

From Housewife to School Leader: Lived Experiences of Late-entry Teachers

by

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DECLARATION

I, Pushparanie Govender, declare that:

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This thesis has been submitted with my approval

Signature:



Professor Inbanathan Naicker (Supervisor)

Date: 12 July 2024

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DEDICATION

To my beloved son (late), *THASHEN GOVENDER*

In your short time with us, you brought immense joy and love into our lives. Your spirit, your laughter, your curiosity about the world around us, continue to inspire me every day. This work is a testament to the indelible mark you left in my life. Although you are no longer with us in body, your joyous and vibrant spirit and love will always and forever live in my heart. This Thesis is dedicated to you.

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Your arrival has brought immeasurable joy and renewed purpose to my life. May this work, a testament to years of perseverance and learning, inspire you as you embark on your own journey of discovery. Here's to a future filled with curiosity, knowledge, and love.

ABSTRACT

The research explored the lived experiences of late-entry teachers who transitioned from housewives to school leaders. Five participants from diverse backgrounds were selected. Silences on late-entry teachers' to school leaders' experiences have led to bafflement about how the common housewife becomes a school leader (i.e. Departmental Head, Deputy Principal, Principal). The study created a knowledge base in the South African education leadership field by addressing the gaps and exploring the life stories of the vulnerable group's transitions. The study explored the evolution of their multiple personal and professional identities. The purpose of the study was firstly, to understand who the women were and are and what they did and do, personally as housewives and professionally as school leaders; secondly, it explored the meanings of self, which informed the housewives' movement to school leader; thirdly, it made visible the affordances and constraints as the housewife transitioned through liminal spaces to become school leader. The study utilised the Identity Theory, the Theory of Liminality, and the Feminist Intersectional Theory as its lens. The study used Narrative Inquiry as its methodology and purposive sampling to select participants. Narrative Interviews, Photo-walk-talk Inquiry, and Object Inquiry generated field texts. The analysis used concept mapping and found similarities and particularities of experience. The findings demonstrated that late-entry teachers possessed multiple selves, working in tandem, to influence transitioning and emphasised the dynamic state of flux the identities had undergone during the transition. The research highlighted the leaders' affordances and constraints throughout their journey. The study provided significant and novel unveilings about late-entry teachers' multiple selves (personal and professional) and how these entangled selves intra-acted to either serve as a catalyst or constrain their movement into school leadership positions. It filled a research gap by making visible and theorising the experiences of late-entry teachers as they professionalised themselves and transitioned to positions as school leaders. It contributed to a novel participatory visual method, the Photo-walk-talk Inquiry, to research vulnerable participants in Education Leadership. The study contributed to an original phenomenon in Educational Leadership research on the housewife's transitions from late-entry teacher to school leader positions.

Keywords: leadership, management, late-entry teacher, liminal spaces, professional identity, personal identity, social identity, female leadership

ABBREVIATIONS and ACRONYMS

ACE	Advanced Certificate in Education
ANC	African National Congress
ADHD	Attention-Deficit Hyperactivity Disorder
AIDS	Acquired Immuno-Deficiency Syndrome
BA	Bachelor of Arts
B Ed (Hons)	Bachelor of Education Honours
COVID-19	Corona Virus Disease of 2019
CPD	Continuing Professional Development
CCL	Centre for Creative Leadership
DH	Departmental Head
FAMSA	Family and Marriage Society of South Africa
FSAW	Federation of South African Women
Fig.	Figure
GEPF	Government Employees Pension Fund
HIV	Human Immunodeficiency Virus
HL	Home Language
IQMS	Integrated Quality Management System
ISIS	Islamic State of Iraq and Syria
IT	Information Technology
LTSM	Learning and Teaching Support Material
MTSS	Merebank Tamil School Society
PhD	Doctor of Philosophy
PIC	Public Investment Corporation
POWA	People Opposed to Women Abuse
PTSD	Post-Traumatic Stress Disorder
PVT	Phoenix, Verulam and Tongaat
RAU	Rand Afrikaans University
RCL	Representative Council of Learners
RDP	Reconstruction and Development Programme
SA	South Africa
SADTU	South African Democratic Teachers' Union
BBGM	Branch Biennial General Meeting
SA-SAMS	South African School Administration and Management System
SBA	School-based Assessment
SGB	School Governing Body
SMT	School Management Team
TLO	Teacher Liaison Officer
TVET	Technical and Vocational Education and Training
UCT	University of Cape Town
UK	United Kingdom
UKZN	University of KwaZulu-Natal
UNISA	University of South Africa
U.S	United States
U.S.A	United States of America
U.S.S.R.	Union of Soviet Socialist Republics
UTE	Unprotected Temporary Educator

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CHAPTER ONE

THE BACKDROP: AN INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

This is a study rooted in the voices of women school leaders, reflecting on a past as the housewife and of crossing boundaries to bring them to presently occupy the position of school leader. I employ this stance to usher in this inquiry which explores the lived experiences of the late-entry teacher transitioning from the space as a housewife to occupying formal positions as leader in the South African schooling context. Exploring life experiences through narrative inquiry elaborates the inquiry's personal and professional paths of a selection of South African women school leaders, who occupy formal leadership positions as Head of Department (HOD), Deputy Principal, and Principal. This inquiry employs the narrative approach to enable the women to tell their stories about their transitions, both in verbal and representational narratives, thus assuring a productive source of data.

I commence the chapter by first providing the background to this study and the problem statement. Secondly, my partiality disclosed in the personal perspective in this section serves as a profound understanding of my undertaking of this inquiry, and its relevance to my life, as a woman, a feminist, and an educational leader. Thirdly, I present the research puzzles (questions) that drove this study. Thereafter, I expound on the study's key concepts. I conclude this chapter by sketching out the chapters in this thesis.

1.2 Study Background



Figure 1.1
Women's March 9th August 1956
Union Buildings, Pretoria, SA
(Baileys Archives)

The turbulent 1950s - Women as defiant activists

Federation of South African Women (FSAW) expressed their aims and philosophy (The Women's Charter, 1954):

"We, the women of South Africa, wives and mothers, working women and housewives, African, Indians, European and Coloured, hereby declare our aim of striving for the removal of all laws, regulations, conventions and customs that discriminate against us as women, and that deprive us in any way of our inherent right to the advantages, responsibilities and opportunities that society offers to any one section of the population. We women do not form a society separate from the men. There is only one society, and it is made up of both women and men. As women we share the problems and anxieties of our men and join hands with them to remove social evils and obstacles to progress" (FSAW Charter, 1954).

Literature argues that the South African Women's Charter of 1954 was perhaps the most significant factor that ended in the thrust for women's power (Healy-Clancy, 2017). The 1950s to 1980s way of thinking about women which relegated them to second position, remained uncontested for centuries (Bonzet & Frick, 2019). The reason for the historical viewpoint relegating women to an inferior second position was that women were born exclusively to be housewives and mothers (Moorosi, 2019). In South Africa between the 1950s to 1980s, the women's position in the country's development was restricted thereby preventing their entrance into education, health, and employment (Moodly & Toni, 2019). At that time (between the 1950s and 1980s), South Africa's development was focused only on the achievements of men, virtually leaving women out of matters that concerned outside the home, which was the man's domain (Moodly & Toni, 2019). Another reason for the women's invisibility between the 1950s and the 1980s was the conventional patriarchy in South African societies (Bonzet & Frick, 2019). The men were the authoritative figures; and the women were viewed as the man's subordinates (Bonzet & Frick, 2019). The woman's position was predominantly domestic in nature, which included preparing meals, child-rearing, and caring for the family's well-being (Moorosi, 2019). This restricted the advances in the liberation of women and further denied them their human rights and from contributing to the economic development of the country (Lenser, 2019). Women's roles have constantly centred on her presence in the home and family, which was as society expected of her (Moorosi, 2019).

The South African Black (African, Indian, Coloured) family during the colonial regime, since the 1900s, was by no means static, as it always could and did respond to changing circumstances (Lenser, 2019). The colonial rule meant that the Union of South Africa had become a fully sovereign state within the British Empire (Oliver & Oliver, 2017). The British sovereignty or government maintained a political, social, economic, and cultural domination over the South African people until the country became a Republic in 1961 (Oliver & Oliver, 2017). Since the beginning of 1948, South Africa experienced an internal colonisation or apartheid (Prabhakar & Mohan, 2019). Apartheid was characterised by an authoritative culture of politics founded on White superiority or *baasskap*, which ensured that South Africa was controlled economically, politically, and socially by the country's white minority (Lenser, 2019). The nation's White Afrikaners exercised control over the Blacks which ended in 1994 when South Africa became a democratic country (Oliver & Oliver, 2017). Apartheid caused a combination of unevenness of industrial and cultural differences among the South African people resulting in ethnic injustices that became the foundation for political conflicts and provoked racial and ethnic disputes (Prabhakar & Mohan, 2019). Ethnic injustices included uneven, segmented development of the

different racial groups which reinforced and created inequalities and an employment structure (division of labour) that was segregated along racial and ethnic lines (Prabhakar & Mohan, 2019).

Apartheid compelled the Black race groups to live apart from the White race group and to progress separately (Lenser, 2019). Inter-marriages and social integration with different race groups were prohibited (Prabhakar & Mohan, 2019). Apartheid's social structure significantly disadvantaged the larger Black population, because they did not have the same skin tone as their White dominators (Lenser, 2019). Most Blacks lived in destitution because they were 'non-white' (Prabhakar & Mohan, 2019). During this epoch in South Africa, British colonialism and apartheid were responsible for significant and consistent changes that resulted in the degradation of Black women's position (Lenser, 2019). Missionary schools and legislatures demonstrated little regard for and understanding of the Black community and the position of women therein (Healy-Clancy, 2017). In addition, women's associations and organisations promulgated the idea that women's position in society should be one of support and sympathy to the man, and those women who disregarded her position were described as sinners (Bonzet & Frick, 2019).

Traditional Black communities asserted that the women's essential objective in life was to produce babies, raise children, and perform domestic chores (Moorosi, 2014). Women in Black societies had an insignificant importance in making decisions in the home and within the community (Moorosi, 2014). When some women resisted the man's decisions, they had to face implications such as being kept in solitary confinement or being physically reprimanded (Bonzet & Frick, 2019). Under these conditions, women found themselves in a position of sheer powerlessness and without any rights (Healy-Clancy, 2017).

