhir: Well, in terms of- the basic thing about our Department of Education is just telling us about treating all our learners equally, whatever their identity is. That's the

only thing we've got **but** there's no documents as such about coping with transgender in the classroom or community activities and so forth.

Poobie and Chris were the only two participants to have slightly more knowledge on this topic, with Chris making reference to the Equity Act

Chris: Yes, I mean from my teaching of Business Studies, one of the things is the Equity Act of employment, that there must be no discrimination even on disability, on gender, on sex, on age. So, with that mindset, who are we to discriminate against any person who is basically- who's living his own lifestyle but different from others. But he's not interfering with anybody. That's not causing harm to anyone.

Poobie went further to mention the Labour Relations Act in his response below, bringing out the importance of content knowledge in relation to the subject he teaches: Business Studies.

Poobie: Well, yes. I mean, most of our laws, uh, Labour Relations Act, Employment Equity Act especially, you know, um, where everybody's supposed to be treated equally. Um, if you have a job available physically, c. Uh, gender shouldn't be taken into account. You know, everybody should be treated equally...

Researcher: Can I interject and ask you, is this coming from your, from your knowledge, uh, because of you teaching business studies?

Poobie: Yes

Researcher: Okay. There's a reason why I'm asking the question because this is, you're the second teacher of business studies who provided that, uh, you know, response. Okay. Besides those, those Labour Relations Act and Employment Equity Act, are there any other laws or legislations?

Poobie: No, not that I am aware of… Uh, but because I'm, I'm exposed to these laws cause of teaching, you know?

The thoughts articulated by Wandile below very aptly captures the need for SMTs to have a vast knowledge of all available laws and legislations, which provide a safety net for trans people's inclusivity in mainstream schools. Wandile goes on to critically analyse the Constitution as being vague and too general when he said that it is not 'specific' to transgender individuals, and suggests that the Constitution be amended accordingly to include non-binary genders, which he refers to as 'something in between' or 'on the side'.

Wandile: Unless there are legislation that's recognizes those people, then we, then only then we can include the transgender people.

Researcher: Okay, what about, what about Constitution, our Constitution speaking to the right of every individual?

Wandile: It says everybody. It is not specific to individuals, in this case, transgender. Remember when this Constitution was put up, we knew nothing about transgender. Then it was a male and female only. So now it's everybody. Now, if you want us to accommodate this something in between or on the side, you need to be specific. Then you can implement it in the policies of the school.

Several policy and legal frameworks do exist which speak specifically to non-heteronormative genders, confirming the rights of gender expansive learners and educators within our country's laws. One such example is the Promotion of Equality and Prevention of Unfair Discrimination Act 4 of 2000 which was enacted to give effect to section 9 of the Constitution – to prevent unfair discrimination and harassment on the grounds of gender. The Act defines harassment as:

"Unwanted conduct which is persistent or serious and demeans, humiliates or creates a hostile or intimidating environment or is calculated to induce submission by actual or threatened adverse consequences and which is related to sex, gender or sexual orientation".

5.3.2 Policy formulation and implementation for trans identities at school

Policies guide behaviour, actions, activities, and practices whilst providing a framework for decision making in certain processes or situations. They are also used to solve societal problems and issues of public concern. They involve establishing principles required for achieving goals. Research studies by the likes of Meier (2005) have shown that schools have inadequately responded to diversity and change – as indicated below by participants who strongly voiced a lack of policy relating to transgender identities, which they allude to as being necessary to negate challenges anticipated with non-binary gender inclusivity.

Interviewer: Does your school have any policies to support transgender identities?

Mbali: No, we don't have a policy. Maybe we should, since you uh, you've touched on that topic, I think we need to have a policy drawn up urgently.

Chris: No, not to my knowledge. If we have a situation whereby a child is not accepted in school because of being transgender, then the policy should be in place. Because if you don't have that in place then I think basically a child is disadvantaged. I think that should be ASAP. So, drawing up policy is priority.

Pretty: They are in school, and they are part of our enrolment. We also need to implement certain policies to accommodate them. Maybe by the end of this year for implementation next year. There is an urgency.

Sam: Okay, look I know we have about 60 some odd policies but no, we don't have a policy on transgender. Look, these are people, they are individuals, they are there in our society, and, whether you like it or not, we have to embrace them. There are challenges at some institutions, however, you got to have a policy because these are individuals There is no waiting on that because we definitely need to get that going urgently.

Dane: I believe that schools should have a policy because the community needs to actually learn to accept their children otherwise, you're going to have suicide and all those other things.

Ball (1997) aptly highlighted the complexity of the environment in which education policy is enacted and the expectations placed on SMTs as they respond to, engage with, and attempt to prioritize policy demands. SMTs are now subjected to challenges of trans inclusivity. This therefore coerces the Government into developing an instrument known as 'policy' intended to develops into 'law' to solve societal problems in relation to non-binary gender identities. Meier & Bohte (2007) describe policy as a plan of action by actors to respond to particular problems by guiding human behaviour, activities and practices. Meier & Bohte also concur that policy is a purposive action intended to regularise matters of public concern, with Cashore & Howlett (2007) adding that policy is about matching goals with preferred means. When advocating for stakeholders instituting gender inclusive practices, the school climate must first be assessed formally or informally.

SMTs must also assess how creating gender expansive schools aligns with existing conditions such as social and emotional learning, equity, and academic achievement. In this respect, the sentiment echoed by the participant below, that SMTs must work closely

with allies who are committed to the concept of an inclusive school, becomes essential to policy formulation.

> Adhir: Yeah, I think to do that policy, it's not easy to do it alone. We should have the various stakeholders involved so it gets embraced and accepted by everybody, because as much as one sector may look at the transgender community, it might not be acceptable by everybody. Once you get a buy in from everyone, it might be a policy I'm prepared to work with.

The response from Sam expressed that SMTs added a very important dimension to policy formulation as they first seek assistance from parents, learners and staff by way of professional development talks, workshops, and seminars, and use other creative strategies to lay the groundwork in preparation of policies for inclusive schooling.

> *Interviewer: When called to assist in policy formulation, will you be willing to assist?*
> Sam: Absolutely. Absolutely. I would definitely want to be part of that. I will work together with our staff, the SMT, the governing body and the learner part because look, there needs to be inclusivity for everybody, input needs to be taken, and yes, it needs to be looked at carefully. It's a highly sensitive matter, we have to thread carefully as to how we go about it, and we need to come up with a policy that is amicable and something that's going to be workable for our context.

Sam alludes to policy formulation and implementation being polarised, thus necessitating discourses which resonate with Gray's (1989) argument that implementation happens only when stakeholders participating in policy formulation are continuously involved in the implementation thereof. As with most DBE policies, the robotic understanding of policy formulation and implementation does not provide for the dynamics and contexts such as culture, tradition, and religion and, shockingly, even politics at grassroot levels amongst various stakeholders within the school community. This often causes SMTs to repudiate or re-configure DBE policy at the level of implementation in the 'zone of mediation', which becomes the school. Sam and Adhir both feel strongly that the concerns of parents and guardians relating to transgender inclusive policy formulation before implementation will require SMTs to meet with them, where dialogue around transgender inclusivity is encouraged. Responses from SMTs must always be approached

in a manner which has the wellbeing of all learners and educators in mind. The policies and practices must always be interlocked with the vision and mission of the school, and all applicable laws and legislations which recognize the need for policy and practice speak directly to the protection of transgender people against discrimination. The confidentiality of all transgender people must at all times be kept confidential during policy formulation.

5.3.3 Gender education in the school curriculum

The limited resources available make it difficult for trans people to understand what they are experiencing and even more difficult for "others' around them to understand gender diversity. This dearth of information results in confusion, such as being mistakenly identified as homosexuals within the cis-normative community, or misidentified as 'tomboys' - as highlighted in the literature – gives way for significant marginalisation of transgender people. Msibi (2012) advises that the term 'tomboys', is one such language tool used for discrimination and must never be treated lightly since it relates to homosexuality or being seen as embodying 'unsuitable' feminine behaviour. Princess's response below lends credibility to the causal effect of the lack of adequate content-based material and resources in curriculum relating to transgender children's education.

> Princess: Our community have not accepted transgenders. They are not treated fairly because there are words that they will used to identify them and uh which are not nice words. Uh, like **istabane** in my language they use which is kind of offensive to them. I can say because there are so many but when it comes to the community, I can say they're not being uh welcomed. Because the community don't like them, we tend to discriminate them for the way they show themselves to us. We are not being educated or trained to accept them as they are.

The binary contraposition in compliance to Butler's (1990) notion of heterosexual matrix shapes daily behaviour to encourage practices of non-inclusion and to conceal the use of derogatory language as a dominant form of marginalisation of trans identities. According to Msibi, these practices in schools remain unchallenged because of a paucity of an appropriate gender related school curriculum. Regan (2019) attests to LGBTQI+ people concealing their identities because they are subjected to transphobic and homophobic

bullying. The inclusion of transgender learners in mainstream schooling requires both content-based modifications, as iterated by Sam, and pedagogic based modifications, as iterated by Noshipo below.

Sam: I firmly, firmly believe that gender education should be part of the curriculum. Our learners need to be empowered and educated. They see it within their communities, they see it within our school communities, and our aim is to have responsible, young adults, leave our institution and we would be failing if we didn't include gender study in the curriculum.

Nosipho: There isn't much in the curriculum. Honestly, a person who was doing Life Orientation, I think that person is biased. Yeah, it's biased because he only focused on the male and female. They don't include those the transgenders so for me it has to be scratched out and start again. They have to involve everybody.

The thoughts around curriculum changing to cater for gender inclusivity was aptly articulated by Thembi below, resonating with majority of the participants, reifying that the need for more education on gender studies will support the greater acceptance of transgender identities.

Thembi: An inclusion of gender studies in the curriculum will allow for all, educators, learners and even the community to become more accepting and understanding of transgender identities.

SMT members emphasized the need for the curriculum to contain more topics on gender studies. They were of the opinion that greater awareness within the curriculum would assist in removing the challenges of stigmatization, bullying, and bias among the learner population against transgender identities. It was also clear from their responses that, when educators are trained to teach aspects of gender in the curriculum, they themselves will also become more accepting of transgender identities.

5.3.4 Support from the department of education, social partners and other stakeholders

Upon analysing the responses, it became apparent that the respondents did not have the understanding, content knowledge, and support required to embrace trans identities at their respective schools. The researcher is of the view that this is what primarily makes it unfavourable for SMTs to implement inclusivity of trans for social justice especially

since they will be required to make decisions and do new things which they have not been skilled or adequately equipped to do. Nel et al. (2011) affirm that many educators in South Africa are inadequately prepared to cope with the needs of diverse learners, thereby developing reluctance towards trans inclusivity. Harmuth (2012) concurred, affirming that many educators claim not to have received formal training and development, thus presenting a major challenge to the realisation of inclusive basic education. Our government must become front runners towards initiating constructive and pragmatic discussions on the issues affecting trans people.

All the respondents, a sample of which is posted below, strongly pointed to teacher support and systematic training as being lacking.

Nosipho: As I've said that all teachers' beliefs are not the same. So, one is not sure how some will they treat them? That is the reason why we need to have workshops on the on the on the topic as well as the we have to go to seminars so that we understand I think it will be we'll be having a better community. No no, I've never got that information, only I only when I see it on TV or when I'm reading the books or that's when I get some information about them. But we need to do we need to have the information about it. We need to have workshops. We need to have seminars where we'll be talking about this as teachers.

Princess: Yes, I think it is. Because we've got all our thinking the stereotype and whatever about we've got I think it's very important for each and every person in the education system to provide us with support. We just take it for granted that one must use his own idea on the thinking how to deal with this matter. So, I think it must be open. We need to be workshopped how to deal with this matter when it arises in each and every school so that we do same thing that is, have a standardized policy so that we know if we are we come across this, all schools will deal with them in a similar manner. So, all of us we need to be workshopped and skilled on how to deal with this matter because if you go to each and every school you will find learners that are like these trans uh they've got these trans transgender issue. So, it becomes important that each and everybody are trained so that we all do things the same.

Adhir: Well, basically what I get through the media and social media, what we hear about it. We learn a lot of things as we go along. And you see quite a few activities taking place where you see the LGBTQ groups come up with activities and you become aware of information, and we haven't really put in any kind of document

where we understand the laws about LGBTQ people. Well, in terms of- the basic thing, our Department of Education only just tells us about treating all our learners equally, whatever their identity is. That's the only thing we've got but there's no documents as such about transgender per se.

These responses clearly indicate that most SMT members do not have sufficient skills and knowledge to meet the challenges that come with including transgender identities in a school, bringing to the fore the need for training and workshops for management and educators to support transgender identities.

5.4 Conclusion

This chapter clearly brought out the reality that SMT members in all seven school in this case study had very limited knowledge and understanding of gender identities, expression, and sexuality. Upon interrogation, the majority of participants saw this as a stumbling block in any pursuance towards gender inclusivity in their respective schools, despite being intent on fostering much needed social and gender justice for trans people. The need for workshopping, and curriculum and pedagogic changes for trans inclusivity also featured prominently in the responses of participants. The need for gender study inclusion in the school curriculum was highlighted by majority of SMT members. This, they felt, would assist in conscientizing stakeholders to embracing trans identities. It also became very apparent that support from structures that be was mediocre which impacted on much needed policy formulation and implementation.

CHAPTER SIX : PART TWO DATA ANALYSIS

6.1 Introduction

This chapter considers the beliefs and perceptions that SMT members have of non-heteronormative gender people with the intention of assessing their willingness or reluctance to transform their schools to become gender expansive. It endeavours to adopt a focused approach towards balancing transgender individuals' difficulty in finding social support in mainstream schooling with the anxiety and challenges SMTs face coping with such non-traditional gender behaviour. This focus is intended to interrogate critical ways of encouraging a culture of trans inclusivity for gender and social justice whilst simultaneously allowing for the disappearance of the dominant binary genderism in schools.

6.2 Theme 3: Embracing transgender people in mainstream schooling

According to Ahmed et al. (2009), several studies have shown that some educators view gender and sexuality education as an issue concerned with morality which therefore does not have a place in classrooms. Since they point to sexuality being integral to responsibility and morality, they further argue that educators are unduly tasked to instill the relevant requisite values and morals into learners, arguing instead that it must happen at home. Against the backdrop of these findings, it is worth noting that most SMT members, such as Wasida, Bee, Nosipho, and Andile, adopted a positive ideology of transgender inclusivity. Their responses to the admission of transgender learners have been extracted and referenced below. These affirm other SMT members' support for transgender people to be treated as 'normal human beings', as evidenced in each of the responses, which also resonate with the stereotyped notion and bias afflicted to transgender identities.

> *Interviewer: Parents are seeking admission for their children whom they confess to be transgenders. As a member of the SMT and the admissions officer, will you accommodate them?*
>
> Sipho: I'll be very accepting because I believe that they are human, they are people, they need to be embraced. They need to be assisted.
>
> Bee: Yes Sir. There were times when these children were open, and people were not accepting so they kill themselves. They're hung themselves and so on. Because the community doesn't accept them. It is a new thing. And maybe eventually we would

all get used to it in the community. But yes, I will accept them because they are human like us.

Nosipho: Yes, we have to. They are also human beings, and they want to, they have to learn. We mustn't discriminate them. We must understand that everybody has got a choice in whatever they believe in.

Andile: Mm-hmm. I think we should not accommodate them first, as people who are different, maybe, let me call it that. Okay. Though they are, they are just human beings, just like us.

Interviewer: As a school principal, do you for see any problem with admitting transgender learners?

Andile: Our society have been stereotyped against these people… it has got an element of saying it's abnormal on its own because we are not used to it, I think, Christian values and social values as well has made us to regard these people as mm-hmm, I would say abnormal and evil. You understand? Yeah. As people who, who in their own existence, are there to pollute these values that we have been brought up with, and they are treated as people who, who, who would always exploit the, the, the vulnerable children you understand in when they are put in the midst of children without being monitored or overseed by somebody else. You understand? So in in an environment where in society a trans-gendering may… transgender female gets into a class, you understand?... I, as a principal, at the end of the day when you get home, you'll have peace because the phones will, will get really like hell… I want, I want to say there's, there's, there's lots that needs to be done to conscientizing of people, to make people aware of treating these people different.

Andile's response to envisaged challenges when admitting transgender learners is that it is seen as 'abnormal'. He speaks to 'Christian values' and his own 'social values' depicting transgender people as 'abnormal and evil'. This relates to the opinions of Reyes et al. (2019) wherein traditional beliefs of gender roles, gender expression, and the prohibition of "deviant and sinful" behaviours associated with non-heteronormativity are significantly related to religiosity. Their views concur with that of Vincent et al. (2011) when they claim that religious fundamentalism resonates in the negative attitudes displayed towards the LGBT communities. Reyes et al. (2019) point to evidence associating religious fundamentalism with prejudice and hostility towards transgenders. They also express that religions with more conventional beliefs display greater

homonegativity, thus manifesting in a greater degree of discrimination and coercion. This is problematic for transgenders since it perpetuates stigmas and negative stereotypes. For example, according to Andile, society looks at transgenders as people "who in their own existence" are there to "pollute" these values that we have been brought up with - even sometimes viewing transgenders as people who would exploit or influence vulnerable children if they are not closely monitored or overseen by somebody else.

When Andile refers to these values 'we' were brought up with, as a school Principal, he affirms that the relationship between religious affiliation and homonegativity is not only societal but is transferred to an institutional level. This leads to a prejudiced culture within institutions in which perspectives such as those of SMTs on transgenders are problematised. This falls in line with Super and Jacobson's (2011) affirmation that such abuse of religiosity subdues and manipulates LGBT gender-diverse people through shaming, rejecting, ousting, exorcising and ex-communicating them. In light of such challenges, Barnes and Meyer (2012) caution that such authority as religious denominations garner the support of the entire community and becomes a powerful force. They further posit that transgenders paradoxically find themselves as people being harmed emotionally, mentally, and spiritually for either choosing to remain within a religious denomination or for choosing to exit a religion. Concordant to Barnes and Meyer's cautioning, SMTs paying heed to such maladjustment experienced by gender non-conforming educators and learners resulting from such religious beliefs will be seen as a positive approach towards the desired outcome for a gender diverse school culture.

6.2.1 SMTs' beliefs and perceptions of trans inclusivity in their schools

The individual interviews, such as that with Dane, point to a belief that traditional, heteronormative gender-role stereotypes target the transgender community with trans-negativity or transphobia. This keeps with Kimmel's (1997) opinion that traditional gender role belief is closely aligned with negative attitudes displayed towards the LGBT community – as is evident in Dane's response below.

> *Researcher: Given the perceived cultural and traditional challenges, will you be accepting of genders, such as transgenders, outside male and female in your school?*
> Dane: Yes, I would certainly. Well, if you ask the Muslim the community, women go to Mosque separately. They sit separately since at any function females and males are

supposed to be separated. That is now a cultural issue. I think we got to deal with and move beyond such transcripts inscribed in society. From the beginning of time, we were and are still, culturally entrenched in a, uh, what can I say… paternal society. Some societies are paternal, so, uh, in other words, we look at the father as the boss and then we see the difference, the mother is subservient. That males will go out and row the boat and catch the fish and females will sit and light the fire and clean the fish and cook it. Patriarchal. That's the word I was looking for. That's what we need to change.