Blacks were viewed as morally and intellectually inferior and were exploited by the British who colonised South Africa (Prabhakar & Mohan, 2019). Therefore, it was not surprising that when the colonial government established public education structures, the objective was to develop young Blacks to be obedient workers (Prabhakar & Mohan, 2019). When the then, Union of South Africa, obtained total independence from Great Britain, the minority White population maintained the controlling power of the government. There was inequality and segregation in the education system at this time, prior to 1994 (Prabhakar & Mohan, 2019). Schooling for the White population was mandatory, expanding, and free; whilst education for the Black people was sorely disregarded. In addition, an influx of Blacks into the urban areas and underfunding resulted in insufficient educational materials, teaching staff, and schooling facilities (Prabhakar & Mohan, 2019). Before 1994, South African Black communities had very little entry into effective and productive

education (girls even less than boys), therefore the first obstacle that needed to be overcome was the policy on educational discrimination (Healy-Clancy, 2017). It is not surprising that the controlling White education system taught Blacks not only about their tribal cultural spheres, but that their cultural values were inferior, and that Black people had to learn techniques on how to develop themselves to be in a society dominated by the Whites, that is at the time (before 1994), they had to prepare themselves to be wood-cutters and water-carriers (Prabhakar & Mohan, 2019). At that time, formal educational institutions steered the young Black females in preparation for positions as wife and motherhood (Bonzet & Frick, 2019). This ushered in a huge school dropout rate among girls, primarily due to teenage pregnancies (Moorosi, 2019). Furthermore, teaching was primarily governed by the *Bantu Education Act, 44 of 1953*, resulting in young Black females having poor communication skills and lacking self-confidence (Healy-Clancy, 2017).

By the 1960s, the only institute that addressed the need for higher education for South African Blacks was the University of Fort Hare (Mandela, 1994). Mandatory education for Black women only entered into force towards the end of the 1980s (Bonzet & Frick, 2019). Teaching materials were in favour of the males which depicted their positions as leadership-related and as economically active, whereas females were portrayed as submissive or fulfilling traditional household positions (Healy-Clancy, 2017). In the 1990s, appropriate legislation were introduced which allowed Black women access to resources and education that would advance their development, thereby reassessing issues of gender and repositioning the rights and roles of the South African Black women (Lenser, 2019). Increased involvement of Black women in the struggle for liberation, particularly women who were exiled, ensured a powerful foundation for the women's liberation movement and the realisation of women's rights, along with the positions that women were able to occupy (Lenser, 2019). Apartheid, the Afrikaner term assigned by South Africa's ruling White Nationalist Party, in 1948, towards the country's severe, institutionalized structure of racial discrimination and segregation, ended at the turn of the 1990s in a sequence of actions that resulted in the establishment of a democratic government in 1994 (Prabhakar & Mohan, 2019). Many years of fierce internal protests, global cultural and economic endorsements, undermining White rule, economic challenges, and the ending of the Cold War eventually brought down the ruling White Nationalist Party, in Pretoria (Fernandez, 2020). Instrumental in these protests for the country's democracy and equality for all South African people was Nelson Mandela, an African socialist and nationalist, who served as the president of the African National Congress (ANC) from 1991 to 1997 (Fernandez, 2020). The U.S (United States) policy toward South Africa's apartheid

regime had undergone a progressive however, integral shift which played a key conflicting role in apartheid's early survival and ultimate collapse (Fernandez, 2020).

Subsequent to the first South African democratic elections of 27th April 1994, Nelson Rolihlahla Mandela, the South African anti-apartheid revolutionary, philanthropist, and political leader was sworn in as the President of a democratic South Africa, from 1994 to 1999 (Fernandez, 2020). Nelson Rolihlahla Mandela was South Africa's first Black head of state (Fernandez, 2020). The new government concentrated on demolishing the apartheid legacy by addressing institutionalised racism and promoting racial reconciliation (Fernandez, 2020). The government launched the Reconstruction and Development Programme (RDP) addressing the socio-economic implications of apartheid, which included alleviating poverty and addressing huge shortcomings in social and economic services across South Africa (Prabhakar & Mohan, 2019). When the South African social, economic, and political structure changed in 1994, so did the nature of customs and culture concerning all women (Bonzet & Frick, 2019). Even though the groundwork was laid for change and transformation in the early 1990s, South African history had deeply rooted vestiges of discrimination by virtue of gender and race (Moodly & Toni, 2019). The *Black Administration Act, 38 of 1927*, declared that the Black woman who partners with a man in a traditional union and lives with him will be considered as a subordinate minor and her husband will be considered as her guardian (Lenser, 2019). This stereotype originates from the deeply ingrained enculturation, traditionally beginning in the household, continuing implicitly or explicitly into the education field and further moving into the workspace and broader society (Lenser, 2019). In traditional patriarchal families, a division of work is decreed positioning women in the home space, involving themselves with child rearing and household work (Moorosi, 2019). Duties that patriarchal societies assign to women generally do not attach financial worth or status outside the home space (Moorosi, 2019). Values, religious matters, and class have a role to play in how deeply rooted the beliefs are, in women and men (Moorosi, 2019).

The dearth of women leaders appears to be ingrained in circumstances, such as the customary rules and behaviour patterns related to and usually a requirement of females (Bonzet & Frick, 2019). Traditional duties and roles, linked to a patriarchal perspective of leadership in the domain of the man, did not suit some women (Moorosi, 2019). It has occurred in the past that the woman who aspired to, or achieved, leadership status was seen as abnormal from the female patterns and was deemed as behaving in a way that directly contradicted the conventions of gender-accepted behaviours (Healy-Clancy, 2017). Moodly and Toni (2019) argue that it demands the courage of a

woman to separate herself from prevailing cultural patterns indoctrinated over the ages, in view of the social expectations of the nurturing mother/wife duties which many South African women engage with. The assigning of these customary responsibilities and obligations is apparent for both the developed and the developing world, although it affects the latter in more patent ways since patriarchal behaviours are more dominant (Moodly & Toni, 2019; Moorosi, 2014). Moorosi (2019) argues that woman's agency is habitually overlooked as a decisive factor in their strength and power to structure and shape their careers and their lives, despite all their difficulties.

South Africa remains a pluralist society with many cultural differences and numerous difficulties ahead (Moorosi, 2014). Moreover, in contemporary South Africa, housewives are confronted with a large number of challenges such as domestic violence, gender-based violence, child abuse, poverty, Human Immunodeficiency Virus (HIV), inadequate local government service, and unemployment (Bonzet & Frick, 2019). Across South Africa, motherhood continues as central to most women's lives and the woman's position in home life continues to be the foundation of a morally strong and well-ordered society (Moodly & Toni, 2019). Despite the huge advancements, gender discriminations continue to occur in the workforce, and whilst there are noteworthy exceptions, women still remain under-represented in senior management and executive positions across the country (Bonzet & Frick, 2019). Despite the South African policy and legislation measures relating to gender parity, only seventeen female principals nationally, out of possibly fifty positions, were occupied in the public Technical and Vocational Education and Training (TVET) institutions (Assaf & Dhet, 2019). In many individual public higher education institutions across the country, the ratio of men and women in senior managerial positions (campus managers, portfolio managers, academic heads, and deputy principals) continue to be unbalanced, favouring the males (Bonzet & Frick, 2019). However, some women have shaken off the shackles of the past and in their unwavering battle against gender inequalities and political oppressions, they have acquired richly deserving spaces for themselves in contemporary South Africa (Moorosi, 2019).

Detailed studies reveal that there is inadequate literature on the life stories of women leaders in the South African schooling context (Bonzet & Frick, 2019). Furthermore, frameworks that are used to analyse such stories are limited (Bonzet & Frick, 2019). Literature on the life experiences of South African women leaders outlines frameworks that represent career growth, leadership procedures, class and gender, impediments to females' professional development and intersectionality regarding race and environmental matters (Moorosi, 2019). The purpose of this study is to explore and make meaning of the lived experiences of five South African late-entry

female school teachers (from different ethnic backgrounds) crossing numerous boundaries to attain identities as school leaders.

1.3 Problem Statement

Traditionally, those who enter the teaching profession engage in undergraduate study for three to four years to become teachers, and then move up the professional ranks (Vernon et al., 2019). This is the path that many teachers take. But there is a group of women entering the education field, after spending some years as housewives after they complete their matric (Taylor, 2017). When these women make their entrance into the teaching sector, a few late-entry teachers develop from teacher to leader (Taylor, 2017). What encouraged these housewives, who were homemakers, caregivers and nurturers (Tomescu-Dubrow et al., 2019), to move from being housewife to becoming school teachers and further transition to becoming school leaders? Given the above, my research focuses on exploring the lived experiences of late-entry teachers transitioning from housewife to school leader. I focus on investigating the professional and personal identities of late-entry teachers transitioning from housewife to school leader. Then the inquiry finds out the meanings of self, informing housewives transition to school leader and lastly, obtaining an in-depth understanding of the housewives' affordances and constraints as they move through liminal spaces to take on school leader positions

1.4 Rationale and Motivation for the Study

Following the rules of narrative inquiry justifications of “who cares” and “so what”, I justify my study: personally, on why the narrative interests us individual persons; practically, whether this study would be of importance to practice; and socially or theoretically, whether the study might produce significant theoretical understandings or create socially fair conditions (Clandinin, 2016).

Narrative research approaches in the qualitative paradigm progressively indicate that reflective narratives reveal that researcher positionality procures strings of intersectionality, including intra- and inter-personal dynamics, thus better informing the inquiry compared to the outsider/insider dichotomy (Lu & Hodge, 2019). The nature of this inquiry therefore advocates that I impart a short autobiographical outline of the personal and professional paths which has led me to this space of exploration, and it also underpins my personal philosophy towards a socially desirable and much-needed end.

I am an Indian, Tamil female, born and raised in a traditional South African working-class family. I was the first-born child in a close-knit, happy family of mum, dad, and three younger sisters living in a small cottage in the Durban suburb, known as Chatsworth. Mum was extremely strict and continuously preached the traditional Tamil morals, values, and culture which our family needed to uphold and live by. After matric, I enrolled at the University of Natal studying Medical Technology. On my return home one day, in my third semester of study, I was confronted by an enraged and tempestuous mother. She stumbled upon (and read) my diary which was hidden in my closet and contained details of my personal life, my feelings, and the boy with whom I was in a relationship with. I was instantly divested of a life outside my home. That was the last day, I had seen the university or my friends.