Dane's response highlights the gender bias entrenched in society through 'trait essentialism', which is the belief that roles and characteristics are linked to sexual identity, and points to this not being changeable in societies. Dane refers to both gendered roles of 'males catching the fish' and females 'cleaning and cooking the fish' and gendered expression of 'subservience' of mothers. This was noted in DeCarlo's (2014) study which found that support for the traditional male gendered roles and female gendered roles serves as predictors of discrimination of non-heteronormative people. Jäckle and Wenzelburger (2015) support DeCarlo's views, stating that in societies where a 'patriarchal' culture is prevalent, such communities display a greater degree of negative views towards those who are in transgression of the traditionally stereotyped male gendered roles because they see these roles as being rigid or inflexible. Dane, however, is of the belief that this firmly entrenched mindset will have to change. By implication, he alludes that such changes in mindset becomes a prerequisite for SMTs desiring to make schools transgender inclusive. Nosipho adds impetus to Dane's argument in her response below, whilst Bee points to transgender inclusivity becoming a reality to negate the atrocities transgender people are subject to.

Nosipho: Yeah. As we know that most of elderly people in our community, they don't accept their children as who they are. They want them to be what they want them to be. If you are a girl, you have to be girl and so on.

Bee: There were times when these children were open. People never accepted them. They killed themselves. They hung themselves and so on because the community doesn't accept them. It's a new thing and maybe eventually we would get used to it in the community. The children are braver now and they're not afraid anymore to say and do what they want to do. They're not worried any longer.

Keegan, in his response below, accepts that reality is socially constructed and reproduced in human interactions. This resonates with Risse's (2010, p160) stance that constructivism reflects on the "social ontology" which maintains that "human agents" coexist with their "social environment" and its collectively shared systems of meaning.

> Keegan: What I've just said now is that because of their culture, right, this gender is, from the time the child was born it's there, the child is experiencing this gender. So, it becomes entrenched in them, but the time to remove that entrenchment is the time when the child becomes a teenager and begins to question what my dad says. I come from, like I said, a Hindu culture and we have Gods who are male, and we have Goddesses who are female. There are some cultures, whose God is male only like Islam and Christianity, you will notice that of course they are patriarchal. They have this patriarchal society believing that men must marry women, become the provider and provide male gamete for reproduction.

As indicated above, participants such as Keegan were of the opinion that both culture and religion significantly serve to marginalise non-conforming gender identities and that individuals are indoctrinated with beliefs of only binary gender which influences their thinking and makes it difficult to embrace transgender identities. This is supported by Msibi (2012) who affirms that homosexuality and non-conforming gender identities are firmly entrenched within complex social systems of meanings of gender, religion, and culture. Msibi further states that the longstanding association of heteronormativity and heterosexuality with domination is meshed with patriarchy and religiosity. He maintains that non-conformity is seen as challenging God and the ancestors which has connotations to religiosity and patriarchy. He also claims that gender roles conceptualising man to be separate from woman is indoctrination emanating from cultural and religious beliefs, and that this innately acquired belief system only serves to repudiate non-heteronormative genders as being good-for-nothing and sinful.

6.2.2 Roles and responsibilities of SMTs to provide social and gender justice support for transgender people in the context of schooling

Many participants, such as Pretty (see below), agree with Rider et al. (2018) that learners are starting to embrace their transgender or gender-expansive identities at a faster pace than before. The findings of Rider et al. show figures shifting from 0,7% identified in

2017 to 3% identified merely a year later. They attribute the increase of awareness of transgender identities and expressions to both finding support through social media platforms and a degree of safety felt with gender exploration because of protests and marches for gender rights of non-conforming binary genders. As iterated by Thandi below, in her position as principal and her capacity as leader and manager, she agrees with Mulcahy et al. (2016) that as SMTs they are called to act as protective agents for gender diverse learners wanting acknowledgement from trusted adults.

Interviewer: Do you have transgender learners at your school?

Thandi: We currently know of six males and four females.

Interviewer: Do you provide support to them?

Thandi: We do, yes. We have counselling sessions with them because we avoiding the situation where they find themselves lonely, where they find themselves depressed because they are among the learners that sometimes laugh at them. And also in our assembly sessions, we talk about acceptance to say let's accept everyone, everyone has a choice, everyone has a right to life so whatever choice that the person has made, we need to support that choice and accept that person as one of our own and support them. Exactly, we treat them like the other kids. To us they are our kids, we give them all the support and love that they need.

Pretty, Mandisa and Iktha on the other hand expressed completely opposite views as depicted below.

Interviewer: Tell me, are you aware of any transgender individuals in your school? You did mention a matric learner.

Pretty: Yes. There are. I think the one in matric is the one who is very vocal but there are others, mostly in grade 8 and 9, at their early teenage age. No, no, there is a lot of them in that age. The numbers are definitely getting bigger than what it used to be. There can be more than 30 at my school.

Interviewer: Okay. Does your school support these transgenders individuals?

Pretty: To be honest no, we in fact, we don't have any programs to support them. Instead, we are trying to discourage it. We are trying to discourage it because we perceive it as something that it fashionable. Of which we might be wrong, or we might be right. But we really discouraged it. To an extent, ubuti, even if they are walking,

you know they are those, who are like no, walk like a lady, such things it's one of the things we use to discourage them. We also encourage 'dress up like a lady', if it's a male, please be a man, talk loudly, you must have a strong voice, be man, don't behave like a sissy. And all those things.

Interviewer: So, both SMT and teachers say that? Is that what you're saying.

Pretty: We do. All of us. Honestly yes. In fact, the fact that we always discourage, we don't take anything they say seriously. At one stage there was one boy who was requesting a special toilet for them. And we scolded him. That is highly impossible, you need to decide whether you are a girl, or we are a boy, do not fight against nature. And we did not give them any chance, even to have that. Even if maybe, they are wearing casual clothes if they maybe they are wearing pink, and you identify them as ama-male. We will discourage them, why are you wearing the lady's colours and all that stuff.

Mandisa: I don't like this. Uh, like the lesbians, you know, this thing. I don't like it. It is something so wrong because, you know, according to my, to my understanding and the rules, I only know that males and female, they can marry. If there is a marriage, it must be a male and a female. Not that a female-female, and male-male. Because I won't promote that. Okay.

Interviewer: Okay. Where, where do those rules that you talk about come from?

Mandisa: It come from me because as I'm me, I've got my own principles…That is why today I am here, even though I was coming from a strict Christian family, because I'm the person who always follows our religious principles. Once I told myself that I won't do that, I don't.

Interviewer: Are you aware of any transgender individuals at your school currently?

 Iktha: Yes. We have many in all our grades.

Interviewer: Okay. Do you feel that your school supports these transgender individuals? If yes tell me what type of support exists? If no, why do you say that?

Iktha: No there's no support. Most people feel that it's a terrible thing that they're actually going against their gender identity. I'm talking about other learners who avoid them or not wanting to be friends or to interact with them. Educators are disapproving of them. When they see like a girl tending towards masculinity then maybe they are in a possible relationship with another female. That's the general attitude of us Indian

and like this is a predominantly Indian community where Indians tend to see people as if you if you male or female that's your role. And you shouldn't be crossing the boundary. So, it's still very rooted in traditional ideas about uh identities.

Pretty's and Iktha's beliefs and opinions are in line with dominant views in many parts of the world as well as our own country, where transgender identities are relegated to remain in the margins because of orthodox thinking, lack of awareness, improper planning and policy formulation or poor policy implementation for development of its societies as well as the world community at large (Chandra, 2017). Pretty's contention of discouraging non-heteronormative roles and behaviour and Mandisa's blatant refusal to embrace transgender individuals resonate with Msibi's (2012) research findings in township high schools. The research found that challenging binary genderism was considered tantamount to being un-African, or, as Stobie (2014) refers to it, being un-Zulu and satanic.

Chandra's (2017) mention of the Indian community resonates with Iktha's reflections. Chandra uses the 'Hijra' community in India, made up of eunuchs, intersex and transgender people, as examples and points to their fighting for their identity and rights for hundreds of years whilst being marginalised socially, economically, psycho-socially, psycho-sexually, and, most importantly, educationally.

6.2.3 If and how transgenders are being compromised at school

Chandra (2017, p888) maintains that every person alive on our planet Earth is matchless and unique and argues that nobody should be allowed to discriminate others based on "socially man-made stereotypes". He further claims that current social and educational systems are "not fit" to accommodate transgender learners due to stereotyped practices of the various stakeholders being in line with the sentiments echoed by Siya and Ron (below).

Interviewer: Do you believe that transgender people are compromised at your school?

Siya: From the side of the school, I'll say yes. The one thing that we need to understand is that when you are in high school, you are dealing with kids, kids that are coming from different homes, with different upbringing and everything. I said earlier that there is little knowledge of these people. So maybe I won't be surprised if

there such a case where these learners are being teased and abused for being so called abnormal because we can't control what kids are doing out there. Also, school uniforms for boys and girls, sports, assembly lines separating boys and girls also confuse learners and teachers into accepting these learners. So, they become targeted for wanting to be different to other boys and girls.

Ron: I don't see such an all-embracing attitude for these genders within our community. The kids at school basically don't know about learners having these tendencies and tend to mock them. There are two boys that I know of they don't have a manly voice. Okay and the way they speak they have, uh, girlish tones in the manner in which they speak and the manner in which they like walk then the manner in which they walk. Because they need the attention of guidance counsellors and it's financially not viable for schools to appoint counsellors, the department should make this compulsory.

It is equally important to take note of Wasida's response to the very same question with respect to emotional aggression and callousness displayed towards transgenders.

Wasida: No, I don't believe that they are embraced and treated like everybody else. No, I've seen children being tortured. I have a learner, when he used to walk into my classroom, one fellow from the back will scream 'cookie'

Also, when I am on ground duty, and watch children on the grounds and I can pick it up I realize okay that that person's a bit strange like gay boys are mixing only with girls. Situated in an Indian community, parents didn't want their children to touch boys and that boy to touch this girl and all of that. So, the principal separated boys on this side girls on that side on the grounds. These transgender children didn't have a place to go to and they will sit with the girls, right? It was particularly boys and for me I'll overlook. I know what's happening because but the saddest part is when other people don't understand. These children are compromised because we get another educator going on duty and say to them 'ay you get to your side of the ground'

Wasida's sentiments expressed above resonate with Chandra's (2017) emphasis that, before making transgender inclusivity a reality in mainstream education systems, it is significantly important to change the mindset of school communities into accepting them and to sensitise and teach learners, educators and support staff so that they may know how to deal with transgenders. He also points to the importance of ensuring first and

foremost that an adequate learning environment is created. Chandra further signifies the equal importance of content-based restructuring to include content relating to gender-diverse communities such as their lifestyles, psycho-social conditions, psycho-sexual aspects, legal provisions, and schemes necessary for their welfare, as is also evident in Sam's views (see below). Chandra's position that prioritising pedagogic modification aimed at embracing transgender people is paralleled with both Sam's and Jack's views that educating relevant stakeholders becomes crucial in accepting and displaying tolerance towards transgenders.

> Sam: Well look, you will encounter challenges initially. And I suppose workshops and seminars plays the big role here about how we react and respond to transgender individuals and educators becoming accepting of transgenders. Look, initially the ablution facilities became a compromising issue for a transgender teacher at our school. I suppose with educating people they become accepting of the fact that this teacher is an individual that has a life like you do, that has needs like you do and we've got to accommodate them within our institution, like we would in your home, or the greater community. So, yes, challenges are there. We've had that experience but with the educators that were resistant initially, yes, we had to sit them down, have a discussion. I suppose it's just sometimes resistance initially rather than people having an issue. So, we got them to accept the fact that this is what it is. We have to work around it and see. And the only challenge we've had was the fact that it was the ablution. So, some individuals felt uncomfortable using the same as that because they felt the person was a male and now is female. So, we said listen, we'll overcome that, our ablution will be unisex like you have in your home. The male and female use it and that solved our problem because we wanted the member of staff to be included.

> Jack: I think in terms of being open minded we would support all learners irrespective of how they are in terms of their identity but being educated ourselves becomes a necessity. But where we do fall and where we do not have support especially from the Department of Education is we are not skilled or trained how to embrace them how to also allow transgender people to adapt to the normal setting without being marginalized. So, in terms of the support, transgender individuals, yes, they are compromised. We've got to workshop our teachers in order to embrace them and we've got to also set up a culture where our learners are made aware not marginalize as well. But again, I'll come back to the point that we can do all that, but the school cannot support transgender inclusive schooling if we do not have guidance and support from

the government, education department and the community at large in terms of that. In fact, it is a taboo subject and not many educators or even uh us as management have tackled it because we tend to tackle an issue only when it comes up. Yeah. I think the point when we did have a case uh there was confusion because there was no direction in terms of how to deal with that case.

The thoughts articulated by Sam and Jack with reference to workshops resonates with Smith and Payne's (2016) and Francis's (2019) reification that educators, both internationally and locally, are not adequately skilled to approach matters pertaining to gender and sexuality education in their classrooms. Sullivan (2019) affirms this, stating that educators' personally ingrained pedagogies and belief systems which favour heteronormativity limit any attempt towards helping and guiding learners towards embracing gender inclusivity.

6.2.4 Thoughts on learners being taught by transgender teachers

On the question of learners being taught by transgender teachers, responses varied from positive to neutral and negative as the extracts below indicate. The South African School's Act places a significant role onto SMTs with respect to recruitment, management, and retainment of gender diverse staff. Sam, Siya, and Princess are aligned with Ivancevich and Gilbert's (2000, p75) notion of diversity management having to be cognisant of a planned and systematic responsibility of "recruiting, retaining, rewarding and promoting a heterogenous mix of employees". Bee, Sam, Siya, and Princess embrace Ivancevich and Gilbert's philosophy as indicated below.

Bee: Okay I'm going to be honest here that's a bit scary. Uhm because children learn from examples, they learn from imitation they learn from uhm, uhm copying. So, this is a part I wouldn't. This my personal opinion a transgender teacher can throw out a vibe where he can be encouraging the learners to swing the other way. And I feel that if you're born with that binary gender they shouldn't be swayed into the other side.

Sam: My thoughts are that that is a teacher. This is his or her identity. I am not here to judge his or her identity. He or she is an individual, their job is to come here and do what is expected of a teacher, and if that person is doing such, there is no issue. As long as the curriculum is being delivered in the way it's supposed to, no learner is

short changed. His or her lifestyle has got nothing to do with me or the learner in terms of education and content delivery. If anything, from our experience at this school, the individuals that I've interacted with that have been transgenders are absolutely humble, kind and caring individuals.

Interviewer: So, you are saying, the teacher you are referring to that was transgender and taught, did an excellent job.

Sam: Absolutely

Princess: Uhm, look, there is no there's no problem with learners being taught by a transgender person because this is the reality of our society. There are learners in our classes who want to go through transgender. Uhm, having a teacher like that in their class they will know it's okay for them to be who they want to be regardless of where they are. What's important is that they strive for academic excellence to bring out results in our children.

Interviewer: Are you saying you are okay with a male teacher wearing a short skirt, blouse, high heeled shoes with make-up teaching your learners?

Princess: Yes, yes. That's exactly what I am saying.

Siya: I have been in an institution that had one educator who was like that. Basically, they are human and once you begin to separate them, then you gonna have a problem. The transgender teacher is similar to the male maths teacher, is similar to the female maths teacher as long as they are delivering the content. Mina I'm okay with it. When you teaching class, you are not teaching somebody's culture, you teach mathematics. If you are female, you don't teach being a female, you understand what I'm saying. Same thing with transgenders, my understanding is that they get to teach the kids, not to teach them something else. 100%, 100%, if they are qualified to do their work, that's it.

Non-conforming binary gender people experience a greater degree of discrimination and deprivation of opportunity for employment on account of their resistance to the cisgender binary of male and female (Ozturk & Tatli, 2016). Trans people are overlooked or given consideration in a minimalistic fashion with transgender individuals having to endure socioeconomic inequalities on account of pervasive discrimination in the workplace

(ibid). Such display of ostracism often results in disparity in salary, or unemployment and poverty rates for trans people. The following respondents adopted a neutral opinion.

Adhir: I have no problem, as long as like any other teacher that came in, they have the academic qualifications and the necessary information that we need, that person can teach. As much as we're not are saying it's not acceptable, it's unusual. And generally, when it's an odd occasion, it's a very difficult one. Learners would come up with some kind of comments and snide remarks and so on. It happens anywhere, in any community. When there's an unusual situation people react differently to it.

Dane: I have no problem with that provided, and I've got a provision here, there must be consistency. I don't expect- well, this is my prejudice speaking now, I don't expect the teacher to be male one day and female the next day. He can be transgender, fine but provide the learners with some form of consistency because they've identified you. You have an identity, and that consistent identity must help my learners, they must not be confused. I want them not to focus on the teacher but to focus on the lesson. Being male today, female tomorrow, it draws attention to him or her.

Chris: Uhm. You know what, it's- this is a bit of a difficult one. I'll tell you why, if kids are going to be uncomfortable in the presence of an educator, that may be a problem. The point I'm making, when kids come to class, they got to be comfortable. They must come to class and be able to embrace the learning atmosphere. In an atmosphere where they're comfortable, they should accept it and it shouldn't interfere with them. It shouldn't interfere with knowledge and learning. And if that's going to interfere with them, then I think it's going to become an issue.

While the expectations of diversity management require inclusion of multiple marginalised groups, such as people with disabilities and trans people (Ivancevich and Gilbert, 2000), the reality is curated by gender-binarism and hetero-normativity. This is evident in the negative feelings expressed by the following respondents.

Pretty: Well, I don't have control over but to be honest maybe, not even maybe, I will be worried that, that particular teacher can influence the learners on issues of being transgender. And that might increase in the number of learners also who will be saying that they are transgender and also it might affect the issue of uniform. Yoh [laughs] ay I don't know, I don't know. I really don't know what to do say. Ay you know what I think I can't say I would allow it from an educator because the kids won't concentrate.

Ron: It is going to be a problem. Here now I am thinking for the learner and the way the learner is going to react to the thing [laughs]. This is something that needs to be introduced gradually into the schools and it will take years to come.

Interviewer: How long. Can you forecast?

Ron: Not in my lifetime. No, it won't be acceptable.

Princess: No sir ai eh because that will cause a lot of confusion to the learners. Because we going to end up finding boys wanting to wear uh skirt to school. We're going to end up not knowing who's who. It must be addressed but politely to say yes, we do accept you as who you are. But the dress code is very important. It can give discipline. Learners now, they're going to end up laughing now it can be a barrier to teaching and learning. Learners are not focusing now they're just looking at a male dressed like that it can cause a lot of humour in class not listening to subject.

Wasida: Uhm. You know I want to talk from an educator perspective because I am in management. How much of that lesson is going to be successful? How long? Because when you go into a normal class these days, there's teachers who take 10 minutes to get order right. So that 10 minutes of lost teaching time because learners are distracted by something or the other. And I know the children of today, I know how awful they can be.

Mbali: Ay it doesn't look nice ay- I don't like it - he's a, he's a man. But uh ay uh even the learners will like be laughing maybe most of the time and the time in class will be wasted in trying to settle them down. Teaching and learning won't take place like when he enters the class they'll be like- looking at the Sirs hair, looking at the Sir, ay, some of them won't be even listening to the teacher. I don't like it.

The sentiments echoed by Pretty, Ron, Princess, Wasida and Mbali above, points to Bhana's (2022, p19) suggestion that "misrecognition and the ensuing erasure" of trans people by their being perceived as being "gay' certainly does not foster an understanding of gender justice and democratization in the absence of engagement with educators. Bhana therefore advocates for an urgent radical approach to gender diversity education to address the fundamentally ill-logical beliefs contributing to misrecognition of trans. This falls in line with Martino and Omercajic's (2021) findings that SMTs in pursuant of a gender-expansive education culture with a commitment towards gender democratization must first interrogate the misrecognition of trans identities.

6.4: Theme 4: Challenges facing SMTs in making schools trans inclusive

The responsibility of SMTs determining what is appropriate or not appropriate for the school population is tricky to manage. What is perceived to be fair and non-marginalising to staff and learners identifying as trans might conflict with relevant stakeholders' (other learners, parents, school personnel) beliefs (Kaiser et al., 2014). Payne and Smith (2014) point to most administrators, in this instance SMTs, often displaying an initial reaction of fear and trepidation towards learners who identify as transgender. A consequential outcome of such fear is that the SMTs, in their positions of leadership and management, can inadvertently dampen opportunities to support these transgender learners whilst limiting socialization with their peers and open engagement about gender identity and sexuality.

6.4.1 Challenges with respect to staff

Although evidence points to us progressing towards becoming a more inclusive and understanding society, the responses below show that when people are interrogated, they appear to be less supportive of trans people. This is especially so in certain specific situations, with views varying widely on the use of binary gendered spaces such as the staff room and toilets, to concerns based on the role of educators being first and foremost reliant on public trust. This falls in line with Glikamn's (2016, p274) affirmation that one's gender role and expression must support the society, which claims that "gender can only be performed within prescribed socially accepted norms and standards". However, Wooley's (2017) position that maintaining heteronormativity is deeply entrenched in the culture and functionality of schools provides a different approach which allows for the approval of trans people being appointed as educators,

The concern around public trust is evidenced at the outset with a school principal Bee's thought when she speaks to transgender educators possibly being a 'problem to our children who are very vulnerable'.

> *Interviewer: What are your thoughts about learners being taught by transgendered educators?*
>
> Bee: Okay I'm going to talk off the cuff right. So, like last night we had our prom. Right. Educators go there on duty. Okay, spouses are invited along, and we had spouse or friend who is a transgender person? Right now, we're speculating. I don't know

whether it's a male or female. Okay. This can be a problem to our children who are very vulnerable looking you know.

In keeping with educators occupying a position reliant on public trust, Wandile and Mandisa were of the opinion that learners being taught by transgenders would present as a major challenge since it would breach this requisite of public trust. These views inhibit initiatives aimed at embracing transgender educators.

Wandile: I think looking again at our background in our environment where the, the, that transgender is not yet, uh, recognized and, and accepted in schools. Remember the educators are role model to learners. But now the educator who is a male and yes, is perceived as a female because he's wearing a skirt, then you'll have challenges. Learners will now be coming to me, to say, if the teacher is doing it, we can do it. That's, I think it's going to create problems.

Mandisa: Hey, you know, If I was the president or anyone who is coming up with rules, I'm not going to allow those people to be in front of learners because they're going to convince these learners to be like them. It means we are going to have a large number for the learners who are transgendered because of this teacher, because, and he's going to make sure that the learners love her or him in order to gain the supports, you know?

Interestingly though, in keeping with Wooley's (2017) views, Sue added a personal touch to this question to argue that it's more about learner outcomes rather than a challenge with accepting transgender educators teaching learners.

Sue: Yeah, I will accept it. I have a kid as well. And I set boundaries for him with regard to whatever he watches what he does and blah blah blah. But it's uh as a parent I don't even know exactly in which direction we are heading in this arena. So, if uh if my child is being taught by someone who's a transgendered educator then you know what, as long as effective teaching takes place.

Pretty's take below adds a positive take towards transgender educators having the potential of creating an embracing climate for non-heteronormative inclusivity.

Pretty: Well, yes, teachers can influence the learners on the issues of being transgender. It might have a positive impact. Positive in a sense that maybe ama-

learners will be in a position to speak out about their gender to fit in because the educator is accepted by the community.

The position Marie holds favours progressive SMTs intent on developing a culture devoid of stereotyped, hegemonic heteronormativity by re-conceptualising gender ideologies through redirecting one's thoughts and that it is all about anticipated and desired outcomes irrespective of how one genders oneself.

Marie: For me, a good teacher is not about how you dress or how you look. If that educator is a brilliant educator, whose heart and interest is in the child in front of him or her, then I would be fine with that. Obviously, the person would know they would possibly face challenges, but if they are strong enough and believe that they can still manage to do what is required from all of us, which is to bring out the best learner outcomes, I don't have any issues.

Other challenges articulated by a few other participants resonated with Stephanie's opinion below. This portrays trans inclusivity as being extremely insurmountable, bordering on being a no-go area.

Stephanie: I think in terms of teachers may not want to communicate with these individuals you know you may want you may see people not wanting to sit with them not wanting to eat with them not wanting to socialize with them uh learners may ridicule them they may be mocked. They may be verbally and even emotionally or physically abused. Yeah, there could be violence, there could be naming and shaming of these individuals.

The major challenge SMTs face or could face, which all participants articulated, focused primarily on shared spaces, particularly ablution facilities, as depicted in Sipho's views below.

Sipho: Uh facilities are the first challenge…facilities will be the first challenge because we wouldn't know we wouldn't know which uh which facility that they the new teacher is going to use whether they need to go to the male's toilet or female toilet. And I think some staff will be uncomfortable. Let's say it is a male that has transgendered, and they have to share the female toilet, female teacher will be uncomfortable as well as if this teacher shares the male toilet, the male teachers will also be uncomfortable. So yeah.

Social constructivism and religiosity also featured prominently as challenging acceptance of transgender educators, as is portrayed in the response of Andile.

> Andile: My major challenge I think it would be our staunch communities where we live in mm-hmm. We, we, we come from communities with their own stereotypes against certain things such as people not belonging to the binary understanding of what a human being should be. Anything other than that you understand you don't belong to here. Two, our own religious orientation of us would be the other challenge causes it prescribes how you regard other people who are different from you. And it, it has got this underwritten dominance of others by so called normal people. You understand all the time. The way religion narrates its own fables, there is always the dominance of one group by the other or one. Yes. Fortunate individual, rolling over others you understand and dictating and prescribing to them what needs to be done.

Essentialism also reared its head, with the majority of the participants alluding to communities' non-acceptance of trans inclusivity. However, Andile and Mandisa brought out notions of essentialism as being prominent amongst educators themselves within the schooling system.

> Andile: Yeah Right. Okay. Teacher of themselves. Yeah. they do not operate at the required level of emotional maturity or emotional intelligence. The, the group dynamics will tell who belongs to the inner core and those belonging to the outer core. This they do based on their own ways of thinking.
>
> Mandisa: Yeah, I think you know some educators may not take too kindly to having such an individual on the plant. And uh you may even have people saying to principal why did you bring such an individual to the school we don't need such individuals here because it goes against the grain of what we already have in school.

Such deeply entrenched belief in essentialism and naturalism above was evidenced in most participants.

6.4.2 Challenges with respect to learners

Research from countries worldwide suggest that increased knowledge of gender diversity is influencing alarming change in ideologies relating to gender identity and equality within the sphere of education and beyond – traversing age groups and especially affecting young children (Meyer & Carlson, 2014; Jones et al., 2016). The findings of Bragg et al. (2018) on children's views of gender diversity state that it is imperative that

adults, who are intent on creating and supporting inclusive gender diversity cultures, in this case SMTs of schools, find allies amongst learners within their schools. They caution, though, that keeping pace with learners' new modes of expression and developing the desired conducive sites for effective teaching and learning will certainly present a challenge for SMTs.

Similar to challenges faced when embracing transgender educators, the concern about shared space permeated the discussions around learners also, as Chris alluded to.

Chris: Okay. Okay. Uhm. Yes, it seems to be a bit of an interesting scenario because how will learners accept or see other people, especially like in a toilet situation now. You know, it's amazing like when you fully clothed, it shouldn't be an issue because you're just seeing the persons face, what it is. And now when you go to the toilet and if see a person in the toilet and you see like a gender- genitals, that can affect- that may affect learners.

Overarching challenges participants presented concerned lack of training and support – as was commented on by Nosipho – and limited knowledge of laws and regulations which made policy formulation a difficult task – as articulated by Stephanie below.

Nosipho: Yeah. My challenges will be my learners as well as the community that we live in and some of the educators because as I've said that our beliefs are not the same. So therefore, the first thing that we have to do is to understand like myself- I have to go to workshops and understand the transgender and how to treat those people and how to communicate with others that I will be working with and how even to communicate it with my learners before I go to the community. So, we have to accept them here first we have to know here how to treat them before we go outside. Yes, we need workshops and training.

Stephanie: Learners will mock learners as you know you know very often when you're oblivious to the laws and regulations in the country you can resort to ridiculing them you can resort to mocking them and uh making a fool of these individuals. So that's what learners will do.

Smith and Payne (2016) add impetus to this notion expressed by the respondents above by stating that never before has there been a more urgent need to reskill and retrain educators – in this study SMTs – on critical gender-sensitive pedagogies in the context

of the contemporary sex, gender and sexuality landscape. They further suggest that if SMTs are supported in allowing learners to pave the way, it would certainly result in potentially rich pedagogical encounters of why, how, where and when gender diversity inclusivity can be realised.

Ringrose and Renold (2010) attest that most school violence, identified as a critical issue in the United States, is perpetrated by boys on account of dominant heterosexual masculinity. Klein (2012) reaffirms this, stating that the interconnectedness of violence and masculinity is inadequately addressed, highlighting that masculinity, without a doubt, is the single greatest risk factor in school violence. Ringrose and Renold (2010) claim that the culture prevalent in most schools often allow for boys to police heteronormative expression of gender identity and to punish those who violate these norms. Robinson et al. (2012, p77) argues that this valorization of violent masculinity becomes the backbone for displaying real manhood, thus the need for "dominance, aggression and intimidation perpetuated on the 'others'".

Connell (2005, p79) articulated that where hegemonic masculinity dominates with aggression and intimidation, subordinate and marginalized masculinities include boys who are "symbolically blurred" with femininity. This refers to boys who are gay, studious, artistic, gentle, and those "deficient" from idealized masculinity. Connell's (2005) model of relationship between the diverse masculinities is evident in the following responses, bringing to fore the pernicious effects of dominant masculinities on learners and the school community at large.

Interviewer: Which group of transgender learners do you see as being a greater challenge, transgender boys or transgender girls?

Sipho: We had a learner who was transgender. Uh no everything was new to us [laughs]. Everything was new to us, what do we do? This matter that we that [stutters] that we were facing. Boys threatened to remove his pants in the toilet to see if he is really a boy. We were afraid as an SMT and told the parents. They took the learner back to the old school. But that was between the parent and the learner. It was not the dealing of the school.

Mbali: Yeah. The teasing. Especially its upset boys. They don't like uh when they're sitting next to them like saying something to them. They're like they push them away

like the boys only like real boys. They don't like these so, called boys. So, I don't know. Yeah

Adhir: Uhm, when we talk about gender education, we want to educate girls and boys about accepting each other and understanding them to be equal. At the same time, you don't also want to elevate one of the genders to be better than the other, cause generally we had a situation where the boys were always seen to be superior and that's how we have the boys growing up into a society where you get gender violence. So, I would think when we're approaching learners in terms of gender, we need to make sure that they're treated equally, and the girls are being given that platform to understand that they can be equals. This prevents boys from attacking girls who behave like boys because they feel they are stealing their girlfriends.

Keegan: What I found often is that a male learner always belongs to a group of girls, he won't join the males but what I also noticed is that a female that is showing more masculine thing will not join males, you'll find that she will also belong to the females. For some reason there is a fear factor, and she associates closely only with females.

Almost all the SMT members interviewed expressed that lack of workshops and training are a challenge in pursuing gender expansive schooling. Narian presented his thoughts in this respect succinctly.

Narian: No, not at all, because there is no official policy that has come up from the department of education to handle, we have not been workshopped on these issues nor do we know how to handle these issues so when we are marking our registers, they are either, as I mentioned, male or female categories only. That's all we have to classify them as. What about search and seizure situations, who searches a transgender male or vice versa? What about overnight excursions? Who assigns where these learners sleep, with males or females. Its, eh really difficult to take decisions. This is serious. I heard of a school where learners were taken on a boot camp. A male who was behaving as a female insisted on sleeping in the female dormitory. The teachers in charge allowed that only to have this learner sexually molesting innocent female learners. This got them into serious trouble, where they were suspended for taking that decision. So, what are we supposed to do?

Interviewer: And in all the studies, because I see you have got your BSc degree and post graduate degree, you were never subject to training or, or content knowledge relating to transgender learners and how they should be accommodated in schools?

Narian: No, I have not.

Interviewer: And what is your thinking on that, do you believe as a SMT member you should be provided training?

Narian: Yes, I think it's quite relevant because, the way I look at it, the number of learners that are transgender are increasing so we need to find ways and means of handling these situations. So, there definitely ought to be some kind of workshop or some kind of training that need to be issued or implemented in schools for me. I don't want to find myself on the other side of the law because I took a certain decision. The Department of Education must advise us.

The majority of participants felt just the way Narian felt: that policy around transgender inclusivity must be structured by the DBE and cascaded down the school. Dye (1972, p2) defines public policy as "anything a government chooses to do or not to do". This has merit because he specifies clearly that the primary agent of public policy-formulation is a government since they are well positioned to make 'authoritative' decisions on behalf of citizens. These decisions can be backed up with potential for sanctions for transgressors in cases of non-compliance. All the participants deemed this to be necessary so that, by way of example, the provisioning of stats as Sue refers to below, can be unilaterally accounted for without being shrouded with controversy. Sweety also presented another example of admission of learners as what she sees as a critical issue of concern which can be made much easier with the availability of such informed policies.

Sue: Policy should actually come from the department because we are required to do things like we count males and females we give stats. So, for me I know the learner and I would include him with the girls because that's what he wanted but this uh has to come from the department.

Sweety: For me, the challenge would be admission of transgender learners in boys or girls only schools. How do SMTs develop admission policies on such a controversial matter especially since society has not as yet accepted the presence of diverse genders.

The photo elicitation in Figure 7: Situation B brought out varied responses which in most cases did not fall in line with participants embracing trans inclusivity. Primarily, the reasoning behind the majority of the responses was the perceived difficulty in accepting Eric's request for logistical reasons.

The photo elicitation in Figure 7: Situation B brought out similar responses from the majority of the participants, which closely resembled that of Siya's below.

Interviewer: The teacher introduces the learner to the class as 'Eric', but the learner is saying 'no, please call me Mary'. The class of learners laugh. How will you, being the teacher, react?

Siya: That one is a bit difficult, because you know we've got names, don't get me wrong Sir, we've got names that we were given at home, we've got names that are in our identity documents that are submitted to schools and everything. And I think it will be proper for us to use that, irrespective. You know I can't, my name is Sifiso, I can't call myself James, just because I want to be called, irrespective of my gender. Unless I have been given another name and it has been documented because this is an institution of learning. Otherwise, it means you have to take all the nicknames. Let me just put it like that. We will take the nicknames given by learners to say don't call me Sifiso today, even though in my documents there's Sifiso, call me Sifiso, let's not look at it any other way.

Interviewer: Okay I understand, but let's look at this now, under the umbrella of transgenderism. This is a desperate child, okay if I may, this child is Eric according to the ID. But is identifying as female and wants to be called Mary. So, you are now, the principal, are you going to be willing to accommodate the request?

Siya: No, I'm not okay with it, he will have to go to home affairs and change first. I'm being. Honest, let me make an example of the current situation in our country. You know the guy Somizi, that guy, he's transgender, but he is still called Somizi, because that's his original name. But we do respect the fact that the guy is a transgender. There is Mohale, same thing, but we call him his name. So, I see no need, ours is to educate other learners to respect the choices that are made by other people and do not discriminate or make fun of them but changing the name now because that would be pushing it too much. Because look at the situation like this, if another child who is not transgender, comes forward to say I do not want the names that are recorded there, I want something else and when we deny they child the opportunity, that means now we are opening a gap, because it means people are not being treated equally now, as a respectful as we might be, but we also need to understand that certain things that are just unchangeable in certain situations.

The findings of Bragg et al. (2018) revealed that engaging learners in policy formulation presents a solution to such overwhelming situations. Bragg et al. (2018) make reference to governments in Scotland and Wales which are already promoting pedagogical practices that foreground learners actively directing teaching and learning spaces. They further affirm that the Welsh government supports the co-produced interactive resource material with learners, saying that it serves as a creative way of addressing both, gender and sexual diversity and gender-based and sexual violence through youth-led activist toolkits.

6.5 Conclusion

Whilst the majority of the participants displayed enthusiasm for embracing trans people, trepidations and discomfort featured strongly as mitigating elements. Essentially, challenges relating to cultural, traditional, and religious beliefs surfaced frequently. As such, essentialism with respect to the traditional male and female gendered roles often reared its head, hindering possibility of non-heteronormative gender inclusivity. Patriarchal societal expectations also featured strongly as another negating barrier in the form of ancestral expectations in the African culture. The lack of training and support by the powers that be, and policies guiding trans inclusivity also featured prominently as challenges. The following chapter will present these findings in a more detailed manner and will offer recommendations that could make the realisation of gender expansive school cultures possible.

CHAPTER SEVEN: SUMMATION, FINDINGS, RECOMMENDATIONS AND CONCLUSION

7.1 Introduction

At the outset of this study, the inhumane treatment and humiliation meted out to Thumbadoo by his school principal, which caused him to 'break down and cry', was used to highlight the plight of non-heteronormative individuals with respect to their non-inclusivity in mainstream schools despite their right to both social and gender justice. The rights of nonbinary gender people across the LGBTQI+ communities, as is enshrined in Section 9 of our progressive Constitution, protects them from discrimination of any sort based on sex, gender and sexual orientation (Constitution, South Africa, 1996). Other legal frameworks, such as the Promotion of Equality and Prevention of Unfair Discrimination Act 4 of 2000, exist to give effect to Section 9 of our Constitution. Despite having the comfort of the long arm of the law, non-conforming binary gender identities are constantly denigrated and pathologized by societal structures, including that of schools.

Central to this research was an exploration of how SMTs make sense of trans identities, to identify what they perceive as their roles and responsibilities towards promoting trans informed social justice and to investigate their challenges in doing so. The findings in this respect will be presented in this chapter concordant with the relevant thematic analysis undertaken in Chapters Five and Six. Penultimately, recommendations emanating from these findings will be offered alongside the conclusion, thus bringing closure to this study.

7.2 Summation of Chapters

Chapter 1

In Chapter 1, I engaged with the social injustice transgender people are subject to in high schools. In doing so, and noting the paucity of research into the perceptions, I explored the roles and responsibilities of principals, deputy principals and departmental heads and their challenges towards making their schools gender expansive. The key strands of the research project were then

highlighted in the form of the rational, location of site, methodology, objectives, and research questions. This study then provided insight into the chapters which follow to encourage the reader to read on. The importance of research in this field was highlighted especially since there is a dearth of transgender studies in sub-continental countries. In addition, the need to narrow the gap between policy formulation and policy implementation was nuanced. Both the background and rationale presented compelling reasons for the chosen project title towards which the research aims and questions were suitably crafted and presented.