Within the next few days, mum announced to the family, that I will be married within three months. I was forced into an arranged marriage with a man that mum had selected: someone whom I had not seen, didn't know, was ten years my senior and would not love. Family upbringing, values, morals, and traditional culture restricted me from speaking out, running away, or refusing mum's marriage arrangement. Mum married me off to an extended family of mother, father, brothers, sisters, and children, who needed a house cleaner and a chef (for 13 people and 6 bulldogs), literally marrying me off as a slave. I was restricted by the mother-in-law from engaging in any reading (including the newspaper) or writing, watching the television and having access to making phone calls or answering the home phone. I decided to read at night when everyone was asleep and do house chores (prepare meals, feed the family and the dogs, and clean the inside and outside of the house) in the day. I was exhausted and did not look like a young nineteen-year-old anymore, instead, I imaged an old, dirty, frail woman. My mum's culture was that once her daughters were married, that we belonged to the new family, and that she would not entertain complaints about our lives.

I had to learn to prepare food for a large number of people and I made many mistakes as I learned to which I was continuously criticised. My fingers were always cut and at times burned from preparing food. The mother-in-law compelled me to wear a maid's apron (my daily uniform) and she also insisted that I go down on my knees and literally scrub the floors with the steel scrub which made my fingers bleed all the more. My knees were bruised and ached daily because these were the daily routine chores. No one spoke to me (only orders to clean were given), and neither was I allowed to speak. The man I had married also did not talk to me, nor did he laugh or smile. The

experiences I had to endure during the two years as the house slave was the most severe and inferior space of my life.

I continued to read at night, and I would move the curtain on the window so that the moon's light would reflect on my readings, as this was the only thing that brought me fulfilment and happiness; and I was reprimanded daily for waking up after 3.30 am. At 3.30 am, every morning, I had to prepare a cup of tea for the father-in-law, and thereafter warm drinks had to be prepared for him on the hour until he took his lunch. I was unable to handle such a torturous life. I wanted to feel good about myself, which was very important for my self-confidence, happiness, and success. Over time, this desire became so powerful that I felt compelled to free myself from this slavery. I was ostracised and was the 'taboo' talk of both the families (up to this present time) for committing such an unspeakable act (leaving the house) and disrespecting the Tamil culture and my maternal family values which I was indoctrinated with since my birth. I grappled with many trials and tribulations from both families for leaving that space in my life and venturing into the unknown, however, my persistence and resolve to discover and understand myself did not hinder my journey across social, economic, and professional boundaries, transitioning from a house worker to a university student, and ultimately finding stability in the education schooling territory.

I had to make huge family and financial sacrifices to gain entrance into the Rand Afrikaans University (RAU), bearing a total commitment to a better life for myself. Achieving a Cum Laude in my first teaching degree at RAU empowered and motivated me further into becoming a strong, independent woman. I encountered many more difficulties along the way, but nonetheless, I forged on and completed the Bachelor of Education Honours Degree in Leadership, Management and Policy at the University of KwaZulu-Natal (UKZN). My thoughts about 'me' working as a house slave and being deemed unworthy were unacceptable to me and encouraged my movement into Howard College (UKZN) where I attained a distinction in the Advanced Certificate in Education (ACE). In 2018, I continued to achieve academically acquiring the Master of Education degree at UKZN with a 74% success. I currently hold a leadership position in a school and continue to venture further into unknown spaces as I proceed to complete my doctoral studies in the discipline of Education Leadership and Management at UKZN.

My life experiences as I moved through liminal spaces and transitioned from being a late-entry teacher to attaining a leadership position in school, have inspired me to explore the life experiences that late-entry teachers face as they transition from the home space and cross boundaries to acquire school leadership positions; and others reading this may resonate with this. There is strong evidence

from studies on life histories that socially and academically strong women work to change the structure of society and undemocratic cultures thereby strengthening the lives of the oppressed and the marginalised women (Paxton et al., 2020).

In South Africa, the transitioning experiences of the late-entry teacher from housewife to school leader is a phenomenon where scholarship has not yet been developed. International reviews on the housewives' movement reveal very little knowledge of the experiences the housewife faces when transitioning into liminal spaces to occupy leadership positions. Silences about the stories of the housewife's movement to school leader and her experiences of crossing boundaries, movement in liminal areas, and late entrance, has become puzzling to understand how a housewife can transition into a school leadership position (such as Principal, Deputy Principal, or (DH) Departmental Head). Moreover, only a handful of international studies have used narrative inquiry to explore the journey of a housewife navigating through transitional spaces to assume leadership positions (Darmi & Salim, 2017; Henderson & Taylor, 2019; Hobson, 2011; Lantara, 2015; Moghadam et al., 2017; Obidile et al., 2015; Parker et al., 2018).

Most of the research conducted so far has primarily used the case study method. Hence, my study seeks to build a foundation of knowledge in the South African education system by filling these gaps and investigating the life narratives of late-entry teachers as they shift from being housewives to school leaders. I will use a methodology that has been infrequently applied to examine the life stories of educational leaders in the South African school system.

1.5 Research Puzzles (Critical Questions)

My critical questions are framed as research puzzles because the research puzzle is a technique used to reason narratively (Clandinin & Connelly, 2000). This inquiry embraces a primary research puzzle which consisted of three sub-puzzles addressing important elements of the primary puzzle. The primary research puzzle is:

What are the lived experiences of the late-entry teachers as they cross boundaries from housewife to school leader?

The three sub-puzzles are:

a) *Who are the late-entry teachers that make the transition from housewife to school leader?* (My interest in this question stemmed from my desire to understand the identity of late-entry teachers

who transitioned from being housewives to school leaders. I was keen to explore their professional, social, and personal identities). Literature tells us that the personal identity shapes the professional identity and conversely, that is why I wanted to know about these identities because I wished to obtain an in-depth understanding on how the housewives' identities untangled during their movement to school leader and how the identities informed who they were and are. I wanted an understanding about who they were and are and what they did and do, in their personal lives as housewives and in their professional lives as school leaders.

b) *What personal and professional meanings of self informs the transition of late-entry teachers from housewife to school leader?* (My reason for this question was that I was interested to know the meanings of self that drove the women's movement to school leader positions).

c) *What are the housewives' affordances and constraints as they transition through their liminal spaces to become school leaders?* (My motivation for this question was that I was interested in understanding the factors that housewives faced that drove them to navigate through their transitional spaces to achieve school leader positions).

1.6 Explication of Core Concepts

The following key concepts aim to assist readers in navigating the central ideas in this study.

1.6.1 Leadership and Management

Murphy et al. (2021) view leadership as a process that influences others' understandings and accepts what has to be accomplished and how this could be done effectively; and to promote single and jointed attempts to attain similar goals. Leadership is a way where people desire change for themselves and for the development of the organisation by influencing the establishment's day-to-day running and for the improvement of people (Hong & Kangaslahti, 2017). Leaders could assume formal leadership positions (for example: Head of school, Deputy Head of school, Departmental Head) or not (Hallinger, 2018). In my study, I understand leadership to be an activity that is either formal or informal by looking at leaders who have been officially appointed into positions (DH, Deputy Principal, Principal), who have an influence, a vision, and an ability to shape school goals, impact others to develop and change to achieve new and current goals.

Management is a method actioned by those holding official administrative purposes in the establishment (Hallinger, 2018). Management is directed at monitoring, planning, organising the

establishment's operations, structures, and policies (Hallinger, 2018). In this study, I look at the leader's purpose to be aimed at maintenance for change, to organise events, to get work done, to address issues and problems to achieve the objectives of the organisation.

Leadership and management are seen as two separate ways to operate the organisation, and these complement each other (Beare et al., 2018). Each function on its own and has its own traits, with leadership and management being crucial for successful organisations (Beare et al., 2018). Management handles difficulties, whilst leadership addresses change (Beare et al., 2018).

1.6.2 School Leader

The school leader is the principal of a school, deputy principal or the other individual who is, on a daily basis, an accountable employee of a school, and is responsible for the day-to-day leader in pedagogy of the school (Fullan, 2018). The school leader occupies many positions in the school, gives direction and guides and exercises leadership to attain the organisations goals (Murphy & Louis, 2018). A school leader exerts power and influences others in the organisation to know and understand the requirements, the different ways in which it can take place effectively and encourages joint and individual actions to execute and attain common objectives (Neeleman, 2019). In this study, I view the Principal, Deputy Principal, and Departmental Head, as formally appointed school leaders.

1.6.3 Crossing Boundaries

Crossing boundaries makes a way for the individual to gain a different identity, understanding and/or position by going through adversities and removing previous social identities and/or positions (Meyer & Land, 2005). Crossing boundaries is a temporary space where development takes place, therefore the liminality or in-betweenness in which a new, better position has not been gained; and the person experiences epistemic "stuckness" accompanied by spaces of doubt and worry (Hawkins & Edwards, 2015; Meyer & Land, 2003, 2005). The liminal space is categorised as "episodes into and out of time" (Delanty, 2008, p. 125) in which a crossing of the boundary or movement occurs, which takes the individual from one level of life and positions them into a new level (Turner, 1979; Gennep, 1969). Crossing boundaries is a place in which everything that may differentiate him/her from other people is removed from the individual – the individual finds themselves in between a social net, falling temporarily through the cracks, and into the cracks, within the crevices of the social web, that the individual is in a "realm of pure possibility in which they are most aware of themselves; and the process completes when the person is restored into a

new societal framework” (Turner, 1967, p. 97). This study looks at crossing boundaries where the person moves from one level to another level where forces are at play, which pushes people from one place to another or pulls people across the spaces. This is not a quiet time because many activities occur here (Delanty, 2008).

1.6.4 Late-Entry Teacher

Late-entry teachers are those adults who enter the teaching profession later in their lives from being in other occupations (Serow & Forrest, 1994). Lortie (1975, p. 38) recognises the late-entry teacher as entering into teaching at a later stage in life as a “wide decision range,” because unlike other career paths, where an early commitment is required, the teaching profession draws applicants at indiscriminate stages in their lives. Late-entry teachers are people who embark on a teaching career much later in their lives, after occupying other jobs, and are those who possess a deep-rooted yearning to teach (Kirby et al., 1989). Unlike the many definitions of ‘late-entry teacher’ that draw on persons moving from other occupations into teaching (Kirby et al., 1989; Lortie, 1975; Serow & Forrest, 1994), my study of the late-entry teacher focuses on females who were not in any employment (they were housewives before) and entered the teaching profession. In this study, the late-entry teacher is the housewife who transitions to becoming a schoolteacher, after spending many years in the home front.