Chapter 2

This chapter examined global, African and South African research studies conducted by scholars on trans identities and their findings, with the view of investigating and identifying ways towards enabling SMTs to both embrace and manage trans inclusivity in the promotion of social justice.

The literature reviewed showed the urgent need for such trans inclusivity in all public schools, noting that our department of education must provide much needed support for trans persons by initiating social justice practices which would allow trans people access to mainstream schooling and to be treated equally without discrimination. This literature pointed clearly to the existence of laws, policies and legislature mandating the inclusion and support to improve the quality of learning for all students irrespective of gender identity and sexuality in many countries, including South Africa. It also emerged that SMTs, in their custodial role in teaching and learning, are mandated to formulate and implement policies towards this end.

Chapter 3

This chapter made reference to the relevant theoretical framings which influence SMT members sustaining and perpetuating heteronormativity in gender politics. These theoretical frameworks also provided an understanding of how SMT members construct transgender identities against the backdrop of the normative gender binary. Connell's theory of masculinity, Butler's theory of performativity and Foucault's theory of power were considered as transgender theories and were used for this purpose. However, essentialism, social constructivism and patriarchy featured prominently as influencing SMTs' conceptualisation of sexual identity and gender identity such that power and privilege became entrenched within a

discourse of hetero-cis-gender binary. This was seen to negate the responsibility of SMTs to combat marginalisation, discrimination and violence against nonheteronormative gender identities in relation to societal norms, gendered masculinities and how power is resisted in schools by trans learners and teachers.

Chapter 4

Chapter 4 presented a mind map for the research methods applied in this study. This included interpretivism being chosen as the suitable paradigm in attempting to explore the perceptions of SMTs on trans identities and looking at the challenges through the eyes of SMT members themselves. Qualitative methodology, being best suited to explore individual or group behaviour within an organisation, was used as the research design in a case study of seven high schools in Chatsworth. These seven schools were conveniently sampled, and individual semi-structured interviews were conducted with all SMT members of all chosen schools alongside focus group discussions with the SMTs as data collection methods. Face-to-face interviews took the form of both open and closed-ended questions coupled with photo-elicitation interviewing to bring out emotional and cognitive information. The two vignettes used in the focus group discussions served the intended purpose in bringing out respondents' lived experiences, beliefs and attitudes in both controversial situations. A discourse of thematic analysis of data followed, whereby, the data was grouped into coded categories and themes which were then triangulated to identify areas of commonality with reference to the three research objectives. Methods employed to provide trustworthiness in this research and the researcher positionality with self reflexivity were confirmed with a description of all the ethical considerations which were adhered to. The limitations in this study were then acknowledged.

Chapter 5

In this chapter, the data gathered was interrogated in an analysis to draw findings on the perspectives of SMTs on transgender identities and their roles and responsibilities towards supporting transgender people at school for gender expansive inclusivity. The thematic analysis of the data collected was presented in both Chapters Five and Six.

These two chapters revealed that the majority of SMT members in all the seven chosen schools either had no knowledge whatsoever or had extremely limited knowledge on the understanding of gender identities, expression and sexuality. Despite the majority displaying enthusiasm towards embracing trans people, this factored as a major stumbling block towards pursuing nonheteronormative inclusivity. The urgent need for workshopped and pedagogic change to the curriculum also featured prominently in the responses of participants hoping to conscientize stakeholders. It also became very apparent that support from structures that be was mediocre, which impacted on the much-needed policy formulation and implementation.

Chapter 6

The focus of this chapter was on the moral purpose of SMTs in providing equitable schooling and learner outcomes for all. Again, whilst the majority of the participants displayed overwhelming keenness in embracing trans people, feelings of trepidation and discomfort also featured strongly as mitigating elements. Essentialism with respect to binary gender and gendered roles, patriarchal societal expectations, religiosity and ancestral expectations in the African culture featured predominantly as challenges in promoting trans inclusivity. Despite there being an indication of non-discriminatory practice in the majority of the schools, participants almost unanimously did not confidently posit that their schools are inclusive towards trans identities because their needs and conditions were not being accommodated.

7.3 Main Findings

7.3.1 SMTs' understanding of sex and gender identities with reference to trans identities

The majority of the participants openly expressed confusion towards the difference between sexual identity and gender identity, with most describing transgender persons as people who are either gay or lesbian. Whilst literature conceptualises the term *trans* to include a "range of expressions, behaviours and identifications in stark contrast to the prevalent bipolar gendered system in society" (Carroll, et. al., 2002, p. 139), the findings showed that most respondents perceived gender to be dichotomous with the term male

and female, thus playing into the rigid social categories of masculinity and femininity respectively. The findings resonated with Prinsloo's, (2011) position that several communities and religious organisations label nonheterosexuality as being un-African and un-Biblical. Miya (2012, p. 2) cited the sentiments echoed by our late Zulu King, Goodwill Zwelithini, who stated that any person in a same sex relationship "are rotten no matter who they are" and that "angels desert them for doing such things". Van Klinken (2015) rebukes such utterances affirming that such labelling is fueled by leaders who have political or religious influence in their communities. The findings also revealed that these rigidly held beliefs contributed largely to negative perceptions of trans identities which then impinged on their right to freedom of expression.

Bhana (2022, p. 3) found several scholars positing that "customary practices, underpinned by generational hierarchies of gender has a lot to do with respect for elders and their embroiled entanglement in heteronormativity", which aptly lends credence to the perception of gender. Bhana's (2022, p. 3) views resonate with the researcher's findings that portraying gender within such cultural and religious realms has "profound effect on the capacity of SMTs to address and support trans-inclusive schooling in South Africa".

7.3.1.1 Understanding of sex and gender identities

It was clearly evidenced in this finding that the majority of the participants had a conflated understanding of sex and gender on account of the stereotyped male-female differences as perpetuated by the theoretical framings of naturalism and essentialism (Greene, 2020). With many of the respondents mentioning the need for gender classification in numerous documents or class registers, as well as the existence of assembly lines grouped as male or female, it falls in line with what Mangin (2018) sees as acting in accordance with essentialism and naturalism. The belief by most participants that sex refers to the act of sexual intercourse and that gender relates only to male or female also presented as a problematic finding. This is indicative of the paucity of content in gender studies, which strips the ability of SMTs keen on pursuing non-binary gender inclusivity. It also became evident that this paucity directly impacts on educators displaying reluctance towards gender education, thus promoting heterosexual and binary gender expression.

7.3.1.2 Conceptualisation of gender binary

The finding that every participant in all seven schools could not explain the concept of binary gender indicated that this lack of knowledge and understanding directly contributed to the limited or slow pace for trans-focused scholarship. Garfinkel, (1967, p. 122) suggested that the following societal beliefs makes up one's 'natural mind' towards 'normally sexed persons': (1) only two sexes can be found in society, male and female, (2) this dichotomous assimilation is righteously legitimate, (3) every person must classify into either of two categories of sexes, and (4) the 'insignia' for being female is having a vagina and for males a penis. The findings reinforced Garfinkel's thinking because participants responded in what they perceived to be 'logical reasoning' based on stereotyped beliefs that gender manifests as male and female. Some participants voiced their non acceptance of non-binary gendered learners, demanding that they respect the presence of heteronormative learners and that they behave like them. This is in keeping with Kheswa's (2013) meeting with a girl who arrived at school accompanied by her mother and a police officer. The girl wanted to open a case of physical assault against the principal for pulling on her hair and physically assaulting her with a stick, demanding that she behaves and dresses like 'other' boys. When the concept of binary gender was explained, a better understanding surfaced with most participants narrating experiences of witnessing boys displaying 'girlish' tendencies and vice versa. This resonated with Butler's (1990) theory of performativity which looks at gender as not being innately determined but instead performed repeatedly and constructed in accordance with socialisation and cultural practices.

7.3.1.3 Gender binary in the context of schooling

When participants were asked what they thought of binary gender in the context of schooling, two extreme positions emerged. The minority wanted schools to strictly adhere to the gender binary since they believed that 'these' non-conforming binary gendered people negatively affect other 'normal' cis-gendered people. Another reason offered in support of this belief was that it is not acceptable to have males dressing as females or females dressing as males. The effect of naturalism and essentialism was evidenced in these respondents' notion that trans-binary gendered people must respect the presence of binary gendered people in a culture coherent with protecting heteronormativity. This finding brings out the challenge of changing the mindsets of such SMT members. Bhana (2022, p.4) aptly stated that "creating a broader, more expansive

understanding of gender which delineates from the assumed authority granted to birth-assigned gender provides the ammunition to counter cis-genderism and its binarized logic".

On the contrary, majority of the participants were accepting of trans people in their schools with certain provisos, for example, the need to become more knowledgeable and educated about gender identities. The need to have policies for uniforms, use of shared spaces such as toilets, search and seizure practice, sporting activities and many such others for trans inclusivity also featured prominently as provisos.

7.3.1.4 Positioning of trans identities in the LGBTQI+ communities

The majority of the participants displayed lack of knowledge of the LGBTQI+ communities entirely. As pointed to in Chapter Five, Freeman et. al., (2015) affirms that lack of knowledge and understanding allows for curriculum to become devoid of LGBTQI+ topics for fear that it is too controversial. The researcher set out to explain the acronym to the participants subscribing to views of Kosciw et. al., (2016) that discrimination, harassment and bullying of transgender persons declines in schools when there is increased availability of LGBTQI+ related resources and support.

7.3.1.5 Trans manifesting as homosexuality

Wright-Maley et. al., (2016, p. 5) posit that trans stories are 'diverse' and should therefore be separated from sexual orientation. However, the responses from the majority of the participants reinforced the overlapping notion of and interchangeable belief that trans and homosexuality are concordant with societal views at large. This conflated understanding creates a culture in which transgenderism is seldom discussed positively, fairly and with dignity. The feeling of fear amongst transgender people emanates from being associated with homosexuality, which is seen to be engaging in immoral sexual activities. This finding falls in line with Bhana's findings that society sees trans and homosexuality as being dichotomous, attributing this conflated view to the socially constructed dominance of cis-heteropatriarchy. According to Bateman, (2011), research has shown that people within the LGBTQI+ spectrum are perpetually challenged by societal prejudice and the overarching societal pressure to conform to the socially constructed heteronormative

bigendered system. The fear expressed by most participants was in keeping with Theron (2008) that, by not conforming to the male/female binary, transgender people are considered homosexual and un-African.

7.3.2   Perceived roles and responsibilities of SMTs for trans inclusivity

Despite having evidenced that discrimination does not exist in most schools, respondents emphasised that transgender people are not fully embraced or are somewhat marginalised and were therefore not able to confidently assert that their school is inclusive. Issues of social justice focusing on "respect, care, recognition and empathy" (Theoharis, 2007, p. 223) was welcomingly seen as a common denominator by most respondents in the pursuit towards managing trans inclusivity. Findings also revealed a somewhat blurring role in policy formulation, as was articulated by most of the participants with the majority adopting the view that policies driving trans inclusivity in schools must come from the DBE. SMTs also emphasised the need for necessary resources, in-service training and workshopping for schools to become trans inclusive.

7.3.2.1   Policy, law and practice governing inclusivity of trans for social and gender justice

Despite South Africa being the only country in the continent to offer protection and support to trans-heteronormative people, the majority of the participants were completely unaware of any law, legislation or practices in existence. The fact that two SMT members who happen to teach Business Studies in which curriculum the Employment Equity Act and the Labour Relations Act are covered, were able to speak to the inclusion and protection of trans people against discrimination, speaks to policy formulation for trans inclusivity. The thoughts articulated by the majority of the participants reverberated the need for SMTs becoming au-fait with existing laws and legislations so as to provide the safety net, both for themselves when taking decisions relating to trans inclusivity and for trans people against harassment and gendered violence in mainstream schooling.

7.3.2.2   Policy formulation and implementation for trans identities at school

Apart from one school principal, all other participants indicated that they do not have policies in place for trans inclusive schooling and pointed to the urgent need for relevant

policies to be in place before due consideration is given to trans inclusive schooling. Although one principal agreed to having policies at the school, all other SMT members of that very same school did not concur. The request for DBE as 'authoritative government decision makers on behalf of its citizens' to formulate policies on trans inclusive schooling was pervasive in the majority of the responses. The rationale behind this proposal clearly emerged out of concern that implementation is easier since it will be universal in approach and therefore cannot be challenged at the school level for being controversial. Furthermore, as iterated before, the government are the authoritative decision makers having the potential for implementing sanctions in cases of noncompliance. This is in agreement with Birkland's (2001) views that whilst individual schools create policies, 'public' policies are made by a government because the 'actions' involved are government decisions to change the status quo, which in this case refers to trans peoples' acceptance and support in main stream schooling.

7.3.2.3 Gender education in the school curriculum

It was highlighted that despite comprehensive sexuality education being introduced in the curriculum in 2000, most participants rationalised that the dearth of information and limited resources on trans-gender identities still exist, allowing for heteronormative hegemony and practices to dominate in schools. The collective response was that this undue attention given to gender studies becomes the reason for trans people being mistakenly identified as homosexuals with dire consequences. The predominant opinion of the participants revealed that gender and sexuality topics must be introduced as early as in primary schooling so that teachers, learners and parents become capacitated to both respect and tolerate trans people with understanding. The general feeling was that greater awareness provided by way of curriculum content incorporation will assist in ridding challenges of stigmatisation, bullying and biasness among learners and teachers against trans identities.

7.3.2.4 Support from the department of education, social partners and other stakeholders

Reygan (2019) mentions that a trans-inclusive teaching and learning culture and SMTs' preparedness to develop such a culture are both key elements to interrupt homophobia

and transphobia. The analysis of responses unanimously revealed the urgent and dire need for educational workshops and in-service training to capacitate SMTs and their teaching staff with a better understanding and relevant knowledge of the LGBTQI+ communities. They felt that this would go a long way in embracing trans people and coping with the challenges of their inclusivity in mainstream schooling. Many SMT members suggested inviting media personalities belonging to the LGBTQI+ communities to conscientize and change the mind sets of educators, learners and parents since they felt that they are not skilled or adequately prepared to transition their schools towards trans inclusivity. Again, it was a unanimous feeling that the government should become the role player in all efforts towards initiating constructive and pragmatic decisions on issues affecting trans people in schools.

7.3.3 Embracing transgender people in mainstream schooling

The findings of this study showed a significant acceptance towards embracing transgender people because majority of the participants felt that trans individuals should have a right to freedom of expression. Most were of the opinion that transgender individuals must be treated as normal human beings because they have the individual right to supreme control over their gender identities without being subjected to marginalisation (Pyne, 2016). The respondents were cognisant of the pressure coming from cultural, traditional, religious and societal expectations on transgenders to conform to gendered roles and expected behaviour concordant with their birth assigned sex. In doing so, and the findings that teacher professionalism must supersede personal beliefs, the participants reaffirmed their conviction that trans people must be accommodated in the schooling system and be provided with necessary support.

7.3.3.1 SMTs' beliefs and perceptions of trans inclusivity in their schools

The findings of this research showed that SMT members acknowledged the influence of 'trait essentialism' on the gender bias placed on transgender people and that the stereotyped gender roles are fixated, meaning that change in attitude will present as a challenge. The feelings of the majority of SMT members were of the opinion that every endeavour must be made to change these mindsets before any attempt is made towards embarking on trans inclusivity to 'negate the atrocities' trans identities are subjected to.

The findings showed that policy formulation is the only way of addressing this challenge since it requires that all stakeholders become agents of the process. In saying so, the findings revealed an overwhelming proviso that the guiding principles for policy formulation at the school's site level must come from the government. Although there was an indication of non-marginalisation of transgender learners in most schools, there was affirmation that they were not fully supported, with toilet facilities featuring prominently as an example.

7.3.3.2 Roles and responsibilities of SMTs to provide social and gender justice support for transgender identities in the context of schooling

Comprehensively, findings showed that SMT members first acknowledged their role as positional leaders and managers with the significant task of serving as agents of change and the responsibility to further manage such change. These members justified their opinion by adding that they are now, more than ever, called to act as protective agents for trans people seeking acknowledgement from trusted adults. The findings also brought out the enthusiasm of the participants towards assisting with policy formulation governing inclusivity of both trans educators and learners. In addition, it showed that SMT members displayed confidence in their ability and capability to develop what they deemed to be 'urgently' needed policies. It was also found that a general position adopted was to acquire better knowledge and understanding of gender and sexuality education themselves so that they become well positioned to lead gender transformation for trans inclusivity. What resonated in the findings in this regard was that SMT members themselves, aside from their team of educators, come from different cultural, religious and socio-economic backgrounds thus necessitating the need for proper training so that they do not act impartially towards gender transformation.

7.3.3.3 If and how trans learners are being compromised at school

The findings initially pointed to the majority of participants indicating that trans learners are not compromised in any way because they are accepted within a culture of tolerance and inclusion, further positing that if any hostility is prevalent, it is perpetuated in what they saw as being unworthy of serious intervention. Upon further investigation it emerged that trans learners are in fact compromised. The findings of this study found that

trans learners become especially vulnerable to discrimination when their name and sex details that appear in the school register contrast with their gender identity or expression. This scenario creates a vacuum and a climate that tacitly fosters stigma and prejudice against them. It was also evidenced that they are caught in a spiral of harassment, exclusion and marginalisation, such as being called by derogatory names and denied access to activities where they can find comradery and a healthy physical outlet. Respondents also stated that, rather than focussing on academic achievement, trans learners struggle with being othered by their peers and teachers who further stop them from using their preferred ablution facilities. It also became apparent in the findings that the process of coming out as being trans-binary gendered results in them being subjected to such intolerance and discrimination and so prevents them from revealing their true gender identities.

7.3.3.4 Thoughts on learners being taught by transgender teachers

The findings showed varying degrees of responses ranging from positive to negative with some remaining neutral in their thinking. With research showing that some educators, parents and learners are becoming accommodating and accepting of trans people (Bragg et. al., 2018) on account of the increasing number of learners and educators coming out, in this study it was found that the majority of members were accepting of learners being taught by transgender educators. What featured prominently in their accepting was the proviso that curriculum delivery is not compromised and that academic excellence becomes the educator's primary goal and that they have the relevant academic qualifications for the position. Some participants were vehemently opposed to this, citing reasons such as a resultant increase in transgenderism amongst learners because the educator is seen as a role model. They also emphasised that educators are appointed into positions of public trust and being role models, they could breach this trust when engaging with 'vulnerable' children. These respondents further argued that teaching time will be lost on learners being distracted and that male learners' dress code will be compromised since male learners would argue as to why they cannot dress similarly to their teachers. A group of respondents were accepting but found that as SMT members, they will have to address the negativity of learners and parents in a professional manner.

7.3.4 Challenges facing SMTs in making schools trans inclusive

According to Woodley (2017), learner outcomes should be prioritised over anticipated challenges in the way of making schools trans inclusive. Yet, the primary finding in this regard was the fear of a knee jerk reaction of disapproval from learners, educators, parents and the community at large (Kaiser et. al., 2014) should they, as SMT members, embark on trans inclusive initiatives. Again, as articulated before, these presumptuous feelings of trepidations are attributed to societal expectations of gendered roles and expressions as enshrined in both the theories of naturalism and essentialism. Adding to the challenges, SMT members also factored in the religious teaching of patriarchy, and cultural and traditional expectations of male and female gendered roles. These they considered to be major obstacles in pursuit of transforming their schools towards becoming trans inclusive. Hegemonic masculinity also featured strongly as findings showed that transgender males were more frequently subjugated to violence by cisgendered males than transgender females.

7.3.4.1 Challenges with respect to trans educator inclusivity

Concerns emanating in this research regarding inclusivity of trans educators focused primarily on trans educators being appointed such that they perform gender within socially accepted norms (Glikamn, 2016). The privacy of cis-gendered educators, their risk of being sexually violated and being subjected to exposure of genitalia of the opposite sex presented strongly as concerns. On the issue of being role models to learners, the majority felt that their presence would allow for transgender learner numbers to increase. Some of the participants also saw this as challenging the existing heteronormative uniform policy for learners.

7.3.4.2 Challenges with respect to trans learner inclusivity

Findings identified the issue of shared space, specifically ablution facilities, as an overarching challenge. Majority were of the belief that cisgendered learners would be at risk of being sexually assaulted and that shared facilities would allow for sexual activities to occur in the bathrooms, which would add to the rate of teenage pregnancy. Findings also revealed that the use of preferred gender pronouns or names was problematic because birth certificates and identity documents proved inconsistent with one another.

Sex gendered assembly lines, playgrounds, registers, classification and organization into class units were also found to be challenging when trans learners are afforded due consideration. Sleeping arrangements at boot camps and overnight excursions was also found to be a major concern, with the majority of participants wanting not to be partisan to any decision making because of the risk to the trans learners or other cisgendered learners. The concern of one participant relating to search and seizure became especially apparent as a reason for reluctance by SMTs to embrace trans learners, particularly with regards to whether transgenders learners be searched by male or female officials.

7.4 Recommendations

7.4.1 Support from Government

On 16 November 2022, the Cape Argus reported that an online petition in disagreement with gender-neutral/unisex bathrooms in schools was nearing its goal of 50 000 signatures. Rudayba Taliep Rasool, 52, initiated this petition after many parents displayed uneasiness over DBEs' draft guidelines speaking to unisex toilets. She was quoted as saying:

"Last week, I went into a ladies' toilet at KFC in Villiersdorp. The door wasn't locked and I proceeded to enter and when I saw an adult male using the toilet, I felt disgusted since he didn't even have the decency to lock the toilet."

"Imagine this happens to my child who hasn't acquired the emotional maturity to deal with a situation like that at a school," Rasool said.

DBE responded immediately through the media stating amongst others that (1) media reports were based on draft discussion documents, (2) the matter is being blown out of proportion because consultation is *currently* underway towards developing guidelines for the Socio-educational Inclusion of Diverse Sexual Orientation, Gender Identity, Expression and Sex Characteristics (SOGIESC) in Schools and (3) the department was not proposing unisex toilets but was rather looking into addressing the constitutional obligation towards inclusivity of sexual minorities so as to avoid the current *overwhelming litigations*. The DBE went on to provide reasons for these draft guidelines citing (1) violation of human rights and discrimination perpetrated against children of diverse sexual and gender identities whether intentional or unintentional, (2) provincial education departments having to deal with numerous litigations relating to this matter

and (3) school governing bodies being poorly capacitated to deal with what they perceive to be serious governance issues.

It is clear from the above media reports that trans inclusivity in schools is finally receiving the prominence it deserves from the government despite the evidenced backlash from the community. The importance of government intervention permeated the findings of this study and hence features strongly as a recommendation. Every society in every country is becoming increasingly riddled with problems affecting citizens politically, economically, culturally and in areas such as safety, health, education and others. Couzens & Couzens (1995) very succinctly stated that survival in our increasingly changing global environment coerces human beings to charter a never-ending learning curve to face new situations and challenges in our quest to remain viable. Government, being the prime agent for public policy formulation, is uniquely poised to make commanding decisions on behalf of its people. In this sense, it is recommended that national and provincial government rephrase existing laws, policies and legislations to speak specifically to transgender people because the use of 'gender diverse' people does not touch base with ordinary citizens. Further, under these laws or any other, provisions must be made for the speedy disposal of civil suits filed on behalf of any transgender persons pertaining to infringements of their rights. It must also become legal for schools to report on drop-out rates of transgender learners to the government for necessary intervention to be implemented, as trans learners are equally as important as other learners in the development process of our country.

7.4.2 Curricular and pedagogical transformation

A key recommendation that should be considered by the DBE is the need for curriculum and pedagogical transformation, as the findings have shown that content based and pedagogic modification is needed to bring about better understanding among teachers and peers' alongside transgender people. The majority of participants supported this recommendation and were of the belief that teachers are not dull and that transgender teachers have normal mental abilities and feelings like their cisgendered counterparts.

Curricular transformations must include increased representation of trans people in literature so as to create more awareness of their "unique affordances, needs and challenges" (Lewis & Sembiante, 2019, p. 8). It is earnestly recommended that content coverage must showcase how and why transgender individuals are pathologized as being 'dysfunctional' because of their gender expansiveness. This can be done by way of

narrating transgender individuals' unique realities and lived experiences which must be appropriately framed to capture their subjective and personal moments (Lewis & Sembiante, 2019, p. 8). It is further recommended that coverage also engages with the entrenched veneration of dominant masculinity where both educators and learners are encouraged to recognise schools as being sites where hegemonic masculinity proliferates on account of heteronormativity and heterosexuality (Butler, 1990). Curriculum content must therefore seek to bring out the bullying and harassment perpetuated against transgender individuals, so that a school culture is created to support and venerate dominant violent masculinity as a way of achieving true manhood (Mills, 2001). Aptly positioned to this study is the initiative taken by the Western Cape Education Department (WCED) to formally develop and publish in a provincial notice draft guidelines on 'Gender identity and sexual orientation in public schools' for public comment in 2020 (Province of the Western Cape, 2020). The recommendation made by the WCED resonates with that of the author's: that providing learners and teachers with the necessary understanding and relevant knowledge about gender diversity and sexual orientation will promote both teachers and learners appreciating and understanding one another as individuals in trans-inclusive schooling.

The recommendation for pedagogic transformation, as suggested by Lewis and Sembiante (2019), can start with teachers developing a safe and encouraging teaching and learning classroom environment where transgender learners are made to feel safe and can develop trusting relationships with their peers and teachers. Lewis and Sembiante (2019, p. 8) state that:

'pedagogic initiatives could include (1) using posters which show and advocate different gender identities so that the teacher is seen as a trustworthy partner and a supportive adult to transgender learners, (2) engaging learners in role play activities around bullying of transgender learners and teachers so as to promote increased awareness, understanding of transgender people and to promote empathy towards the social and emotional effect of harassment they endure, (3) promoting engagement on the politics of transgender rights so that leaners think critically and offer solutions on these issues and (4) inviting outside speakers or using fiction or nonfiction texted lessons showcasing transgender people intent on normalising and facilitating gender-expansive identity and transgender awareness'.

7.4.3 Sensitization and changing mindsets of role players about inclusive education of trans identities

Entrenched in the human rights philosophy is a mandate for every learner to be fully nurtured with adequate cognitive, emotional, moral and psycho-social support of all agents within the schooling system (Bartholomaeus & Riggs, 2017). Likewise, trans identities have similar rights aligned with such humanistic discourse which requires that every person involved in the educational sphere contribute constructively to inclusive education for transgender learners. The finding that trans people are subject to socio-cultural stigmas and biases deeply entrenched in naturalism, essentialism, patriarchy and hegemonic masculinity becomes concerning as the mindset of the education fraternity must change to become positive and motivating towards trans people with regards to rehabilitation and inclusivity. The following recommendations are intended to combat the harassment of being forced out of the schooling system or dropping out in line with the guidelines of the WCED (Province of the Western Cape, 2020). Featuring prominently are (1) the provision of training to education districts, SMTs, SGBs, teachers and learners focusing on gender diversity towards promoting positive attitudes and acceptance of trans-heteronormativity without discrimination, (2) on-going professional development for capacity building to respond to and prevent discrimination against trans, (3) the need to assist with educational support and parent involvement programmes to encourage and skill parents and guardians to participate actively in the sexual education of their children and (4) developing and capacitating principals, SMTs, SGBs and the representative of the council of learners to sensitise the school community about sexual orientation and gender identity rights (Province of the Western Cape, 2020).

7.4.4 Roles and responsibilities of SMTs in policy formulation

South African school SMTs will now be required to adjust to new paradigms of leadership and management aimed at non-heteronormative inclusive education. To this end, it is strongly recommended that they develop an all-important and potent document referred to as 'policy' which will become 'law' as it will deal effectively with societal challenges and will address issues facing citizens. Whilst it was iterated earlier that the government must be the agent for public policy, SMTs in various schools may interpret a policy differently, meaning that the written text does not give effect to the same desired action. It is recommended that SMTs, who are the targeted agents of this policy

implementation, become motivated and enthused by way of professional development conducted by trans law scholars and activists towards enhancing knowledge and better understanding of trans well-being and gender diversity. SMTs must critically engage with cis-genderism and cis-normativity which speaks to "the cultural and systematic ideology that denies, denigrates, and pathologizes self -identified gender individuals who do not align with gender at birth" (Lennon & Mistler, 2014, p. 63). Butler (1990) supports this recommendation when advising SMTs seeking to challenge the entrenched veneration of dominant masculinity to first accept that schools become places of hegemonic masculinity proliferation entangled with unquestioned assumptions of compulsory heteronormativity and heterosexuality (Mills, 2001). Implementing change can be daunting and overwhelming especially when SMTs are tasked to challenge historically entrenched and culturally supported systems of *patriarchal dividend* which privileges men and boys in society. In recommending that SMTs embark on even the slightest of efforts to resist and disrupt such oppressive norms, it is important to consider Rand's (2013) advice that resistance serves as the only fundamental way of challenging any system which privileges some people while oppressing others. Research studies by the likes of Meier (2005) have shown that schools have inadequately responded to change pertaining to gender diversity. Ikelegbe (2006) described policy as a plan of action designed by agents responding to identified challenges intended to guide human behaviour, activity and practice. Meier and Bohte (2007) also added that policy is a decisive action formulated to regularise matters of public concern. School policies pertaining to trans people should particularly focus on areas such as sports, dress code, choice of name and preferred pronouns, privacy and shared spaces such as toilets, assemblies and playgrounds, and should ensure that transgender persons are accommodated in gyms, field trips or boot camps, where the sharing of accommodation is based on gender, or when gendered activities is a requirement. Lastly, this 'potent tool' can certainly achieve the desired end when SMTs consider trans people's request to be accommodated, consult with 'others' as to how to accommodate them, consult with experts within the department of education about such accommodation and most importantly consult with legal experts when denying a request for accommodation.

7.5 Conclusion

This study explored school management teams' perspectives on trans aimed at legally positioning trans people's inclusivity within mainstream schooling so that they attain

both social and gender justice. Whilst the study highlighted a multilevel approach as a finding, the continual efforts of practitioners such as SMTs towards problematising restrictive norms and conceptual boundaries featured as a significant force towards rights and the acknowledgement of trans people. It is with this in mind that the study provided recommendations endeavouring to assist SMTs' embrace of trans learners and staff by providing a conducive culture through a whole school approach instead of simply focusing on safety (Bartholomaeus & Riggs, 2017). Despite the challenges and opportunities presented by SMTs, a welcoming culture of tolerance and acceptance emerged as a catalyst for whole school improvement towards trans inclusive schooling. SMTs did however request workshopping and skills training for themselves to better understand gender studies in order to provide professional development for all other role players aimed at embracing trans identities. In line with social justice leadership, it must be highlighted that individual school SMTs are at liberty to either promote or hamper support for transgender people with or without the acceptance from the education sector or the broader society.

In conclusion to this study, my parting words resonate with Sadowski's (2016, p.14) argument below, in his book *Safe Is Not Enough: Better Schools for LGBTQ Students*:

"If the safe spaces represented by antibullying policies, LGBTQ safe zones, and gay-straight alliances were viewed not as ends in themselves but merely as foundations for schools that are supportive, inclusive and affirming of all LGBTQ people – all day and every day- what might these "new and improved" schools look like? And, perhaps even more importantly, how would we get there/ What steps might educators like SMTs take to bring their schools to the level?"

REFERENCES

Abeysekera, R. (2019). Business Development Services (BDS) offered by microfinance institutions (MFIs) in Sri Lanka: Case Study as a research strategy. *Sri Lanka Journal of Management Studies, 1*(1).

Adesina, M. A. 7 Olufadewa, I. I. (2020). Comprehensive Sexuality Education (CSE) Curriculum in 10 east Southern African countries and HIV prevalence among the youth. *European Journal of Environmental and Public Health, 4*(1).

Ahmed, N., Flisher, A. J., Mathews, C., Mukoma, W. & Jansen, S. (2009). HIV education in South African schools: the dilemma and conflicts of educators. *Scandinavian Journal of Public Health, 37*(2).

Airton, L.. (2013). "Leave Those Kids Alone: On the Conflation of School Homophobia and Suffering Queers" *Curriculum Inquiry, 43*(5).

Alfonseca, K. (2021, May 26). *Trans students face worsening classroom hardships amid anti-transgender legislation*. ABC News. https://abcnews.go.com/amp/US/anti-transgender-legislation-reignites-classroom-hardships-trans-students/story?id=77494309

Allwood, C. (2012). The distinction between qualitative and quantitative research methods is problematic. *Quality and Quantity, 46*.

American Psychiatric Association, (2013). Diagnostic and statistical manual of mental disorders (5th ed). Washington, DC: APA.

Anderson, E. (2015). *"Exploring Masculinities: Identity, Inequality, Continuity and Change."* Oxford University Press.

Aronson, E., Wilson, T. D. & Akert, R. M. (2011). *Social Psychology* (7th ed.). Prentice Hall/Pearson.

Babbie, E. & Mouton, J. (2001). *The practice of social research*. 1st ed. Oxford University Press.

Bakan, D. (1966). *The duality of human existence*. Rand McNally.

Banks, M. (2001). *Visual Methods in Social Research.* Sage.

Barber, H. & Krane, V. (2007). Creating a positive climate for lesbian, gay, bisexual and transgender youths. *Journal of Physical Education, Recreation & Dance. 78*(7). Doi:10.1080/07303084.2007.10598047

Barnes, D. & Meyer, I. (2012). Religious affiliation, internalised homophobia and mental health in lesbians, gay men and bisexuals. *American Journal of Orthopsychiatry, 82*(4).

Bartholomaeus, C., & Riggs, D. W. (2017). Whole-of-school approaches to supporting transgender students, staff, and parents. *International Journal of Transgenderism*, *18*(4), 361–366. https://doi.org/10.1080/15532739.2017.1355648

Bassey, M. (2003). If power to pursue excellence in research in education were vested in teachers, research would have a key role. *Research Intelligence, 83*(1).

Bateman, C. (2011). Transgender patients sidelined by attitudes and labelling. *South African Medical journal, 101*(2).

Bauer, M., Truffer, D., & Crocetti, D. (2020). Intersex human rights. *The International Journal of Human Rights*, *24*(6), 724–749. https://doi.org/10.1080/13642987.2019.1671354

Beaulieu, J. & Marine, S. (2017). *Theories of transgender identity*. https://www.coursera.org/learn/gender-sexuality/lecture/LLJly/theories-of-transgender-identity

Beemyn, G. & Rankin, S. (2011). *The climate for transgender people. In the lives of transgender people*. New York, Ny: Columbia University Press.

Beheshti, S. (2010). *Philosophical contemplations in education*. Beynolmelal.

Bell, J. (2005). *Doing your research project: a guide for first time researchers in education and social sciences.* (4th ed.) Open University Press.

Berlant, L., & Warner, M. (1998). Sex in Public. *Critical Inquiry*, *24*(2), 547–566.

Bhana, D. (2012). Understanding and addressing homophobia in schools: a view from teachers. *South African Journal of Education*, *32*(3), 307–318. https://doi.org/10.15700/saje.v32n3a659

Bhana, D. (2014). "Managing" the rights of gays and lesbians: Reflections from some South African secondary schools. *Education, Citizenship and Social Justice 1*(14). doi:10.1177/1746197913497663

Bhana, D. (2022). Primary School Teachers Misrecognising Trans Identities? Religious, Cultural and decolonial Assemblages. *Teachers College Record, 1*(23). DOI: 10.1177/0164681221121530

Bhem, S. (1993). *The lenses of gender: transforming the debate on sexual inequality*. Yale University Press. https://archive. org/details/lensesofgender00sand/page/1/

Bizjak, D. (2018). Silencing/Voicing Transgender People at Work: An Organisational Perspective. *PIJ, 12*(3).

Boblin, S., Ireland, S., Kirkpatrich, H & Robertson, K. (2013). Using stake's qualitative case study approach to explore implementation of evidence-based practice. *Qualitative Health Research, 25.*

Boler, M. (1999). *Feeling power: Emotions and Education*. London: Routledge.
Bradbury-Jones, C., Taylor, J. & Herber, O. R. (2014). Vignetter development and administration: a framework for protecting research participants. *International Journal of Social Research Methodology. 17*(2).

Bragg, S., Renold, E. Ringrose, J. & Jackson, C. (2018). 'More than boy, girl, male, female': exploring young people's views on gender diversity within and beyond school contexts. *Sex Education, 18*(4). https://doi.org/10.1080/14681811.2018.1439373

Braun, V. & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology, 3*(2).

Braun, V. & Clarke, V. (2016). (Mis) conceptualising themes, thematic analysis and other problems with Fugard and Potts' (20150 sample-size tool for thematic analysis. *International Journal of Social Research Methodolody, 19*(6).

Brown, J. D. & Hannis, D. (2012). *Community Development in Canada.* (2nd Ed.) Pearson Canada.

Burdge, B. (2007). Bending gender, ending gender: theoretical foundations for social work practice with the transgender community. *Social Work, 52*(3).

Butler, A., Alpaslan, A., Allen, J. G. & Astbury, G. (2003). Gay and lesbian youth experiences of homophobia in South African secondary education. *Journal of Gay & lesbian Issues in Education 1*(2). Doi: 10.1300/j367v01n02_02

Butler, J. (1990). *Gender trouble: Feminism and the Subversion of identity.* Routledge.

Butler, J. (1990a). *Gender Trouble*. Routledge.

Butler, J. (1990b). Gender Trouble, Feminist Theory, and Psychoanalytic Discourse. In L. J. Nicholson (Ed.), *Feminism/Postmodernism* (pp. 324–340). Routledge.

Carrera María Victoria, DePalma Renée, & Lameiras María. (2011). Toward a more comprehensive understanding of bullying in school settings. *Educational Psychology Review, 23*(4), 479–499. http://10.1007/s10648-011-9171-x

Cashore, B. & Howlett, M. (2007). Understanding Thermostatic Policy Dynamics in Pacific Northwest Forestry, *American Journal of Political Science, 51*(3).

Chakuwamba, A. K. & van der Merwe, L. A. (2015). Transilience: the realities of violence against transgender women in South Africa. East London, SA: S.H.E. Social, Health and empowerment Feminist Collective of Transgender Women of Africa. http://www.awid.org/sites/default/files/atoms/files/she-researchreport2014_book_final.pdf.