1.7 A Synopsis of the Chapters

This thesis consists of eight chapters. In the following, I present a brief outline of what each chapter encompasses.

Chapter One

Chapter One establishes a framework that journeys into the study’s background and the problem statement, thus illuminating the phenomenon under study “*From Housewife to School Leader: Lived Experiences of Late-entry Teachers*”. In conjunction with this, the chapter unveils the inquiry’s justification, the research puzzles, and an explication of the essential concepts and literature that captures research conducted in the vicinity of women transitioning from the home zone to the school leadership region.

Chapter Two

This chapter exhibits the theoretical instruments used in this study to make meaning of the late-

entry teacher's experiences as she transitioned from housewife to school leader. The instruments ensemble the Identity Theory comprising of Social Identity Theory (SIT) and Teacher Identity Theory; the Theory of Liminality and the Feminist Intersectional Theory thereby positioning my study into a scholarly and academic context. Each theory demonstrates philosophical literature and furnishes its pertinence to the study, thus guiding and resonating with the different features of the research process from the problem statement, literature debates, methodology, analysis, the findings, and the conclusions. Within this context, 'from housewife to school leader domains', I illustrate how the above theories cohere to form the underpinning framework of this inquiry.

Chapter Three

In this chapter, I present the review in terms of key debates that have emanated from literary works. I consider these debates as 'key' because they represent the descriptive push, and the pull factors associated with the woman changing her identity as a housewife and entering the education employment field to take on a school leadership identity. I observed a paucity and dearth of scholarship in public education around the phenomenon of the housewife crossing boundaries to attain leadership positions in schools. Given this paucity of scholarship, I was forced to draw on peripheral studies from other public and private frontiers thereby bringing substance to this study's literature review.

Chapter Four

Chapter Four structures the methodological patterns in this study. I begin the chapter by asserting my position regarding the research paradigm. Thereafter, I addressed the research design which enabled me to discover the qualitative experiences of late-entry teachers as they moved from the housewife terrain to the school leadership sphere. Then, the methodology, narrative inquiry, which steered the study, was discussed. This methodology was used to craft out the lived experiences of housewives transitioning to school leader positions as Clandinin (2019) affirms that the Narrative Inquiry methodology studies people's experiences. After this, the research methods that associate itself with the methodology are examined. Lastly, my discussion focuses on trustworthiness, ethics, and the limitations of this study. Furthermore, I insert my reflections on the field.

Chapter Five

Chapter Five exhibits the first stage of the analysis, which is narrative analysis. This chapter depicts the re-storied narratives from the fieldwork (namely Narrative Inquiry, Object Inquiry and Photo-

walk-talk Inquiry), into a research text. This chapter addresses the stories' response to research sub-puzzle one which intended to explore the identities of the late-entry teachers who transitioned from housewife to the school leadership realm. To address this sub-puzzle, the chapter presents a detailed presentation of the co-constructed narratives of the five women participants who disclosed their pathways of experiences to the school leadership arena. These experiences consider who the school leaders are personally as well as who they are professionally. The transcribed stories include the use of the participants' direct quotes to support and illuminate core reflections, happenings or realities as divulged by the women. I first present Kasturi's story, followed by Andrietta's, and then Nolwandle's, after which is Jubilance's, and finally Madhura's story complete the narrative.

Chapter Six

This chapter demonstrates the second stage of analysis, that is the analysis of narratives which provides additional analysis to the re-storied narratives exhibited in chapter five. The chapter delivers responses to the study's sub-puzzle two which is designed to uncover the meanings and understandings of self which drives the late-entry teacher's movement from housewife to the school leadership segment. Each participant's meanings and understandings about their experiences are represented on an individual basis. The understandings and meanings also relate to the personal and the professional facets of participants' selves.

Chapter Seven

Chapter Seven also presents the analysis of narratives stage, furnishing participants' responses to research sub-puzzle three. Sub-puzzle three explores the housewives' affordances and constraints as they transitioned through their liminal spaces to become school leaders. The responses to the third sub-puzzle take into account the influences that impact the housewives, triggering certain events as they navigate through transitional spaces to assume school leadership positions.

Chapter Eight

This chapter serves as the thesis chapter which brings the entire inquiry together, in unison, to its pinnacle. In this chapter, I draw the study findings, make recommendations, contributions and infer conclusions. In concluding this inquiry, the chapter addresses the conclusions on the research questions and how they have been answered taking into consideration the aims, objectives, and theoretical and practical aspects of the study. The chapter also delivers methodological

contributions and conclusions to the model developed from the study findings as well as the implications for further research on this study phenomenon.

1.8 Conclusion

Chapter One injected the epitome of the study. The three tiers of justifications, namely personal, practical, and theoretical that necessitated this study, were disclosed in this introductory chapter. In addition, this chapter acknowledged the research puzzles that steered the study. Moreover, chapter one introduced a zest of literature debates that maneuvered the phenomenon under study. In the subsequent chapter, I inform the study's framework of theories. Supporting the theoretical structure, are the Identity Theory consisting of the Social Identity Theory and the Teacher Identity, the Feminist Intersectional Theory, and the Theory of Liminality.

CHAPTER TWO

THEORETICAL INSTRUMENTS FOR MAKING MEANING OF THE LATE-ENTRY TEACHER'S EXPERIENCES AS SHE TRANSITIONED FROM HOUSEWIFE TO SCHOOL LEADER

2.1 Introduction

In Chapter One, I laid the groundwork for this study. I also teased out the rationale, research puzzles, and the key concepts. This chapter presents the framework that defined my study in terms of philosophical theories. This framework guided me in allocating the formal theories (Social Identity Theory (SIT), Teacher Identity Theory, Theory of Liminality, and Feminist Intersectional Theory) into context thereby positioning my study in an academic and scholarly manner. These theories guided and resonated with the different features of the research process from the problem statement, literature debates, methodology, analysis, the findings, and the conclusions. To develop this framework, I started by unpacking the Identity Theories (Social Identity Theory and Teacher Identity Theory) whereby SIT explained that an individual not only owns one personal or social identity but can have multiple identities and selves related to his/her associated groups; and Teacher Identity Theory which unfolded an understanding of the personal and professional selves of the participants in this study. The understanding brought meanings to the study's first and second research sub-puzzles. This is followed by a review of the Theory of Liminality which is indicative of the participant's experiences of a space or time in which she was between the 'what was' and the 'next'; a place of transitioning, waiting, and not knowing before she entered a new identity, which lead to the understandings of the second and the third research sub-puzzles. The framework continued with outlining the Feminist Intersectional Theory which raised meanings to the forces that shaped the housewife's transition into the school sector as well as her experiences as she transitioned to school leadership positions, providing more understanding to the second and the third research puzzles. Within this context, 'experiences of the housewife transitioning to school leader', I showed how the above theories cohered to form the framework of this inquiry.

2.2 Identity Theory (Social Identity Theory and Teacher Identity Theory)

Research conducted by Stets and Burke (2000) asserts that similarities between Social Identity Theory and Teacher Identity Theory make merging the two theories worth considering because this avoids verbirosities in separate theories, and it is also a foundation for creating a general theory of the self. Despite differences in origins, coverage, language, and orientation, Stets and Burke

(2000) affirm that the SIT and the Teacher Identity Theories are much alike. Mostly, the differences have to do with emphasis instead of kind (Stets & Burke, 2000). In a study by Thoits and Virshup (1997), the differences started with SIT where the group was viewed as the foundation for identity (who one is) and Teacher Identity Theory viewed the individual's role as a foundation for identity (what one does). Stets and Burke (2000) suggest that being and doing are two core traits of an individual's identity. Stets and Burke (2000) further attest that combining Teacher Identity Theory with Social Identity Theory results in a robust social psychology that addresses social processes at the micro, meso, and macro levels which addresses thought and agency, doing and being, insights and behaviours as core elements of the self. At the micro-level, Stets and Burke (2000), explain how analysing the role, group and the individual brings understanding to processes such as self-efficacy, self-esteem, and authenticities. Stets and Burke (2000) further claim that individuals feel good when they associate themselves with specific groups, they feel confident when they enact certain roles, and they feel authentic or real when their identities are confirmed. In their studies, Thoits and Virshup (1997) found that even though the group, the role, and individual identities offer various meanings, there could be an overlapping of the different identities. Thoits and Virshup (1997) add that at times the overlapping of identities strengthens and supports who the individual is and sometimes the overlapping restricts the self. At the meso-level, Stets and Burke (2000) studied relationships with inter- and intra-groups. An individual assuming different roles in a group could reduce or increase identification with the group, which depends on, for example, status and power. Stets and Burke (2000) further add that when the group defines the roles as important, it may cause animosity with out-group individuals much more than roles seen as less important to the group. At the macro-level, involvement could be the highest when members are connected at all three levels of abstraction (the group, the role, the individual) (Stets & Burke, 2000).

This inquiry took on the question of personal, professional, and social identities of the housewife transitioning to school leader positions, through the lens of personal narratives and life experiences. The study rested on the assumption that the housewife transitioning to the education sector, her actions, her experiences and her life choices are extremely personal issues that were dismally tied to identities and life stories (Carter & Doyle, 1996, p. 120), which brought about understandings to my first and second research sub puzzles which were to determine the identities of late-entry teachers who made the transition from housewife to school leader and also explored what personal, professional and social meanings of self, informed the housewife's movement to school leader positions.

To understand the personal, professional, and social identities of my study's participants, I utilized Tajfel and Turner's (1979) Social Identity Theory and Beauchamp and Thomas's (2009) Teacher Identity Theory. I used the Social Identity Theory in this study because Tajfel and Turner (1979) mention identities because we are social beings, and we categorise them as people for identification purposes. In this study, I discussed women moving into spaces where they occupy a group's identity and their actions are similar to what that particular group expects; therefore, I made use of Tajfel and Turner's (1979) Social Identity Theory. Moreover, the Social Identity Theory is quite comprehensive, and while Tajfel and Turner (1979) explore identities in diverse contexts, they do not specifically address the various teacher identities. Due to this particular shortcoming in the Social Identity Theory in this study, I employed the Teacher Identity Theory to augment the Social Identity Theory. My study focused on school leaders who are also teachers; hence, I required a theory that addressed teacher identity. This led me to draw upon Beauchamp and Thomas (2009), who investigate teacher identities concerning teachers' professional and personal selves.