Chandra, S. (2017). Transgender Children's Education and their engagement in Society. *International Journal of Educational Research Studies, 2*(13)

Cherkowski, S. (2010). Leadership for Diversity, Inclusion and Sustainability: Teachers as Leaders. *Citizenship, Social and Economics Education*, *9*(1), 23–31.

Cohen, L., Manion, L. & Morrison, K. (2000). *Research methods in education.* (5th ed.). Routledge Falmer.

Cohen, L., Manion, L. & Morrison, K. (20070. *Research Methods in Education (6th Ed.).* Routledge.

Collier, J. Jr. & Collier, M. (1986). "*Visual Anthropology." Photographs as a Research Method.* University of New Mexico Press.

Collier, J. Jr. (1967). *Visual Anthropology." Photographs as a Research Method*. Holt, Rinehart & Winston.

Connell, R. W. & Messerschmidt, J. W. (2005). "Hegemonic Masculinity: Rethinking the Concept." *Gender & Society 19*(6).
Connell, R. W. (1995). *Masculinities*. Blackwell Publishers.

Connell, R. W. (2005). *Masculinities.* University of California Press.

Cover, R. (2012). *Queer Youth Suicide, Culture and Identity*. Farnham: Ashgate.

Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (2nd ed.). SAGE Publications, Inc.

Daher, M., Carré, D., Jeramillo. A., Olivares, H & Tomicic, A. (2017). Experience and meaning in Qualitative Research: A Conceptual review and a Methodological device Proposal. *Forum: Qualitative Social research, 18*(3).

Dalton, E. M., Mckenzie, J. A. & Kahonde, C. (2012). The implementation of inclusive education in South Africa: reflections arising from a workshop for teachers and therapists to introduce Universal Design for Learning, *African Journal of Disability, 1*(1).

Davies, A. W. J., Vipond, E., & King, A. (2017). Gender binary washrooms as a means of gender policing in schools: a Canadian perspective. *Gender and Education*, *31*(7), 866–885. https://doi.org/10.1080/09540253.2017.1354124

de Beauvoir, S. (2015) [1949]. *The second sex*. Vintage Classic. ISBN 9781784870386.

De Vos, A. S., Strydom, H., Fouché, C. B., & Delport, C. S. L. (2011). *Research at Grass Roots: For the Social Sciences and Human Services Professions*. Van Schaik Publishers.

DeCarlo, A. (2014). The relationship between traditional gender roles and negative attitudes towards lesbians and gay men in Greek-affiliated and independent male college students. *Theses and Dissertations*. Retrieved from https://preserve.lehigh.edu/etd/1469/

Deleuze, G., & Guattari, F. (1988). *A Thousand Plateaus*. Amsterdam University Press.

Denzin, N. K. & Lincoln, Y. S. (1994). *Handbook of qualitative research*. SAGE Publications.

DePalma, R. & Francis, D. (2014). "Silence, Nostalgia, Violence, Poverty…: What Does 'Culture' Mean for South African Sexuality Educators?" *Culture, Health & Sexuality, 16*(5).

Department of Education, (2000). Education for all status report2002: South Africa (Incorporating country plans for 2002 to 2015).

DfE (Department for Education), (2014*). Preventing and tackling Bullying: Advice for Headteachers, Staff and Governing Bodies*. London: DfE. doi:http://dx.doi.org.ezproxy.fau.edu/10.1080/14681811.2017.1411254

Ehrensaft, D. (2012). From Gender Identity Disorder to Gender Identity Creativity: True gender self child therapy, *Journal of homosexuality, 59*(3)

Eleanor, F. (2015). Limitations of focussing on homophobic, biphobic and transphobic 'bullying' to understand and address LGBT young people's experiences within and beyond school. *Sex education, 15*(6). http://dx.doi.org/10.1080/14681811.2015.1054024

Erlandson, D. A. (1993). *Doing naturalistic inquiry: a guide to methods*. Sage.

Fabricius, P. (2014). Just how serious is South Africa about gay rights? The Institute for Security Studies, Independent Newspapers. http://www.polity.org.za/article/just-how-serious-is-south-africa-about-gay-rights-2014-02-28.

Faigley, L. (1993). *Fragments of Rationality: Postmodernity and the Subject of Composition.* University of Pittsburgh Press.

Farmahini, M. (2010). *Postmodernism and education* (2nd ed.). Ayizh.

Fenstermaker, S. & West, C. (2002). *Doing gender, doing difference: Inequality, power and institutional change.* Psychology Press.

Finch, J. (1987). The Vignette Technique in Survey research. *Sociology,21*(1). http://dx.doi.org/10.1177/0038038587021001008

Finlay, T. (2017). "Non-Binary Performativity: a Trans-Positive Account of Judith Butler's Queer Theory." *Laurier Undergraduate Journal of the Arts 4*(8)*.

Fleming, P. & Stalker, M. (2015). "*In Focus*". Sage

Fogel, G. I. (2006). *Riddles of masculinity: Gender, bisexuality and thirdness. J Am Psychoanal Assoc, 54*(4). https// doi.org/10.1177/00030651060540040801

Formby, E. (2014). *The Impact of homophobic and Transphobic Bullying on Education and Employment: A European Survey*. Brussels: International Lesbian, gay, Bisexual, Transgender, Queer Youth and Student Organisation (IGLYO)

Foucault, M. (1972). History, Discourse and Discontinuity (A. M. Nazzaro, Trans.). *Salmagundi*, *20*, 225–248.

Foucault, M. (1980). The History of Sexuality: Interview. *Oxford Literary Review*, *4*(2), 3–14. https://doi.org/10.3366/olr.1980.002

Fox, N. J., & Bale, C. (2018). Bodies, pornography and the circumscription of sexuality: A new materialist study of young people's sexual practices. *Sexualities*, *21*(3), 393–409. https://doi.org/10.1177/1363460717699769

FRA (European Union Agency for Fundamental Rights). (2013). *European Union Lesbian, Gay, Bisexual and Transgender Survey.* Vienna: FRA

Fraenkel, J. R. & Wallen, N. E. (2005). *How to design and evaluate research in education.* Lawrence Erlbaum Publishers.

Francis, D., & Reygan, F. (2016). Let's See if It Won't Go away by Itself. LGBTMicroaggressions among Teachers in South Africa. *Education as Change, 20*(3).

Fraser, N. (2009). Social justice in the age of identity politics. *Geographic Thought: a Praxis Perspective:* 72-91.

Friedman, E. J., Schultz, N. J., & Hoffman, M. F. (2015). "You're moving a frikin' big ship": the challenges of addressing LGBTQ topics in public schools. Education and urban Society, 47(1). Doi: 10.1177/0013124513496457

Fuentes, A. (2022). Biological Science Rejects the Sex binary, and that's Good for Humanity, SAPIENS Anthropology Magazine.

https://www.sapiens.org/biology/biological-science-rejects-the-sex-binary-and-thats-good-for-humanity/?utm_source+SAPIENS.org+Subscribers&...

Garfinkel, H. (1967). *Studies in ethnomethodology*. Prentice Hall.

Gender DynamiX research report: Sanger, N. (2014). Young and Transgender: Understanding the Experiences of Young Transgender Persons in Educational Institutions and the Health sector in South Africa. http://genderdynamix.org.za

Giddens, A. (1979). *Central problems in social theory: action, structure and contradictions in social analysis.* University of California Press.

Gillies, R. M., & Carrington, S. (2004). Inclusion: Culture, Policy and Practice: A Queensland Perspective. *Asia Pacific Journal of Education*, *24*(2), 117–128. https://doi.org/10.1080/02188791.2004.10600204

Given, L. M. (2016). *100 questions (and answers) about qualitative research*. SAGE

Gldblum, P., Testa, R. J., Pflum, S., Hendricks, M.L., Bradford, j., & Bongar, B. 2012). The relationship between gender-based vicitimisation and suicide attempts in transgender people, *Professional Psychology: Research and Practice, 43*(5).

Glickman, D. J. (2016). Fashioning Children: Gender Restrictive Dress Codes as an Entry Point for the Trans School to Prison Pipeline. *Journal of Gender, Social Policy & the Law, 24*(2).

Gould, D. (1996). Using vignettes to collect data for research studies: how valid are the findings? *Journal of Clinical Nursing. 5*(4).

Green, D. C., Britton, P. J., & Fitts, B. (2014). Long term outcomes of lesbian, gay, bisexual and transgender recalled school victimisation. *Journal of Counselling and Development, 92*(4).

Guasp, A. (2012). *The School Report:The Experiences of Young gay People in Britain's Schools in 2012*. London: Stonewall.

Guba, E. G. & Lincoln, Y. S. (1994). *Competing paradigms in qualitative research.* SAGE.

Harmuth, N. (2012). *Teaching in inclusive classrooms. Policy versus implementation.* Vanderbijlpark: North-west university. Magister educationist.

Hartsock, N. (1987). Rethinking Modernism: Minority vs. Majority Theories. *Cultural Critiqe*, *4*(7), 187–206. https://doi.org/10.2307/1354155

Hatzenbueler, M. L., Birkett, M., Van Magenen, A. & Meyer, I. H. (2014). Protective school climates and reduced risk of suicide ideation in sexual minority youths, *Am J Public Health, 104*(2).

Hausman, B. L. (2001). Recent transgender theory. *Feminist studies, 27*.

Henning, E., van Rensburg, W. & Smith, B. (2004). *Finding your way to qualitative research.* Van Schaik Publishers.

Hepburn, A. (2003). *"Feminist critics: heterosexism and lesbian and gay psychology". An introduction to critical societal psychology.* Sage. ISBN 9780761962106

Heppner, P. P. & Heppner, M. J. (2004). *Writing and publishing your thesis, dissertation and research: A guide for students in the helping professions.* Brooks/Cole Cengage Learning.

Herriot, L., Burns, D. P., & Yeung, B. (2018). Contested spaces: trans-inclusive school policies and parental sovereignty in Canada. *Gender and Education*, *30*(6), 695–714. https://doi.org/10.1080/09540253.2017.1396291

Heyes, C. (2003). Feminist Solidarity after Queer Theory: The Case of Transgender. *Signs: Journal of Women in Culture and Society*, *28*(4), 1093–1120. https://doi.org/10.1086/343132

Heyman, G.D. & Giles, J. W. (2006). "Gender and Psychological Essentialism". *Enfance: Psychologie, Pedagogie, Neuropsychiatrie, Sociologie.* *58*(3). doi:10.3917/enf.583.0293

Hofstee, E. (2018). Constructing a good dissertation. EPE Publishers. https://doi.org/10.2304/csee.2010.9.1.23

Hughes, R. & Huby, M. (2002). The application of vignettes in social and nursing research. *Journal of Advanced Nursing. 37*(4). DOI: 10.1046/ j.1365-2648.2002.02100.x Human Rights Campaign. (2018). https://www.hrc.org/resources/sexual-orientation-and-gender-identity-terminology-and definitions

Ingrey, J. (2018). Problematizing the cisgendering of school washroom space: interrogating the politics of recognition of transgender and gender non-conforming youth. *Gender and Education*, *30*(6), 774–789. https://doi.org/10.1080/09540253.2018.1483492

Ivancevich, J. M. & Gilbert, J. A. (2000). Diversity management: Time for a new approach. *Public Personnel Management, 29*(2).

Jäckle, S. & Wenzelburger, G. (2015). Religion, Religiosity and the Attitudes Towards Homosexuality – A multilevel Analysis of 79 Countries. *Journal of homosexuality, 62*(2).

Jagose, A. (1996). *Queer theory.* Melbourne University Press.
Jansen, J. D. (1998). Curriculum Reform Since Apartheid: Intersections of Policy and Practice in the South African Transition, *Journal of Curriculum Studies, 31*(1).

Joffe, H. (2012). Thematic analysis. In D. Harper & A. Thomson (Eds.), Qualitative *Research Methods in Mental Health and Psychotherapy: A guide for Students and Practitioners.* Wiley-Blackwell.

Jones, T. & Hillier, L. (2013). "Comparing trans-Spectrum and same -Sex-Attracted Youth in Australia: Increased risks, Increased Activisms." *Journal of LGBT Youth, 10*(4). Jones, T., Smith, E., Ward, R., Dixon, Hillier, L. & Mitchell, A. (2016). School experiences of transgender and gender diverse students in Australia. *Sex Education, 16*(2).

Jones, T., Smith, E., Ward, R., Dixon, J., Hillier, l. & Mitchell, A. (2016). "School Experiences of Transgender and Gender Diverse Students in Australia." *Sex Education, 16*(2).

Kahn, Ellen. (2016). "Disrupting Inequity." *Educational Leadership, 74*(3). http://www.ascd.org/publications/educational-leadership/nov16/vol74/num03/The-Schools-Transgender-Students-Need.aspx. Growing Up

Kaiser, M. M., Seitz, K. M. & Walters, E. A. (2014). Transgender policy: What is fair for all students? *Journal of Cases in educational Leadership, 17*(1). Doi:10.1177/1555458913518538

Kann, L., Olsen, E. O., McManus, T., Harris, W. A., Shanklin, S. L., Flint, K. H., Queen, B., Lowry, R., Chyen, D., Whittle, L., Thornton, J., Lim, C., Yamakawa, Y., Brener, N., & Zaza, S. (2016). Sexual Identity, Sex of Sexual Contacts, and Health-Related Behaviors Among Students in Grades 9-12 - United States and Selected Sites. *Morbidity and mortality weekly report. Surveillance summaries, 65*(9), 1–202. https://doi.org/10.15585/mmwr.ss6509a1

Kelly, M. G. E. (2009). *The Political Philosophy of Michael Foucault*, Routledge. Kessler, Sandra, Ashenden, D., Connell, R. & Dowsett, G. (1982). *Ockers and Disco Maniacs: Sex, Gender and Secondary Schooling.* Inner City Education Centre.

Kimmel, M. (1996). *Manhood in America: A cultural history*. Free Press.

Kimmel, M. S. (1997). Masculinity as homophobia: fear, shame and silence in the construction of gender identity. In Gergen, M. M. & Davis, S. N. (Eds.), *Towards a new psychology of gender.* Taylor & Frances/Routledge

Klein, J. (2012). *The bully society: School shootings and the crisis of bullying in America's schools.* NYU Press.

Korstjens, I. & Moser, A. (2018). Series: Practical guidance to qualitative research. Part 3: sampling, data collection and analysis. *European Journal of General Practice, 24*(1)

Kosciw, J. G., Greytak, E. A., Diaz, E. M. & Bartkiewicz, M. J. (2012). *The 2011 National School Climate Survey: The experiences of lesbian, gay, bisexual and transgender youth in our nation's schools.* New York, NY: Gay, Lesbian and Straight Education Network.

Kosciw, J. G., Greytak, E. A., Giga, N. M., Villenas, C. & Danischewski, D. J. (2016). *The 2015 National School Climate Survey: The experiences of lesbians, gay, bisexual, transgender and queer youth in our nation's schools.* GLSEN.

Kumar, A. (2012). Using phenomenological research methods in qualitative health research. *International Journal of Human Sciences, 9.*

Lemma, A. (2018). Trans-itory identities: some psychoanalytic reflections on transgender identities. *The International Journal of Psychoanalysis, 99*(5).

Lennon, E., & B. Mistler. 2014. "Cisgenderism." *TSQ: Transgender Studies Quarterly, 1* (1–2): 63–64. http://10.1215/23289252-2399623

Leonard, M., & McKnight, M. (2015). Look and tell: using photo-elicitation methods with teenagers. *Children's Geographies*, *13*(6), 629–642. https://doi.org/10.1080/14733285.2014.887812

Leonardi, B., & Staley, S. (2018). What's involved in 'the work'? Understanding administrators' roles in bringing trans-affirming policies into practice. *Gender and Education*, *30*(6), 754–773. https://doi.org/10.1080/09540253.2018.1455967

Lesham, B. (2018). Transgender student allegedly barred from shelter during school safety drill at Virginia middle school. *USA Today*. Retrieved from https://www.usatoday.com/story/news/nation-now/2018/10/08/transgender-student-left-alone-school-lock-down-drill/1573950002/

Levitt, H. M. & Ippolito, M. R. (2014). Being transgender: the experience of transgender identity development, *Journal of homosexuality, 61*(12).

Lewis, R. K. & Sembiante, S. F. (2019). "Research and practice in transitions: Improving Support and Advocacy of Transgender Middle School Students." *Middle Grade Reviews, 5*(1).

Lewis, R. K. and Sembiant, S. F. (2018). Middle and high school teacher's perceptions of transgender students and the impact of teacher (in) action with transgender students : A literature review presented at Florida Atlantic University College of Education 17th Annual Student Research Symposium, Boca Raton, FL.

Lips, H. M. (2020*). Sex and gender: An introduction*. Waveland Press.

Luhur, W., Mokgoroane, L. & Shaw, A. (2021). Public opinion of transgender rights in South Africa. The Williams Institute at UCLA School of Law. Williamsinstitute.law.ucla.edu

Maguire, M., & Delahunt, B. (2017). Doing a Thematic Analysis: A Practical, Step-by-Step Guide for Learning and Teaching Scholars. *AISHE-J*, *9*(3), 3351–33514.

Mahamba, C. (2022, November 16). DBE sets the record straight on 'plans' to introduce unisex toilets in schools. The Star. https://www.iol.co.za/the-star/news/dbe-sets-the-record-straight-on-plans-to-introduce-unisex-toilets-in-schools-a537caf2-dc95-4685-b1a1-918d330bb14c

Mahlo, D. (2017). Teaching Learners With Diverse Needs in the Foundation Phase in Gauteng Province, South Africa. *SAGE Open*, *7*(1). https://doi.org/10.1177/2158244017697162

Mahoney, T., Dodds, M. & Polasek, K. (2015). Progress for transgender athletes: Analysis of the School Success and opportunity Act. *Journal of Physical Education, Recreation & Dance, 86*(6).

Mangin, M. (2018). Supporting transgender and gender expansive children in school. *Phi Delta Kappan, 100*(2).

Maquire, M. & Delhunt, B. (2017). Doing a thematic analysis: A practical, step-by-step guide for learning and teaching scholars. *AISHE-J, 9*(3).

Maree, K. (2010). *First steps in research*. Van Schaik Publishers.

Martino, W. & Omercajic, K. (2021). A trans pedagogy of *refusal:* Interrogating cisgenderism, the limits of antinormativity and trans necropolitics. Pedagogy, Culture & Society 29(5). https://doi.org/10.1080/14681366.2021.1912155

Mason, H. D. (2017). Sense of meaning and academic performance: A brief report. *Journal of Psychology in Africa, 27*(3). DOI: 10.1080/14330237.2017.1321860

Mayeza, E. (2018). "Charmer Boys' and 'Cream Girls': How Primary school Children Construct Themselves as Heterosexual Subjects Through Soccer." *Discourse: Studies in the Cultural Politics of Education 39*(1). Doi:10.1080/01596306.2016.1235013.

Mayock, P., Bryan, A., Carr, N. & Kitching, K. (2010). *Supporting LGBT lives: a study of the mental health and well-being of lesbian, gay, bisexual and transgender people.* Dublin: National Office of Suicide Prevention Gay and Lesbian Equality Network and Belong to Youth Service.

McCabe, P. C., Dragowski, E. A. & Rubinson, F. (2013). What is Homophobic Bias Anyway? Defining and Recognising Microaggressions and harassment of LGBTQ

Youth, *Journal of School Violence, 12*(1). http://dx.doi.org/10.1080/15388220.2012.731664

McCall, D. K. (1979). Simone de Beauvoir, "The Second Sex", and Jean-Paul Sartre. *The University of Chicago Press, 5*(2).