To illustrate a comprehensive theory of identities that addresses the personal, professional, and social identities of individuals in this study, I incorporated key elements of Tajfel and Turner's (1979) Social Identity Theory and Beauchamp and Thomas's (2009) Teacher Identity Theory. I merged these two theories to avoid repeating separate philosophies on various forms of selves (Stets & Burke, 2000). Despite their differences, the combination of Social Identity and Teacher Identity theories offered this study a holistic view of identities. Tajfel and Turner's (2004) Social Identity Theory suggests that an individual's self-concept arises from the groups they associate with. A person does not only have one personal or social identity, but multiple identities and selves linked to related groups (Tajfel & Turner, 1979). An individual's behaviour may vary in different social contexts based on the groups they are connected to (Stets & Burke, 2000). These groups could include soccer teams, families, their country, their living environment, among other possibilities (Stets & Burke, 2000).

2.2.1 Social Identity Theory

This section laid the groundwork with an introduction to the main features of the social and personal identities of housewives who transitioned to school leader positions having taken its initial stimuli from the social psychologists, Tajfel and Turner's (1979), Social Identity Theory. This theory was founded by Henri Tajfel in 1978, and in 1979 John Turner entered as a co-founder of this theory. I intended to make the notions conveyed by Tajfel and Turner (1979) more available (to researchers) in the context of this study focusing on the experiences of housewives transitioning

to school leader positions. I was eager to see how far the Social Identity Theory would take this inquiry into gaining an understanding of the different selves of womanhood. I was hopeful that this theory would promote debates on the dynamics of the shifting and fluid social identities of the housewife in modern society.

2.2.1.1 In-Groups and Out-Groups

In 1979, Tajfel and Turner suggested the Social Identity Theory which retained three subjective processes pertinent to an individual belonging to an in-group, or an out-group. Being a part of either group depends on circumstances associated with, for example, discrimination and prejudice within that particular group (Tajfel & Turner, 1979). These social psychologists emphasised the conviction that society is made up of social groups which differ in status and power with each other and that the group structures form different identities (Tajfel & Turner, 1979). Tajfel and Turner's (1979) Social Identity Theory explains that an individual's notion of self emanates from the group/s to which the individual fits in with. When the individual sees himself/herself as belonging to a group, this is an in-group for him/her (Tajfel & Turner, 1979). The groups with which the individual cannot identify with are known as the outgroups (Tajfel & Turner, 1979). Therefore, the social groups, ingroups, and outgroups (both personal and professional) to which the housewives belonged to were identified in this study, so that meaning could be made of their identities and positions in society as well as the meanings and understandings they drew from such identities. According to Tajfel and Turner (1979), there is an "us" versus "them" idea in terms of ingroups and outgroups. Tajfel and Turner's (1979) cognitive processes that create the ingroup/outgroup notions are:

- **Social Categorization** - Firstly, people are categorised into groups so that they can be identified and understood. Some examples of social categories include white individual, black individual, student, professor, democrat, and republican. By understanding which groups we affiliate with, we can understand who we are, and we know how to behave accordingly within the specific group. A person may affiliate with many different groups at any one time. For example, the housewife belongs to the group that takes on the family responsibilities, she can also belong to an athletic club and could be a member of a book club.
- **Social Identification** – We practice the identity of the category of which we become a part, and we behave in similar ways to everyone else in that group. For example, if you identify as a professor, your behaviour will be within the norms of that category. As a result, you will develop emotional significance to this identity, and your self-esteem will be dependent on it. Social

identification is not fixed; it is fluid. Hence, as they (housewives in this study) progressed in life, they attained other identities.

- **Social Comparison** - After categorizing and identifying ourselves within a particular group, we make comparisons with our group (the ingroup) and other groups (the outgroup). To sustain self-esteem, you favour your group against other groups. This provides an understanding in terms of discrimination and prejudice because a group will look at competing groups negatively to enhance self-esteem. The housewives' movement from the home sector to the school sector, in this study, indicated that these housewives compared adversely in their groups.

In Social Identity Theory, social comparisons against the outgroup are important because it elicits optimistic ingroup uniqueness (Stets & Burke, 2000). The Social Identity Theory accepts values, concepts, practices, or assumptions to allow the realities of human groupings and the emergence of prejudiced acts and provides a basis to assess conditions for in-group preferences and out-group aspersions (Tajfel & Turner, 1979). *Social identity* is grounded in an inwardness of these social groupings (Tajfel & Turner, 1979). Gaining an understanding of the participants were important to fully appreciate the unique experiences within the domains of race, class, and gender; in their identities as housewives and also as they moved through spaces to assume other professional identities.

2.2.1.2 Self-concept

Tajfel and Turner (1979) connected the inter-personal and inter-group analogies into two primary views of self-concept. Tajfel and Turner's (1979) self-concept consists of the constructs of the self which blends into two distinct subsystems:

- **Social Identification** – this is derived from in-group and out-group categories (for example race, class, occupation, and sex).
- **Personal Identification** – viewing the self as unique from others.

People are born into a group under social class, sex, and so on and fit into a particular social category instead of some other category (Tajfel & Turner, 1979). They procure certain social personas that could have negative or positive values (Tajfel & Turner, 1979). Individuals of superior-status groups acquire positive social identities and higher self-confidence from people in their group; whereas the low-status groups show less positive social identities and demonstrate low

confidence (Turner, 1982). Here is where the behavioural effects of social identifications rise into operation (Turner, 1982) and we see how the housewife conformed to her social categories.

2.2.1.3 Social Mobility

Social mobility in this inquiry implies the late-entry teacher's movement from her space as a housewife to attaining different identities in her life, for example, DH, Deputy Principal, and Principal. The forces that impacted her social movement are discussed in the chapter on narratives. Individuals in the lower-status groupings could wish to switch positions to procure positivity within them, whilst individuals in the higher-status groupings might act to keep their dominance (Turner, 1982). The individual in the lower-status group may switch groups depending on her/his views on inter-group relations (Tajfel, 1978). In this study, the housewife believed that she could achieve membership into the high-status grouping on her own efforts, and she made a socially upward movement into the superior group which was the school leadership sector (Tajfel, 1978). The upward movement of members is referred to as *social mobility* (Tajfel, 1978). Hogg and Abrams (1988) note that the high-status groups view this behaviour as convenient as the status quo is still intact. If the individual in the lower-status group finds the upward social move to be difficult and sees the boundaries in-between groupings as impermeable, the individual could take measures to create a positive social identity for that group (Tajfel, 1978). These measures are described as *social change* (Tajfel, 1978).

2.2.1.4 Social change

The following three types of strategies are embraced for social change (Tajfel & Turner, 1979):

Assimilation or Merger - here the individual from the lower-status group who wishes to join the higher-status group adopts positive traits of the dominant group. In this way, comparisons that maintain inter-group tensions are dissolved, and this reduces the psychological distance between both groups, thereby increasing similarities. This strategy needs cooperation and not competition and differences between the higher and lower status groups. In this inquiry, assimilation implies that people who transition from one job position to another may experience many stresses and challenges that may impact their well-being, including losing their cultural standards, religious traditions, and social systems of support, and change in identity and concept of self.

Social Creativity - the subordinate group establishes a positive group image. In this study, creative activities develop from relationships between a person and her work world, and also from links

between the person and other people (Fischer, 2005). People’s creativities emerge from activities that occur in social settings where interactions with human beings and objects embrace team wisdom and knowledge (Fischer, 2005).

Social Competition - the lower-status group challenges the higher-status group by changing the power and ranking of groups by either active or passive resistance. In this study, social competition occurs when the in-group status positions become unstable and therefore the in-group pursues a new identity through competition with the out-group.

Our world is alive with the possibilities of discrimination and prejudice, in line with the perceptions of the in-groups and out-groups, and Tajfel and Turner (1979) viewed groups as having the positivity to allow individuals who are subjected to prejudices or discrimination (in this inquiry, it was the housewife) in line with groups and group perceptions, the resources, with the support of group peers, to strengthen their positions as individual members or as a group.

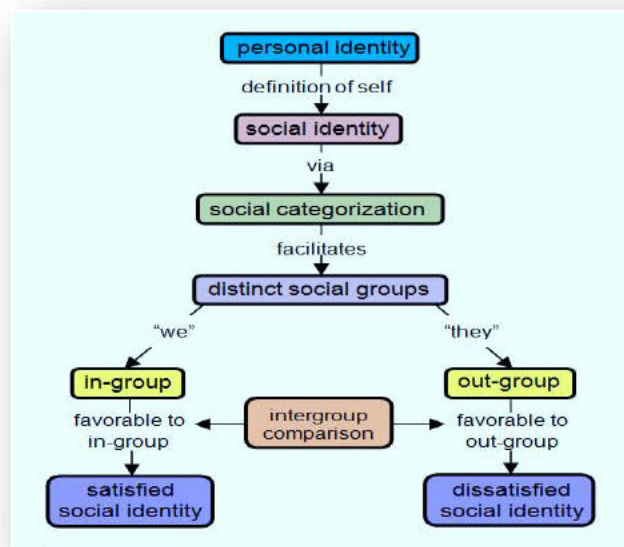


Figure 2.1: Processes that create in-group, out-group mentality
(Tajfel and Turner, 1979)

The above (Fig. 2.1) details the fundamental tenets of Tajfel and Turner’s (1979) Social Identity Theory. I now moved on to apply this theory to the study of school leaders in determining their personal, professional, and social identities as they transitioned from housewives, who belonged to the in-group category, to school leaders, belonging to the out-group category.

2.2.2 Teacher Identity Theory

Researching the past housewife to present school leader life histories, highlighted the social backgrounds that shape identity (Carter & Doyle, 1996). For the housewife, becoming a late-entry teacher entailed changing her identity, adjusting personal notions to institutionalised realities, and communicating classroom activities in a professional manner (Carter & Doyle, 1996, p. 139). It is clear that teachers are referred to as those individuals who are in the classroom and in school; and shaping their identities from housewife to school leader implies the correlation of the woman's internal factors for example, emotions, and her external forces for example, her life experiences, career, awareness and making meaning (Beauchamp & Thomas, 2009; Rodgers & Scott, 2008).