McGuire, J. K., Anderson, C. R., Toomey, R. B., & Russell, S. T. (2010). School climate for transgender youth: A mixed method of investigation of student experiences and school responses. Journal of Youth and Adolescence, 39(10). Doi: 10.1007/s10964010-9540-7

McMillan, J. H. & Schumacher, S. (2001). Research in education. (5thed.). Wesley Longman.

McMillan, J. H. & Schumacher, S. (2010). *Research in Education-Evidence-Based Inquiry*. (7th ed.). Pearson Education, Inc.

McNamee, H., Llyod, K. & Schubotz, D. (2008). "Same Sex Attraction, Homophobic Bullying and Mental Health of Young People in Northern Ireland." *Journal of Youth Studies 11*(1).

McNulity, T. & Zattoni, A. (2013). Developing corporate governance research through qualitative methods: A review of previous studies. *Corporate Governance, 21*.
Mead, M. (1948). *Male and female: A study of sexes in a changing world*. William Morrow.

Meier, K. J. & Bohte, J. (2007). Politics and Bureaucracy, International Edition: *Thomas and Wadsworth, 34*(4).

Merriam, S. B. & Tisdell, E. J. (2016) *Qualitative research: A guide to design and* Implementation (4th Ed.). C A Jossey Bass.

Mertens, D. M. (2005). *Research and evaluation in education and psychology: integration diversity with quantitative, qualitative and mixed methods* (2nd ed.). Sage Publications.

Meyer, E. J. & Carlson, D. (2014). *Gender and Sexualities in education: A Reader*. Peter Lang.

Meyer, E. J. & Keenan, H. (2018). Can policies help schools affirm gender diversity? A policy archaeology of transgender-inclusive policies in California schools. Gender and Education, doi:10.1080/09540253.2018.1483490

Meyer, E. J., & Leonardi, B. (2018). Teachers' professional learning to affirm transgender, non-binary, and gender-creative youth: Experiences and recommendations from the field. *School of Education, 18*(4).

Meyer, I. H. (2003). Prejudice, social stress and mental health in lesbian, gay and bisexual populations: conceptual issues and research evidence. *Psychological Bulletin, 129*(5).

Mills, M. (2001). *Challenging violence in schools: An issue with masculinity.* Open University Press.

Morgenroth, T. & Ryan, M. K. (2018). Gender Trouble in Social Psychology: how Can Butler's Work Inform Experimental Social Psychologists' Conceptualisation of Gender? *Review, 9*(1320).

Morrison, E. G. (2010). Transgender as ingroup or outgroup? Lesbian, gay and bisexual viewers respond to a transgender character in daytime television. *Journal of Homosexuality, 57*.

Moser, A., & Korstjens, I. (2018). Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. *European Journal of General Practice*, *24*(1), 9–18. https://doi.org/10.1080/13814788.2017.1375091

MsHoul, A. & Grace, W. (1993). *A Foucault Primer. Discourse, Power and the Subject,* Routledge.

Msibi, T. (2012). "I'm used to it now: Experiences of homophobia among queer youth in South African township schools. *Gender and Education, 24*(5). Doi: 10.1080/09540253.2011.645021

Mulcahy, M., Dalton, S., Kolbert, J., & Crothers, L. (2016). Informal mentoring for lesbian, gay, bisexual and transgender students. *The Journal of Educational Research, 109*(4). Doi: 10.1080/00220671.2014.979907

Namaste, V. K. (2000). Invisible lives: *The erasure of transsexual and transgendered people.* Chicago, II: University of Chicago Press.

Nascimento, M. & Connell, R. (2017). "Reflecting on Twenty Years of Masculinities: An Interview with Raewyn Connell." *Ciéncia & Saúde Coletiva 22*(12).

Neary, A. (2017). "Lesbian, Gay and Bisexual Teachers' Ambivalent Relations with Parents and Students while Entering into a Civil Partnership." *Irish Educational Studies, 36*(1)

Neary, A. (2021). Trans children and the necessity to complicate gender in primary schools.   Gender   and   Education,   33(8).   1073-1089. https://doi.org/10.1080/09540253.2021.1884200

Nel, N., Müller, H., Hugo, A., Helldin, R., Bäckmann, O., Dwyer, H. 7 Skarlind, A. (2011).A comparative perspective on teachers' attitude constructs that impact on inclusive education in South Africa and Sweden, *South African Journal of Education, 3*(1).

Newcomer, K. E., Hatry, H. P. & Wholey, J. S. (2015). Handbook of Practical Program Evaluation. (4th ed.). doi.org:10.1002/9781119171386.

Ngabaza, S., & Shefer, T. (2019). Sexuality education in South African schools: deconstructing the dominant response to young people's sexualities in contemporary schooling context. *Sex Education, 19*(4).

Nguyen, V. N. B., Miller, C., Sunderland, J & McGuiness, W. (2018). Understanding the Hawthorne effect in wound research – A scoping review. *International Wound Journal, 15*(6). https://doi.org/10.1111/iwj.12968

Noddings,N. (1995). *Philosophy of Education*. West View Press, a Member of Perseus Books, L.L.C. Published in United States of America.

Norton, A. T., & Herek, G. M. (2013). Heterosexuals 'attitude toward transgender people: Findings from a national probability sample of U. S. *Adults. Sex Roles, 68*(11-12). Doi: 10.1007/s11199-011-0110-6

Norton, J. (19970. "Brian says you're a girl, but I think you're a sissy boy": Cultural origins of transphobia. *Journal of Gay, Lesbian and Bisexual Identity, 2*.

Obama, B. (2007). Change gov. plan to strengthen civil rights. Retrieved from http://change.gov/agenda/civil_rights_agenda/

Ofsted. (2013). *The Framework for School Inspection*, Manchester: Ofsted.

Ozmen, H. A., & crawer, M. S. (2006). *The philosophy of education and postmodernism challenge: a field for the recognition and critique of education philosophy in the western world.* Etelaat.

Ozturk, M. B. & Tatli, A. (2016). Gender identity inclusion in the workplace: broadening diversity management research and practice through the case of transgender employees in the UK. *The International Journal of Human Resource management, 27*(8).

Paechter, C. (2021). Implications for gender and education research arising out of changing ideas about gender. *Gender and Education, 33*(5). https://doi.org/10.1080/09540253.2020.1798361

Palaganas, E. C., Sanchez, M. C., Molintas, M. P. & Caricativo, R. D. (2017). Reflexivity in Qualitative Research: A Journey of Learning. *The Qualitative Report, 22*(2).

Parsons, T. & Bales, R. F. (1955). *Family, socialisation and interaction process.* The Free Press.

Pascoe, C. J. & Bridges, T. (2015). "Exploring Masculinities: History, Reproduction, Hegemony and Dislocation." in *"Exploring Masculinities: Identity, Inequality, Continuity and Change."* Oxford University Press.

Payne, E. & Smith, M. (2013). 'LGBTQ Kids, School Safety, and Missing the Big Picture: How the Dominant Bullying Discourse Prevents School Professionals from Thinking about Systemic Marginalisation or… Why We Need to Rethink LGBTQ Bullying" *QED 1*(1)

Pennsylvania State University World Campus, (2011). *Applied social Psychology: Theory and research methods.* https://cms.psu.edu

Poorshafei, H. & Arian, N. (2009). Postmodernism and its implications in religious education. Islam and educational Researches

Potgieter, C. & Reygan, F. C. G. (2012). "Lesbian, Gay and Bisexual Citzenship: a Case Study as represented in a sample of south African Life Orientation Textbooks." *Perspectives in Education, 30*(4).

Poulis, K., Poulis, E. & Plakoyiannaki, E. (20130. The role of context in case study selection: An international business perspective. *International Business Review, 22.*

Preston, M. J. (2016).'They are just not mature right now': teachers' complicated perceptions of gender and anti-queer bullying. *Sex Education. 16*(1)

Province of the Western Cape: Provincial Gazette Extraordinary 8223. *Draft guidelines on gender identity and sexual orientation in public schools of the Western Cape Education Department.* (2020)

Rands, K. (2013). Supporting transgender and gender-nonconforming youth through teaching mathematics for social justice. *Journal of LGBT Youth, 10* doi:10.1080/19361653.2013.717813

Ratele, K. (2014). "Currents against Gender Transformation of South African Men: Relocating Marginality to the Centre of Research and Theory of Masculinities." *NORMA 9*(1). doi:10.1080/18902138.2014.892285.

Reilly, A. (2014). Adolescent girls' experiences of violence in school in Sierra Leone and the challenges to sustainable change. *Gender & Development*, *22*(1), 13–29. https://doi.org/10.1080/13552074.2014.902239

Renold, E. (2000). 'Coming out': Gender, (hetero)sexuality and the primary school. Gender and Education, 12(3). http://doi.org/10.1080/713668299

Reyes, M. E. S., Ballesteros, K. C. A., Bandol, P. A. A., Jimenez, K. A. H. & Malangen, S. D. R. (2019). Religiosity, Gender Role Beliefs, and Attitudes Towards Lesbians and Gays in the Philippines. *North American journal of Psychology, 21*(3)

Reygan, F. (2016). Making schools safer in South Africa: An antihomophobic bullying educational resource. *Journal of LGBT Youth, 13*(1-2).

Reygan, F. (2019). Sexual and gender diversity in schools: Belonging, in/exclusion and the African child. *Perspectives in Education*, *36*(2), 90–102. https://doi.org/10.18820/2519593x/pie.v36i2.8

Reygan, F., & Francis, D. (2015). Emotions and pedagogics of discomfort: Teachers responses to sexual and gender diversity in the Free State, South Africa. *Education as Change, 19*(1). DOI:10.1080/16823206.2014.943259

Richards, C. (2012). "Playing under Surveillance: Gender, Performance and the Conduct of the Self in a Primary School Playground" *British Journal of Sociology of Education 33*(3). doi:10.1080/01425692.2012.659457.

Rider, N. G., McMorris, B. J., Gower, A.L., Coleman, E. & Eisenberg, M. E. (2018). Health and care utilisation of transgender and gender nonconforming youth: A population-based study. *Paediatrics, 141*(3).

Ringrose, J. & Renold, E. (2010). Normative cruelties and gender deviants: The performative effects of bully discourses for boys and girls in school. *British Educational Research journal, 36.* doi://10.1080/01411920903018117

Risse, T. (2010). *A Community of Europeans? Transnational Identities and Public Spheres.* Cornell University Press.

Robinson, J. P. & Espelage, D. L. (2011). Inequalities in educational and Psychological Outcomes between LGBTQ and straight Students in Middle and High School." *Educational Researcher, 40*(7)

Robinson, K. H., Saltmarch, S. & Davies, C. (2012). *Rethinking school violence: Theory, gender, context.* Palgrave Macmillan.

Robinson, K. H., Smith, E. & Davies, C. (2017). Responsibilities, tensions and ways forward: Parents' perspectives on children sexuality education. *Sex Education.* https://doi.org/10.1080/14681811.2017.1301904

Robinson, K., Peter, B., Nida, D., Georgia, O. & Davies, C. (2013). *Queer: Issues Facing Young Australians Who Are Gender Variant and Sexuality Diverse.* Melbourne: Young and Well Cooperative Research Centre.

Robinson, O. C. (2014). Sampling in Interview-Based Qualitative Research: A Theoretical and Practical Guide. *Qualitative Research in Psychology*, *11*(1), 25–41. https://doi.org/10.1080/14780887.2013.801543

Rodrigues, L., Grave, R., de Oliveira, J. M., & Nogueira, C. (2016). Study on homophobic bullying in Portugal using Multiple Correspondence Analysis (MCA).

Revista   Latinoamericana   de   Psicología,   *48*(3),   191–200. https://doi.org/10.1016/j.rlp.2016.04.001

Rolling Stone Article, *One Town's war on gay Teens*, (2012). http://www. rollingstone.com/poilitic/news/one-towns-war-on-gay-teens-20120202

Roulston, K. (2010). *Reflective interviewing: A guide to theory and practice*. Sage.

Rudoe, N. (2010). "Lesbian Teachers' Identity, Power and the Public/Private Boundary." *Sex Education 10*(1).

Rule, P. & John, V. (2011). *Your guide to case study research*. Van Schaik.

Ryazanov, A. A. & Christenfeld, N. J. S. (2017). The strategic value of essentialism. *Social and Personality Psychology Compass, 1*(15)

Sadowski, M. *Safe Is Not Enough: Better Schools for LGBTQ Students.* Harvard University Press.

Schneider, F. W., Gruman, J. A. & Coutts, L. M. (2005). *Applied social psychology: Understanding and addressing social and practical problems.* Sage Publications.

SehooleJ, Mudarikwa M, May, C, et al. (2017). '*Recognition of Economic, Social and Cultural Rights: A Continued Struggle for Transgender, Gender Diverse and Intersex Persons in South Africa'*. Working Group on South Africa Committee on Economic, Social and Cultural Rights.

Shefer, T., & Macleod, C. (2015). Life Orientation sexuality education in South Africa: Gendered norms, justice and transformation. *Perspectives in Education. 33*(2).

Shelton, S. A. (2015). The sociocultural factor that influences a novice teacher's LGBT activism. *Teaching Education, 26*(1).doi:10.101080/10476210.2014.959485

Shenton, A. K. (2004). Strategies for ensuring Trustworthiness in Qualitative Research projects. *Education for Information, 22*(2).

Shewes, L., Fine, C & Haslam, N. (2018). Beyond Mars and Venus: the role of gender essentialism in support for gender inequality and backlash. *PloS one, 13*(7).

Shroeder, I. F. (2014). Queering gender identity formation. *Advocates' Forum,* University of Chicago, SSA, 27-38, Chicago, USA.

Silveira, J. M., & Goff, S. C. (2016). Music teachers' attitudes towards transgender students and supportive school practices. *Journal of Research in Music education, 64*(20). Doi: 10.1177/0022429416647048

Smith, M. J. & Payne, E. (2016). "Binaries and Biology: Conversations with Elementary Education Professionals after Professional Development on Supporting Transgender Students." *The Educational Forum, 80*(1).

Smith, M. J. (2015). It's a balancing act: The good teacher and ally identity. *Educational Studies, 51*(3). Doi: 10.1080/00131946.2015.1033517

Smith, S. D., & Payne, E. (2016). Binaries and biology: Conversation with elementary education professionals after professional developments on supporting transgender students. The Educational Forum, 80(1). Doi: 10.1080/00131725.2015.1102367

Smith, S. G. (1992). *Gender thinking*. Temple University Press.

Somduth, C. (2021, June 4). *Row over bigender KZN teacher wearing skirt*. The Post.

Spillane, J. P., Halverson, R., & Diamond, J. B. (2001). Investigating School Leadership Practice: A Distributed Perspective. *Educational Researcher*, *30*(3), 23–28. https://doi.org/10.3102/0013189x030003023

Stahl, N. A. & King, J. R. (2020). Expanding Approaches for Research: Understanding and Using Trustworthiness in Qualitative Research. *Journal of Developmental Education, 44*(1).

Stobie, C. (2014). "The Devil Slapped on the Genitals": Religion and Spirituality in Queer South Africans' Lives. *Journal of Literacy Studies, 30*(1).

Strauss, P., Cook, A., Winter, S., Watson, V., Wright Toussaint, D. & Lin, A. (2017). Trans Pathways: the mental health experiences and care pathways of trans young people. Summary of results. Telethon Kids Institute, Perth, Australia. DOI:10.13140/RG.2.2.19410.25284

Struwig, F. W., & Stead, G. B. (2011). *Planning, designing and reporting research* (2nd ed.). Pearson.

Stryker, S. (1994). My words to Victor Frankenstein about the village of Chamounix performing transgender rage. *GLO: A Journal of Lesbian and Gay Studies, 1*(3).

Suchar, C. S. (1989). "The Sociological Imagination and Documentary Still Photography: The Interrogatory Stance." *In Eyes Across the Water: The Amsterdam Conference on Visual Anthropology and Sociology,* edited by R. B. Flaes, 51-63. Het Spinhuis.

Super, J. T. & Jacobson, L. (2011). Religious abuse: Implications for counselling lesbians, gay, bisexual and transgender individuals. *Journal of LGBT Issues in Counselling, 5*(3/4).

Taylor, G. W. & Ussher, J. M. (2001). Making sense of S 7 M: A discourse analytic account. *Sexualities, 4*(3).

Terre Blanche, M., Durrheim, K. & Painter, D. (2006). *Research in practice: Applied methods for social sciences.* UCT Press.

Terreblanche, M. J., Durrheim, K., & Painter, D. (2006). *Research in practice : applied methods for the social sciences* (2nd ed.). UCT Press.

Thanh, N. C. & Thanh, T. T. (2019). The interconnection between interpretivist Paradigm and Qualitative Methods in Education. *American Journal of education Science. 1*(2).

Tharps, L. L. (2014). The case for Black with a capital b. *The New York Times*.https://www.nytimes.com/2014/11/19/opinion/the-case-for-black-with-a-capital-b.html

Thebus, S. (November 16). *Petition against unisex bathrooms at schools garners thousands of signatures.* Cape Argus. https://www.lol.co.za/capeargus/news/pettition-against-unisex-bathrooms-at-schools-garners-thousands-of-signatures-cf9c8046-27d6-4ec1-9729-b4d6316177db

Theoharis, G. (2007). Social justice educational leaders and resistance: Towards a theory of social justice leadership. *Educational Administration Quarterly, 43*(2).

Theron, L. (2009). Trans-hate at the core of gender-based violence? *Concerned Africa Solutions*. Bulletin 83.

Theron, L. (2013). '*This is like seeing a human body totally from a different angle' experiences of South African cisgender partners in cisgender-trans* relationships.* (master's thesis), University of Cape town, Cape Town, South Africa.

Thornberg, R. (2018). "School Bullying and Fitting into the Peer Landscape: A Grounded Theory Field Study." *British Journal of Sociology of Education 39*(1). doi: 10.1080/01425692.2017.1330680.

Tucker, L. A. & Govender, K. (2017). "Sticks and Stones: Masculinities and Conflict Spaces." *Gender and Education 29*(3). doi:10.1080/09540253.2016.1156059.

Ullman, J. (2017). "Teacher Positivity Towards Gender Diversity: Exploring Relationships and School Outcomes for transgender and Gender-Diverse Students." *Sex Education, 17*(3). Doi:10.1080/14681811.2016.1273104.

UNESCO (United Nations Educational, Scientific and Cultural Organisation). (2012). *Review of homophobic Bullying in Educational Institutions*. Paris: UNESCO.

Van bruwaene, L., Mustafa, F., Cloete, J., Goga, A. & Green, R. J. (2020). What are we doing to the children of South Africa under the guise of COVID019 lockdown? *South African Medical Journal, 119*(7). https://doi.org/ 10.7196/SAMJ.2020.V11017.14932

Vincent, W., Parrott, D 7 Peterson, J. (2011). Effects of traditional gender role norms and religious fundamentalism on self-identities heterosexual men's attitudes, anger and aggression towards gay men and lesbians. *Psychology of Men and Masculinity, 12*(4)

Von Doellinger, O. (2018). From gender binarism to gender…Binarism: gender identity and new expressions of gender stereotypes, *International Journal of Clinical Neurosciences and Mental Health, 5*(7). DOI: https://doi.org/10.21035/ijcnmh.2018.5.7

von Unger, H. (2008). Reflexivity Beyond Regulations: teaching Research Ethics and Qualitative Methods in Germany. *Qualitative Inquiry, 22*(2).