Identity is a continuous process; therefore, identity is always changing and not stable; a phenomenon that is constantly changing (Beauchamp & Thomas, 2009). It includes the person and settings: in the setting, teachers uncover expert attributes that may be espoused by a variety of methods (Beauchamp & Thomas, 2009). A close connection prevails with personal, professional, and situational intervening drivers to develop possible and potential teacher selves (Rodgers & Scott, 2008). Teachers have shown that their experiences of transforming their lives personally and professionally are momentous, and it is important for the possibility of selfhood success (Rodgers & Scott, 2008). The various identities within a teacher's professional identity may be crucial to the overall identity and should be balanced to prevent conflicts among identities (Beauchamp & Thomas, 2009). When teachers' identities are influenced by external factors such as context and relationships, identity shifts occur, leading to multiple events and constant changes (Rodgers & Scott, 2008). Professional identity embodies a sense of power and an active pursuit of learning and professional growth in line with the individual's goals (Beauchamp & Thomas, 2009). These authors illustrate the complex nature of various self-concepts, the relationship between identity and self, and the subtle differences between professional and personal identities (Beauchamp & Thomas, 2009). Rodgers and Scott (2008) argue that identity is relational, and that teachers' professional identity is constantly changing and always in a state of transformation. The challenge that arises is the need for guidance to facilitate teachers' 'readiness for change' as they envision their future potential professional and personal selves (Rodgers & Scott, 2008).

I used Rodgers and Scott's (2008) teacher identity model to unpack the professional and personal identities of the participants in this study. Again, I used the Teacher Identity Theory (Beauchamp & Thomas, 2009) as a lens to understand the identities of the school leaders in this inquiry because, in addition to them being leaders, they are also teachers. Rodgers and Scott's (2008) teacher

identity model is composed of four fundamental assumptions. Taking from these assumptions, the housewife who transitions to school leader needs to be aware of her identity and what shapes that identity; for example, relationships, context, and emotion (Rodgers & Scott, 2008). The woman transitioning from housewife to school leader needs to know how to use her voice, with authority, in the classroom and as a leader in the school (Rodgers & Scott, 2008). This also calls for the woman to shift her mind-set and to think about herself as a teacher, a professional (Rodgers & Scott, 2008). These four basic assumptions of Rodgers and Scott's (2008) Teacher Identity model are illustrated in Fig. (2.2).

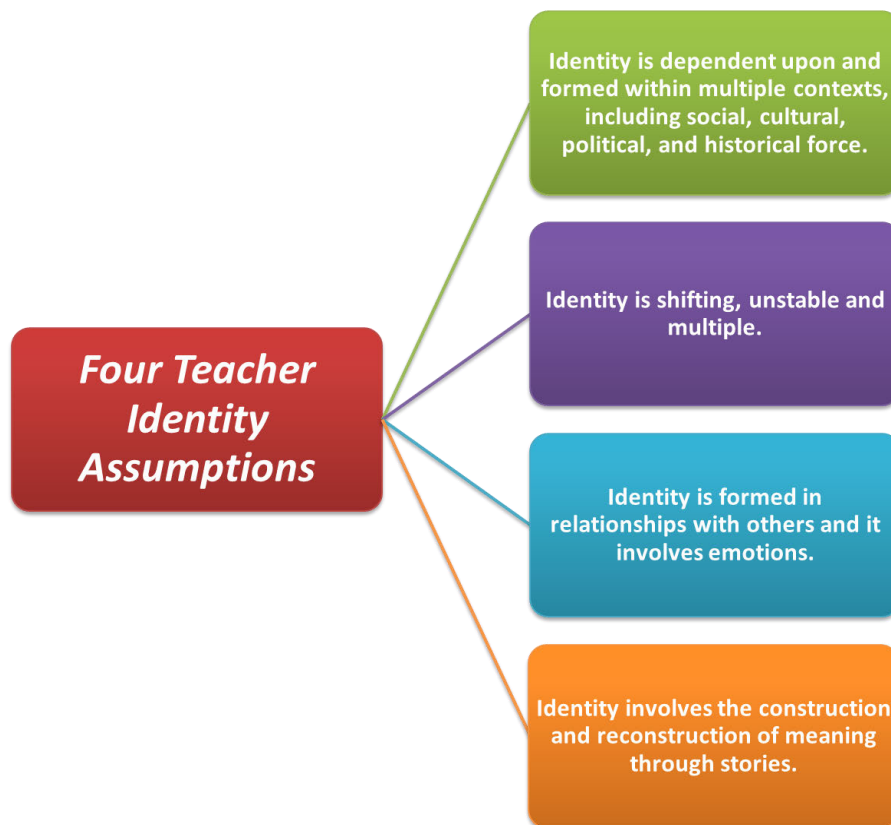


Figure 2.2. Four assumptions of Teacher Identity Model
(Rodgers & Scott, 2008)

Identity as contextual

According to the above assumptions, Teacher Identity depends, firstly, on the context in which the individual immerses into, for example, the school institute, teacher professional development programs, study cohorts, family, spiritual groups, political groups, and so on (Rodgers & Scott, 2008); therefore, Rodgers and Scott (2008) view Teacher Identity as contextual. Contexts are noted

as informing teachers' ideals about who they are and how others view them as being (Rodgers & Scott, 2008).

Identity as relational and emotional

Secondly, Teacher Identity is viewed as relational and emotional (Rodgers & Scott, 2008). Teachers' identities are co-constructed through interacting with people in different cultural groups and feelings are developed from these social relationships. These emotions and feelings, which are also informed by teachers' working conditions, are then manifested in the way they interact with students, peers, parents, administrators, and others (Rodgers & Scott, 2008).

Identity as shifting and multiple

Thirdly, Rodgers and Scott (2008) claim that Teacher Identity is not only multiple but, is also shifting. Since identity is relational, it is always in the process of becoming and it is always changing (Beauchamp & Thomas, 2009). The type of individual one is accepted as, at a certain place and time, could change from one moment to the next, from one context to another context, and could be ambiguous (Rodgers & Scott, 2008). Identity should not be viewed as an unshakeable trait of an individual, but instead as a relational experience (Rodgers & Scott, 2008). Identity is best labelled as an ongoing and evolving process of construing the individual as a particular kind of individual and recognising that individual as such in a given situation or context (Beauchamp & Thomas, 2009). Rodgers and Scott (2008, p. 108) affirm that identity is continuously "in the making," and shifts in accordance with relationships and context, and therefore is multiple and varied.

Identity as storied

Rodgers and Scott (2008) understand a teacher's identity as storied; a special epitome of her/his stories shaped by present and past life. Identity is constructed and interpreted using stories that the individual tells herself/himself and that others tell. These stories shift through time, different contexts, and relationships since identity is ever-changing and dynamic (Beauchamp & Thomas, 2009; Rodgers & Scott, 2008).

Teacher identity embraces two components, namely, professional, and personal identities (Beauchamp & Thomas, 2009). Firstly, a teacher's personal identity identifies with the teacher's life outside of the institute, including social relations, personal histories, current life, family life,

and a sense of personal efficiency or weaknesses (Carter & Doyle, 1996). Secondly, the teacher's professional identity relates to the teacher's individual fabrication of 'how to be', 'how to act', and 'how to understand' their place and their work in society (Beauchamp & Thomas, 2009; Rodgers & Scott, 2008). These identities are linked and shape one another; therefore, Beauchamp and Thomas (2009) see teacher identity as resulting from influences on the teacher (personal) and also as continued engagement in teacher progress (professional).

2.3 Theory of Liminality

In his article, Anfara (1997) used the theory of liminality attesting to students entering school knowing who they are racially, sexually, and ethnically. Anfara (1997, p. 1) contends that the school serves as the "safe testing ground" for students who are preparing to develop their identities and who still need to assume their positions in society. In his book, Sergiovanni (1996, p. xii) using 'liminality' notes schools as "special places" (safe, nurturing, and caring) that "stand between the subjective and protective environment of the family and the objective and exposed environment of the outside world". Placing school amongst the objective and subjective worlds was seen by Sergiovanni (1996, p. xii) as "betwixt and between" liminal spaces. Alluding to the feature of "betwixt and between," Johanningmeier (1987) viewed school as a transitional phase of liminality that existed with the ending of childhood and the starting of young adulthood. Anfara (1997, p. 1) holds the school as an institution to "safely" transition the borders and boundaries created by the society where the culture of the student and the culture of the school collide (McLaren, 1995, 1987; Willis, 1977). Aronowitz's (2000) use of the theory of liminality suggests that the core function of the school is the denial of identity ". . . to strip away what belongs to the student, to reconstitute his/ her formation in terms of the boundaries imposed by the hegemonic intellectuals acting for the prevailing social order" (Giroux & Simon, 1989, p. 200).

Liminality which emanated in socio-anthropology, has lately been used in social sciences and humanities studies (Soderlind, 1994). The Theory of Liminality served this study in exploring the lived experiences of the participant school leaders as they transitioned from the position of housewife to school leader positions. By examining 'liminality' and experiences of the participant women in their liminal spaces, I called attention to the Theory of Liminality that was useful, not merely, in the analysis of the research sub-puzzles in this inquiry, but also in describing the transitional status of the women under study. The author of the Theory of Liminality is Charles-Arnold Kurr van Gennep, a Dutch-German-French ethnographer (Gennep, 1960 [1908]). In his work 'Rites de Passage', Gennep (1960 [1908]) not only theoretically defined the relevance of

liminality, but also on the one hand, practically displayed its function in processes of periodic shifts, and on the other hand, displayed changes of human lifestyle. “Liminality” comes from the Latin ‘limen’ meaning boundary, a borderline that is invisible and separates two levels or positions (Gennep, 1960 [1908]). Echoing similar thoughts, the concept of liminality is central to Gennep’s (1960 [1908]) theory, which describes the phase of liminality as a temporary, intermediate, and dynamic state situated between stable and transformed states. The idea of liminal space, at a threshold or boundary, represents a period of ‘in-between’ time/space typically during an individual’s transition (Turner, 1974, 1982; Gennep, 1960 [1908]). Gennep’s (1960 [1908]) theory illustrates that the liminal phase is fleeting, transitional, and can be a difficult period in which known norms, behaviours and identities interrupt each other submitting to doubt and uncertainty. This study used Gennep’s (1960 [1908]) Theory of Liminality as a lens to investigate what happened with the women when they were in a transient space that required them to cross certain boundaries. A liminal space, in this study, was understood as a transformational state in which there was an epistemological reformation of the woman’s frame of knowing and an ontological shift in her identities and in her relationships throughout the duration of her movement from late-entry teacher to school leader (Gennep, 1960 [1908]). This study also used the term liminal space, as the anthropologist, Victor Turner, later elaborated as the ‘in-between space’ which might be perceived as fragile, but also rich with experiences and possibilities (Turner, 1982, p. 27). Gennep (1960 [1908]) not only provided an example of the theory of liminal spaces, but also effectively illustrated its role during personal lifestyle changes and cyclical transformations. Accordingly, Gennep’s (1969), “*Rites de passage*”, depicts the rite of passage as an essential trait for all types of transitioning (for example, place changes, changes in social status and countries, changes in age) as well as discloses the difference between structures that can be easily changed and the structures that are difficult to change. Gennep (1960 [1908]) believed that every transitioning process is featured by three phases, which are Isolation or Separation, Marginality or Liminality, and Union or Incorporation.

2.3.1 Isolation or separation (a spiritual retreat) Gennep (1960 [1908]): “Pre-liminal” isolation suggests the selected person’s disunion from an established cultural or societal frame. In this study, separation was seen as the temporary departure of the housewife from established social norms, such as the home, which gave her not only an uncertain social status but also, released the woman of whatever norms, laws, and rules of societal behaviour (such as an old housewife identity) ensuing in a position which was inherently uncertain or unclear. In this inquiry, the housewife, at first, separated herself from her household chores and was located in a space of uncertainty. She

experiences this space of isolation further in her life as she makes further transitions from one identity to another. Isolation as an aspect of the rite of passage, brings insight to my inquiry's theoretical framework and analysis because it is a phase where the individual is removed from her current position offering her the opportunity for significant life and career changes. Locating herself within this pre-liminal phase, the individual has the chance to reflect on herself, important aspects of her life, and her community. This is a humble time for the individual, because according to this specific ritual: possessing nothing implies, being in a state of nothingness. Having separated herself from her previous position or identity and locating herself in this state of nothingness, the woman needs to invest time, thought, and effort to redefine herself through her own abilities and within her societal context to become someone with a new identity.

2.3.2 Marginality or liminality (French *marge*) Gennep (1960 [1908]): 'Liminal' characterizes the period of transition and signifies the individual's state of uncertainty, the shift towards an ambiguous societal domain, often referred to as 'limbo'. In this study, my focus was on liminal states; and for this research, liminality implied that the woman was no longer affected by the influences of "past" or "future" roles, but took on an indeterminate status, anticipating the realization of a refreshed or restructured social status. Therefore, the liminal phase in this study was a unique time and space, isolated and detached, filled with conflict and uncertainty that guided the woman to a new life stage. The liminality of time and space encapsulates the highly intricate processes of the woman's withdrawal from a structured chronological pattern and integration into a new pattern. For instance, the housewife was at a crossroads, space, or time where she was between the 'what was' and the 'what will be'. She occupied a place of transition, waiting, and uncertainty before she embraced a new identity, and this fetched understandings to the study's third research sub-puzzle which is '*What were the housewives' affordances and constraints as they transitioned through their liminal spaces to become school leaders?*

2.3.3 Union or Incorporation (French *aggregation*) Gennep (1960 [1908]): The term 'post-liminal' is linked to the integration of new social structures. The concepts of 'Old' and 'New' are not just limited to small-scale changes but also refer to large-scale cultural and societal shifts. In this study, the last stage of integration was marked by the woman stepping into a new environment, symbolizing her re-entry into society with an updated social status and identity. For instance, a housewife transitioned into a new position by stepping into a new environment as a schoolteacher.

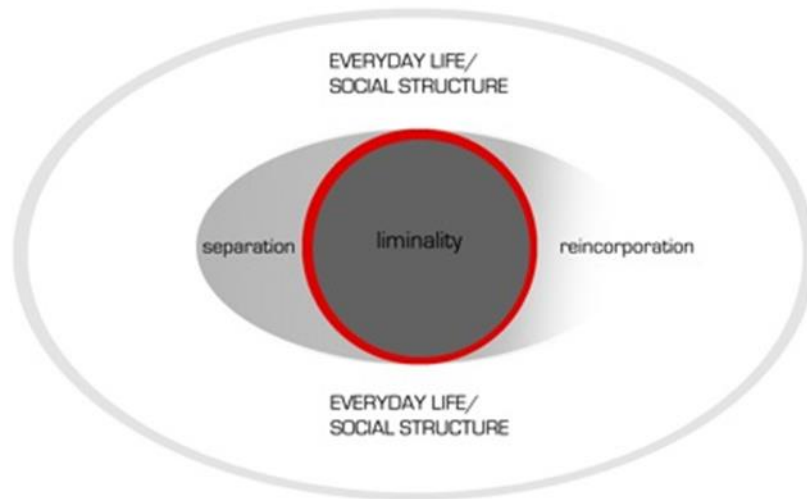


Figure 2.3: Diagram based on the Theory of Liminality

(Arnold van Gennep, (1960 [1908]))

Gennep (1960 [1908], p.26) describes the above three phases as picturing a society whereby we have a house in which people need consent to gain entrance into new rooms within the house. The limen, or threshold, was vital for their transitioning or passageway from one room (state) into the next room (Gennep, 1960 [1908]). For a while, the individual is in between positions (Gennep, 1960 [1908]). Turner (1967) termed this in-between positioning as the ‘betwixt and between’ position. In this study, Gennep’s (1960 [1908]) theory regarding the liminal phase served the purpose of crossing boundaries. Liminality was perceived not only as a state where an individual was “in-between” (Turner, 1982, p. 27) a social position or identity but also as a realm of freedom from ‘structural obligations’ where “anything could happen” (Turner, 1974, p. 13). The phases that the individual passes through, moving from one group into another and placing the individual in different categories in society, force her/him to experience different forms of ‘life crisis’ within these phases, for example, an individual immigrating to another country (Gennep, (1960 [1908] p. 189). In this study, I explored the late-entry teacher’s experiences as she transitioned from being a housewife to occupying higher levels of leadership in the school, that is DH, Deputy Principal, and Principal.

Liminality and *Communitas*.

Turner’s (1982) studies were focussed on the time that the individual spent within the liminal spaces on the outside of structures, where the individual was in-between subsequent considerations; an area of thinking or acting instead of a social style. This is very similar, but with a slightly different emphasis, to Gennep’s (1960 [1908]) marginal and liminal phase which again brings

understanding and meaning to my second research sub-puzzle. Soderlind (1994, p. 41-44) describes the concept of "marginal" as individuals without power or status. Many theorists use liminality and marginality interchangeably because they are closely linked (Soderlind, 1994). Turner (1982) also does this, however he labels liminal as the element of change in the spaces of structure; whilst working at the structural edge, as the marginal. Within an individual's self, unlike the marginal traits, which can be seen but not stressed on, the liminal identity involves a move from the normal self-image to an identity that is different from the persona and shifts towards a dominant identity than the one momentarily relinquished within the liminal state (Hall, 1991). Elsbree (1991) also describes liminality as an agent of change because it institutes and turns into the change process. Change is initiated by releasing the person from structures of customs and routines; it turns into the change process permitting the individual to take on the other persona; thereby directing the individual's energies towards the otherness which could be a new status or social identity (Elsbree, 1991). Later, Turner (1982) coined the concept *liminoid*, referring to the individual's experiences in their liminal spaces, describing the transitioning of the individual's state or identity in society. Besnier (1997) talks about liminality as the individual experiencing her/his boundary and sensing the continuum that merges people together. Turner (1982) makes note of this fusing of people whilst the individual experiences her/his boundaries, thereby coining the concept, *communitas*, an unprompted coming together with one another, not being side by side or below and above which he observed in his Ntembu tribe study.

Turner's (1967) initial zeal for Gennep's (1960 [1908]) Theory of Liminality was to clarify his African data which was much like the spiritual life crisis situations. Transitions are social dramas that incorporate transformation and establish a different *status quo* (Turner, 1967). The process of having the ability to change was termed *liminality* since it was a state of being in-between 'betwixt and between', therefore the term *processual* (dynamic change) to *structural* (power and social structures) was preferred because society was more prevalent to ever-shifting changes than to static structures; and structure breakdowns were called 'anti-structure' referring to the bottom-up battle for change (Turner, 1967). Thresholds exist between positions that the individual crosses and society has to acknowledge such changes (Turner, 1967). Turner (1974, p. 274) calls this positiveness-ness and social action of people, *communitas*. *Communitas* ignores, reverses, or cuts across structural relations desiring relationships that assure positive social action from society (Turner, 1974). *Communitas* marks the individual's freedom, ignores structure, and promotes spontaneity. It functions as an agent for change which for Turner (1983, p. 54) was *eufunctional*,

driving social structures to “work without too much friction”, ensuring stability whilst not being destructive.

Liminality can be described as an impregnable chaos, a fruitful empty-ness, a storage of opportunities, a strive for new structures, a gestating period that awaits post-liminal experiences (Turner, 1983), which is what the housewives transitioning to school leader positions, in this inquiry, experienced. A period of chaos and turmoil can reward innovations, and new forms can arise from this; therefore, this space should be valued for its potential (Turner, 1983). *Communitas* makes sure that the well-being of people takes priority over status, structure, and authority (Turner, 1982). Caws (1981) discussed the liminal concept as being presently aware of transitioning and it includes the multiple ideas of hinges, articulations, and borders of beginnings and exits, of the point of cross-overs, and of the connections with the insides and the outsides. Turner (1983) used Lewin’s (1964) field theory to emphasize his point: Lewin’s (1964) work pioneered on the individual’s behaviours being closely linked with social context. The schema of change parallels liminal processes: existing structures need unfreezing (this separates the person from the old way of doing things); thereafter the transformation occurs (the site of liminality) possibly in a notable manner like a ceremony; after which the new *status quo* is merged by freezing or refreezing (Lewin, 1964). At this juncture of transition, the old is transformed into the new (Lewin, 1964). Not fearing this change, ensures a much smoother transition (Lewin, 1964). In this study, I explored the housewife’s experiences in her transitional spaces (separating herself from the old way of doing things) as she moved to occupy different levels of school leader positions (transforming herself from her old status as the housewife to her new status as the school leader).