Walton, G. (2011). Spinning Our Wheels: Reconceptualising Bullying beyond Behaviour-Focussed approaches." *Discourse 32*(1).

Weber, M. (1992). *The nature of social action*. Cambridge University Press.

Welch, C., Plakoyiannaki, E., Piekkari, R. & Paavilainen-Mäntymäki, E. (2013). Legitimising diverse uses for qualitative research: A rhethorical analysis of two management journals. *International Journal of Management Reviews, 15.*

Wernick, L. J., Kulich, A., & Inglehart, M. H. (2014). Influences of peers , teachers, and climate on students' willingness to intervene when witnessing anti-transgender harassment. Journal of adolescence, 37(6). Doi: 10.1016/j.adolescence.2014.06.008

West, C. & Zimmerman, D. H. (1987). Doing gender. *Gender and Society, 1*(2).

Williams, J. D. (2013). *Lyotard: Towards a postmodern philosophy*. John Wiley & Sons.

Willig, C. (20130. *Introducing qualitative research in psychology (3rd ed.).* McGraw-Hill Education(UK)

Winter, G. (2000). A Comparative Discussion of the Notion of 'Validity' in Qualitative and Quantitative Research. *The Qualitative Report*, *4*(3), 1–14. https://doi.org/10.46743/2160-3715/2000.2078

Wooley, S. W. (2017). Contesting silence, claiming space: gender and sexuality in the neo-liberal public high school. Gender and Education, 29(1). DOI: 10.1080/09540253.2016.1197384

Wright-Maley, C., David, T., Gonzalez, E. 7 Colwell, R. (2016). Considering perspectives on transgender inclusion in Canadian Catholic elementary schools: Perspectives, challenges and opportunities. *The Journal of Social Studies Research, 40*(3).

Yang, Y. (2020). What's Hegemonic about Hegemonic Masculinity? Legitimation and Beyond, *Sociology Theory 2020, 38*(4). Doi: 10.1177/0735275120960792. St. sagepub.com

Yin, R. K. (2014). *Case study research: design and methods (5th Ed.)* Sage.

Zemblylas, M. & mcGlynn, C. (2012). Discomforting pedagogies: Emotional tensions, ethical dilemmas and transformative possibilities. *British Educational Research Journal, 38*(1).

Zizek, S. (1999). The Ticklish Subject: The Absent Centre of Political Ontology. MIT Press.

APPENDICES

Appendix A: Ethical Clearance: University of KwaZulu-Natal

25 May 2022

Asogan Subramony Naicker (7811288)
School Of Education
Edgewood Campus

Dear AS Naicker,

Protocol reference number: HSSREC/00004208/2022
Project title: School Management Teams' Perspectives on Trans: A Case study of
Principals, Deputy Principals and Departmental Heads in Seven High Schools in Durban.
Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 24 May 2022 in connection
with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee
(HSSREC) and the protocol has been granted **FULL APPROVAL**.

**Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule,
Informed Consent Form, Title of the Project, Location of the Study, Research Approach and
Methods must be reviewed and approved through the amendment/modification prior to its
implementation. In case you have further queries, please quote the above reference number.
PLEASE NOTE: Research data should be securely stored in the discipline/department for a
period of 5 years.**

This approval is valid until 25 May 2023.
To ensure uninterrupted approval of this study beyond the approval expiry date, a progress
report must be submitted to the Research Office on the appropriate form 2 - 3 months before
the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national

and UKZN guidelines. HSSREC is registered with the South African National

Research Ethics Council (REC-040414-040).

Yours sincerely,

Professor Dipane Hlalele (Chair) /dd

23 January 2023

Asogan Subramony Naicker (7811288)
School of Education
Edgewood Campus

Dear AS Naicker,

Protocol reference number: HSSREC/00004208/2022
Project title: School Management Teams' Perspectives on Trans: A Case study of Principals, Deputy Principals and Departmental Heads in Seven High Schools in Durban.
Amended title: School management teams' perspectives on trans: A case study
Degree: Masters

Approval Notification – Amendment Application

This letter serves to notify you that your application and request for an amendment received on 19 January 2023 has now been approved as follows:

- Change in title

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

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

HSSREC is registered with the South African National Health Research Ethics Council (REC-040414-040).

Best wishes for the successful completion of your research protocol.

Yours faithfully

....
Professor Dipane Hlalele (Chair)

/ms

KWAZULU-NATAL PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Enquiries: Phindile Duma
Ref.:2/4/8/4050

Mr AS Naicker
PO Box
UMLOMAAS
4170

Dear Mr Naicker

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"SCHOOL MANAGEMENT TEAM'S PERSPECTIVES ON TRANS: A CASE STUDY OF PRINCIPALS, DEPUTY PRINCIPALS AND DEPARTMENTAL HEADS IN SEVEN HIGH SCHOOLS IN DURBAN",** in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research. 5.   A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the   Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 19 April 2022 to 02 April 2025.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals,

Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.

8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers above.

9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.

10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

UMLAZI DISTRICT

Mr GN Ngcobo
Head of Department: Education
Date: 20 April 2022

GROWING KWAZULU-NATAL TOGETHER

Appendix C: Informed Consent : Principal

LETTER TO THE PRINCIPAL: REQUEST FOR PERMISSION TO CONDUCT A RESEARCH IN YOUR SCHOOL.

The Principal/SGB Chairperson

Name of School: _____

Address:

4092

Dear Sir/ Madam   19 April 2022

<u>Re: Permission to conduct a research study in the school.</u>

I, Asogan Subramony Naicker (Student Number 7811288) am currently studying for my Master's Degree in Gender and Education at the University of KwaZulu-Natal. I would like to invite your school to participate in my study which forms part of a larger research project with Professor Deevia Bhana, titled 'Stop the Violence: Boys and Girls in and around Schools' (Ref: HSS/1197/013).

My research topic is titled: **School Management Team's Perspectives on Trans: A Case study of Principals, Deputy Principals and Departmental Heads in Seven High Schools in Durban.** This study seeks to examine the role of the school management team in supporting transgender people at high schools**.** I further wish to investigate the challenges SMTs encounter towards making schools trans-inclusive for marginalised people.

The study is expected to enlist 47 participants (SMT members) from 7 high schools within the Chatsworth area. I will engage the participants in semi-structured and focus group interviews together with vignettes (stories) and photo-elicitations to gather the data for this study. All data collection will be done after school hours and non-teaching time to prevent disrupting teaching and learning. Pseudonyms will be used to ensure anonymity and confidentiality of both the schools and the participants. A voice recorder will also be used to record the interviews which will further ensure confidentiality and anonymity of

the data collected. Your participation is fully on a voluntary basis and should you feel reluctant to continue as a participant, you are free to withdraw at any given time. There are no incentives or re-imbursements that will be provided for your participation. All data collected will be safely stored for a period of five years.

In the event of further queries concerning the nature of my study, you are most welcome to contact my supervisor, Professor Deevia Bhana, on 031 260 2603/ bhanad1@ukzn.ac.za or the Humanities & Social Sciences Research Ethics Committee (HSSREC) on: 031 260 3587/ Email: hssrec@ukzn.ac.za

Thank you.

Sincerely yours,

_____

 Asogan Subramony Naicker

Email: asogansubramonynaicker@gmail.com

Project Leader: Prof. Deevia

Tel: (031) 260 2603

Email: bhanad1@ukzn.ac.za

Principal's informed consent reply slip

I, ………………………….Principal of ………………………………. (name of school) hereby confirm that I understand the contents of this research project and that I hereby grant permission for my school to participate in this research project and further give permission for my school to be used as a research site for your study.

I understand that I can withdraw my school's participation at any time from this study.

……………………………………………..   ……………………….

Signature of Principal   **Date**

…………………………………………..   …………………….

Signature of SGB   Date

Appendix D: Informed consent: participants

LETTER TO PARTICIPANTS: REQUESTING PERMISSION TO CONDUCT INTERVIEWS

UNIVERSITY OF
KWAZULU-NATAL

Dear Participant   19 April 2022

Re: Request for permission to participate in a research study.

I, Asogan Subramony Naicker (Student Number 7811288) am currently studying for my Master's Degree in Gender and Education at the University of KwaZulu-Natal. I would like to invite you to participate in my study which forms part of a larger research project with Professor Deevia Bhana, titled 'Stop the Violence: Boys and Girls in and around Schools' (Ref: HSS/1197/013).

My research topic is titled: **School Management Team's Perspectives on Trans: A Case study of Principals, Deputy Principals and Departmental Heads in Seven High Schools in Durban.** This study seeks to examine the role of the school management team in supporting transgender people at high schools. I further wish to investigate the challenges SMTs encounter towards making schools trans-inclusive for marginalised people.
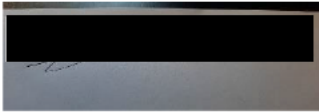
The study is expected to enlist 47 participants (SMT members) from 7 high schools within the Chatsworth area. I will engage the participants in semi-structured and focus group interviews together with vignettes (stories) and photo-elicitations to gather the data for this study. All data collection will be done after school hours and non-teaching time to prevent disrupting teaching and learning. Pseudonyms will be used to ensure anonymity and

confidentiality of both the schools and the participants. A voice recorder will also be used to record the interviews which will further ensure confidentiality and anonymity of the data collected. Your participation is fully on a voluntary basis and should you feel reluctant to continue as a participant, you are free to withdraw at any given time. There are no incentives or re-imbursements that will be provided for your participation. All data collected will be safely stored for a period of five years.

In the event of further queries concerning the nature of my study, you are most welcome to contact my supervisor, Professor Deevia Bhana, on 031 260 2603/ bhanad1@ukzn.ac.za or the Humanities & Social Sciences Research Ethics Committee (HSSREC) on: 031 260 3587/ Email: hssrec@ukzn.ac.za

Thank you.

Sincerely yours,

_____

Asogan Subramony Naicker

Email: asogansubramonynaicker@gmail.com

Project Leader: Prof. Deevia

Tel: (031) 260 2603

Email: bhanad1@ukzn.ac.za

PARTICIPANT'S INFORMED CONSENT REPLY SLIP

I …………………………………………………………… (Full names of participant) hereby confirm that I understand the contents of this document and the nature of this research project and I assent to my participation in the research project.

I understand that I am free to withdraw from the project at any time should I desire.

…………………………………………   ………………………

SIGNATURE OF PARTICIPANT   DATE

I hereby provide assent to:	Please tick	
Audio-record my interview	YES	
	NO	

Additional consent, where applicable:

Appendix E: Semi-structured Interview Schedule with photo elicitation

DEMOGRAPHIC/PERSONAL INFORMATION

1   Tell me something about yourself.

2   Are you from Chatsworth or reside outside the proximity of this school?

3   Briefly describe yourself as a person in the field of education.

4   What position do you hold on the school management team and for how long have you held this position?

5   Does this position come with power to take unilateral decisions? Explain.

SCHOOL INFORMATION

6   Provide a brief idea of the culture prevailing at the school.

7   What will you consider to be marginalised groups making up your school population?

8   Do you feel that the school supports these marginalised groups and if so, what types of support exist?

UNDERSTANDING OF SEX AND GENDER

9   What is your understanding of sex in relation to gender?

10 Do you believe that other genders beside male and female or boy and girl or man and women exist?

11 What do you understand about binary gender and what are your thoughts around binary gender in the context of schooling?

12 Have you experienced learners displaying nonconformity to binary genderism?

13 How would you describe gender identity in terms of the LGBTQI+ community?

BELIEFS & PERCEPTIONS REGARDING TRANSGENDER IDENTITIES

14 How has societal norms, culture and religion shaped your feelings towards transgender identity?

15 Are you aware of any transgender individuals in your school?

16 If so, what interaction have you had with them or their family?

17 Do you believe that these transgender individuals are embraced and treated equally like all other cisgender people? Explain.

18 What conflict/s, if any and in your opinion, did you notice negatively affecting access and equity for people who identify as transgender?

19 How comfortable are you talking about the concept transgender within your school?

20 In your view, should transgender people be accommodated in your school? Explain.

21 As a member of the SMT what is your role and responsibility for providing support to transgender people?

PERCIEVED ROLES AND RESPONSIBILITIES

22 Are you aware of laws and legislation governing inclusivity and social justice for transgender people? Explain.

23 Are you able to assist with developing school policies in line with legal requirements for inclusive education concerning transgender people? Explain.

24 What policies, if any, are in place at your school to accommodate transgender learners?

25 Do you and the school SMT implement such policies?

26 As a curriculum manager do you think you think it is important to include gender education into the school curriculum? Why?

CHALLENGES FACED BY SMTs MAKING SCHOOLS TRAN-INCLUSIVE

27 What challenges do you encounter, if any, to accommodate transgender teachers?

28 What would you suggest as ways to overcome these challenges?

29 What challenges do you encounter, if any, to accommodate transgender learners?

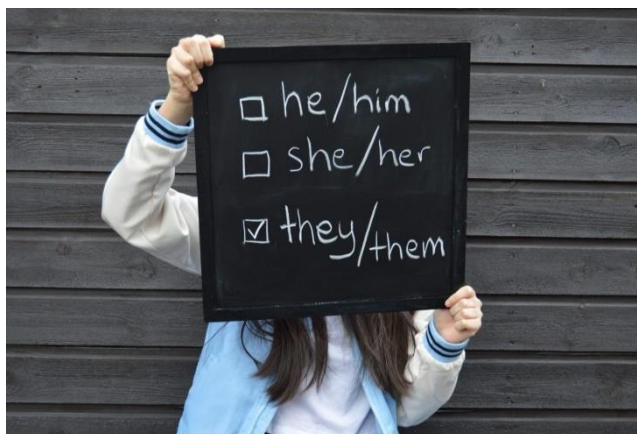30 What would you suggest as ways to overcome these challenges?

PHOTO ELICITATION

(https://images.app.goo.gl/DmGtbzaUE1Toy3BH8)

1. What are your thoughts on the above photos?

https;//www.the school uniform merchant.co.uk/

1. In your view, should gender neutral uniforms become an aspect of schooling?

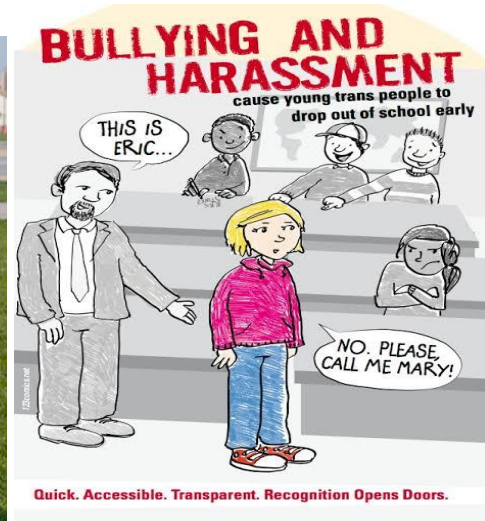https://www.etsy.com/fi-en/listing/595042631/gender-pronouns-buttons combinations-no

1. What do you understand about transgender pronoun choice?

2. Will you be willing to accommodate such requests from transgender people at your school?

                Situation A   Situation B

The learner in situation A reports the act of bullying to you.

If you were the teacher in situation B, how would you respond to the reaction of the class?

Appendix F: Focus Group Discussions with vignettes
FOCUS GROUP DISCUSSIONS

Vignette 1

Charlie is a transgender female teacher who has just been transferred by the district office to your school since the teacher was declared surplus at the previous institution. This teacher makes every effort towards being a cisgender female. The very next day you receive a delegation purporting to represent the female teachers with their union representative complaining that they, the female staff members, are uncomfortable by "that man using their toilets".

1.1   What is your understanding of transgender identities?
1.2   In your view, should transgender people be accommodated in your school? Explain.
1.3   As a member of the SMT what is your role and responsibility for providing support to transgender people?
1.4   How would you address this conflict?

Vignette 2

Mary, a female learner by sex and who identifies as genderqueer behaves and dresses in a traditionally masculine manner. Being a genderqueer transgender female, her preferred pronouns remain "she" and "her". During a school athletics meeting, Mary was assaulted by a group of unidentified male learners. Mary approaches your office for support. The school's policy regards assault on fellow learners as a serious offence which may lead to expulsion and imprisonment.

1.1   What policies, if any, are in place at your school to accommodate transgender learners?
1.2   Do you and the school SMT implement such policies?
2.3 As curriculum managers do you think you think it is important to include gender education into the school curriculum? Why?

2.4   In taking steps to assist Mary, would you consider Mary's needs to be different to that of a cisgender learner who is assaulted?

Vignette 3

A male learner was admitted to your school into grade eleven at the beginning of the current academic year on transfer from the Northern Province . Three weeks later you receive information that the learner is not "male" as perceived on registration but is in fact "female". You cross check the birth certificate to discover that yes, the learner is female dressing as a male. The buzz is that this "news" is spreading across the school and is really a culture shock for the school community. Upon consultation with the parents, they admitted knowing and were accepting of their child's individuality.

3.1 How has societal norms, culture and religion shaped your feelings towards
      transgender identities?
3.2 What challenges will this incident present to you as the SMT?
3.3 What support would you require towards addressing these challenges?

ANNEXURE G: TURNITIN CERTIFICATE

15:14 🖻 ⚠ ☑   📶 19% 🔋

Full dissertation

ORIGINALITY REPORT

6%	**4**%	**2**%	**2**%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	wiredspace.wits.ac.za Internet Source	1%
2	ujcontent.uj.ac.za Internet Source	<1%
3	Submitted to University of KwaZulu-Natal Student Paper	<1%
4	researchspace.ukzn.ac.za Internet Source	<1%
5	www.tandfonline.com Internet Source	<1%
6	scholarworks.uvm.edu Internet Source	<1%
7	Forghani, Nooshin, Narges Keshtiaray, and Alireza Yousefy. "A Critical Examination of Postmodernism Based on Religious and Moral Values Education", International Education Studies, 2015. Publication	<1%
8	Deevia Bhana. "Primary School Teachers Misrecognizing Trans Identities? Religious, Cultural, and Decolonial Assemblages", Teachers College Record: The Voice of	<1%

||| ◯   ‹

191

ANNEXURE H: PROOF OF EDITING

PROOF OF PROOFING

Cameron Luke Peters / www.academic-proofreading.co.uk / cameron@cybertek.co.za

13/06/2022

To Whom it May Concern,

This is just a short covering letter to confirm that every chapter of Mr. Asogan Subramony Naicker's [Student No: 7811288] dissertation, title, School Management Teams' Perspective of trans: A Case Study, submitted as a research study to achieve a Master of Education Degree under the supervision of Professor Deevia Bhana, PhD, in the School of Education of the University of KwaZulu-Natal, was doubly and thoroughly proofed and edited by me (as a product of my accredited Academic Proofreading service) over the space of a month in December 2022.

Besides merely superficial adjustments and rewordings, the work is entirely the product of the collaboration between Masters candidate and supervisor.

Sincerely,

Cameron Luke Peters, MSt (Oxford).

▉▉▉▉▉▉▉

Apt. 202, 7 St James Street, Vredehoek, Cape Town, 8001