2.4 Feminist Intersectional Theory

Feminist Intersectional Theory was introduced by Kimberly Crenshaw in 1989 as a threefold theory; that is the theory of marginalized subjectivity which indicates social exclusions of individuals, the theory of identity which suggests identity being constructed at intersections of social categories and the theory of oppressions which outlines Black women’s oppressions (Crenshaw, 1989). Literature on educational leadership focusing on Black women’s lived experiences as faculty members and/or graduate students (Cleveland, 2004; Grant & Simmons, 2008; Peters, 2011; Tillman, 2016), school principals (Loder, 2005; Reed & Evans, 2008; Witherspoon & Mitchell, 2009), superintendents (Alston, 2006; Horsford, 2020) across a variety of cultural, political and historical contexts (Horsford et al., 2021; Mason, 2016; Loder 2005; Randolph & Sanders, 2011) made use of the Feminist Intersectional Theory. Horsford and Tillman

(2014) examined the educational leadership of Black women in the United States of America, briefed by their race and gender experiences, positions, perspectives, and the intersections of marginalized identities in community and school settings. Horsford and Tillman (2014) interrogated how the Black woman's social intersectional identity informed her leadership approach, impact, and values. In their attempt to contribute to the research literature on Black women's leadership and intersectionality in the field of education leadership, Horsford and Tillman (2014) drew strongly from leadership theory, intersectionality, and Black Feminist Thought.

The aim in this inquiry was to explore the intersectional experiences of race, class, and gender of the late-entry teacher participants as they transitioned from housewife to school leader positions, thereby contributing to literature in South Africa. Race, gender, and class are often seen as biases or dominations, where social power marginalizes or excludes people who are different (Crenshaw, 1989), however, Horsford and Tillman (2014) contend that some racial freedom and feminist movements are of the view that social power, in outlining differences, does not necessarily have to be the dominating power, instead, it can be the beginning of social change and political empowerment. In this inquiry, I used the Feminist Intersectional Theory, coined in 1989 by professor Kimberlé Crenshaw to consider the experiences of the late-entry teacher participants' intersecting structures of gender, race, and class and also to consider the events and actions that shaped the participants structural, social, and historical transitioning experiences from housewife to school leader, thereby bringing understanding and meaning to my research sub-puzzles one, two and three.

2.4.1 The three-fold definition of Intersectionality

Below, I discuss Crenshaw's (1989) three-fold definition of intersectionality: structural intersectionality, political intersectionality, and representational intersectionality. In addition to these three senses of intersectionality that Crenshaw (1989) defined, I used the concept of 'Intersectionality' in the feminist theory to study the participants' 'lived' experiences within structural, political, and representational intersectionality.

2.4.1.1 Structural Intersectionality (Crenshaw, 1989):

Structural intersectionality refers to how the social groups with which the individual affiliates and the social schemes in which the individual lives, intersect thereby oppressing the individual and also influencing the person's life experiences. Structural intersectionality suggests "the ways in which the location of women" at the intersection of race, class, and gender make their actual

experiences, for example of domestic violence and remedial reform (Crenshaw, 1989, p. 146) qualitatively different than that of women from other ethnicities. This inquiry used structural intersectionality and explored the experiences of women from different races (African, Coloured, Indian, White) who transitioned from housewife to school leader positions.

Crenshaw's (1989) initial exhibition of the Feminist Intersectional Theory was brought about by the debates on gender and race intersections in the Critical Race Theory. According to Crenshaw (1989, p. 152), the Feminist Intersectional Theory is representative of a "new caste system", which affirms the theory's basic truth, which is that a woman has her own individual identities that intersect in ways that influence how the individual is seen, treated, and understood. When intersectionality addresses one form of oppression, other forms are automatically considered (Crenshaw, 1989). For example, attempts to argue against racism require considering other forms of prejudice (like anti-Semitism); attempts to eradicate gender disparity require consideration of how the African woman experiences genderism differently from White, Coloured, and Indian women (Crenshaw, 1989). The Feminist Intersectional Theory analyses the observances of power imbalances; and it is also a tool that could be used to eliminate power imbalances (Crenshaw, 1989). At the point of intersections, space is made for more awareness and corrective measures to develop a more unbiased type of living (Crenshaw, 1989). In the realm of feminist theory, intersectionality has emerged as the primary method of understanding the connection between oppressive systems that shape our diverse identities and our positions of power and privilege (Crenshaw, 1989). It is recognized that oppression is not a solitary process or a two-sided political relationship but is more accurately seen as being formed by multiple, intersecting, or intertwined systems (Carastathis, 2014). This inquiry used instructional intersectionality in the Feminist Intersectional Theory as a tool to understand the identities of the late-entry teacher women, their transitional experiences from housewife to school leader and it also observed what shaped the participants' movement from housewife to school leader, thereby bringing meaning to the three research sub-puzzles in this study.

2.4.1.2 Political Intersectionality (Crenshaw, 1989):

Political intersectionality refers to the individual being silenced from expressing herself at the intersections of different social groups. The reason for this is that every social group that the individual belongs to has its own political agendas and the individual is caught at these crossroads. Thus, minorities will not speak against or for another group's rights, for example, gay and lesbian rights, fearing that her social groups would take offense. Neither agenda is built upon the

experiences, requirements, or political aspirations of women, to the point where antiracism perpetuates patriarchy, and feminism perpetuates racism.

The Feminist Intersectional Theory recognises women as being a ‘class’ that has challenged their routine, private matters that dominated and shaped women’s lives (for example, violence, patriarchy, rape, beatings, and sexual hostilities). This recognition has brought understanding of these ‘ills’ that women faced (Crenshaw, 1989, p. 152). Drawing strength from women’s shared experiences, women have come to accept that politically, the demands of many are more powerful compared to those of a few voices. This politicization has offered meanings and understandings of violence against women, for example, raping and beating women were once seen as private, family issues; however, now sexually aggressive behaviour toward women is viewed as dominating, where women are affected as a class. This understanding of society about what was once seen as individual and separated has also marked the politics of people’s identities, for example, people of colour (Black people), lesbians, and gays. Identity-based politics has become an element of power, community, and intellectual progress with such groups.

The failing of feminist and anti-racist discourses in addressing the intersections of political issues, for example, patriarchy and race is that they bring forward the interest of women respectively, the one analysis is often different from the other. Feminism’s failure to examine race shows that the resistant approaches to feminism will only enhance the inferiority of people, and the failures of anti-racism to question patriarchy show that anti-racism will often strengthen the inferiority of women. These demonstrate a difficult political space for women and this study explored the Indian, African, Coloured, and White participants’ experiences in their political spaces as they transitioned from housewife to school leader positions, thereby bringing meaning to research sub-puzzles two and three.

2.4.1.3 Representational Intersectionality (Crenshaw, 1989):

Representational Intersectionality pertains to the creation of women’s images that rely on narrative tropes steeped in sexism and racism. It refers to stereotypes in cultural displays, for example, a music song that condemns the individual. This inquiry used representational intersectionality and examined the lived experiences of late-entry teachers as they transitioned from housewife to school leader positions.

2.4.2 Intersectionality explores uncharted territory

Crenshaw (1989) introduced the framework of Feminist Intersectional Theory to show the interactions of race, class, and gender of Black women's experiences of discrimination and how race, class, and gender jointly defined the Black women's social disadvantage. This study used the Feminist Intersectional Theory (Crenshaw, 1989) as a means to explore the experiences of diverse women (African, Indian, Coloured, White) finding their place in society (housewives that transitioned to school leader positions). Intersectionality sparks a journey of exploration, making us aware that our surrounding world is invariably more intricate and paradoxical than we could have ever predicted (Crenshaw, 1989). It urges us to confront this intricacy in our research on women (Crenshaw, 1989). Intersectionality doesn't offer rigid guidelines for conducting feminist research, nor does it propose a one-size-fits-all feminist methodology (Crenshaw, 1989). Instead, it fuels researchers' ingenuity in seeking innovative and often unconventional approaches to feminist analysis (Davis, 2008).

Intersectionality does not impose a normative constraint on overseeing feminist research in pursuit of the 'right path' (Crenshaw, 1989, p. 1421). Rather, it motivates each feminist scholar to critically examine her own assumptions, fostering reflexive, critical, and responsible feminist research (Davis, 2008). I used race, class, and gender orientation to augment and detail the meaning of being a woman by exploring the late-entry teachers' life experiences in their transitional spaces from housewife to school leadership positions. I used the Feminist Intersectional Theory (Crenshaw, 2011) not only because 'women's' experiences were under study in this inquiry, but also because I am a female researcher studying the life experiences of women. In this scenario, intersectionality had precisely the components I sought from a solid feminist theory to probe into the untapped stories of my late-entry teacher participants. These individuals traversed boundaries and moved through liminal spaces, transitioning from the status of a housewife to positions in school leadership. Fig. (2.4) is a representation of the Feminist Intersectional Theory.

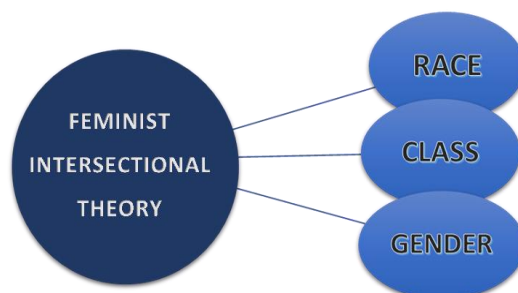


Figure 2.4: Representation of Feminist Intersectional Theory

Kimberlé Crenshaw (1989)

2.5 Consolidating the Theories: My Theoretical Framework

The research's theoretical framework initially adopted the Identity Theory, which includes the Social Identity Theory (Tajfel & Turner, 1979) and the Teacher Identity Theory (Beauchamp & Thomas, 2009). This framework is well-structured, incorporates a comprehensive theory, is highly practical, and is increasingly favoured in identity studies (Taylor & Spencer, 2004). I also incorporated the Feminist Intersectional Theory (Crenshaw, 1989), which triggers a process of exploration, reminding readers that our surrounding world is more complex and contradictory than we could have ever imagined. It represents a type of feminist methodology that is applicable to all forms of feminist research. This theory was relevant in all facets of the study participants' lives as it clearly demonstrated that women, as social entities (Tajfel & Turner, 1979), have the ability to transcend the intertwined disparities of race, gender, and class to achieve their life's objectives. In this inquiry, before these social beings (housewives) moved to transform their identities, they experienced many challenges in their home spaces and as they made their late entrance from the home sector to the school leadership sector, they experienced many more challenges in their liminal spaces. As these women continued their journey towards attaining leadership positions in schools, they not only cultivated their social and personal identities but also enhanced their professional identities. As their professional identities developed, they gained more influence and empowered themselves, thereby eliminating some issues of patriarchy, discrimination and so on which had previously hindered their movement across their spaces.

At the point of intersection of her identity and her issues of discrimination and oppression (due to her race, class, gender), she entered a space of transitioning. This transitional area also represented a liminal space where the housewife experienced an ambiguous identity, confusion, and challenges, and where her personal and professional identities underwent significant changes. The crossroads represented the liminal period where "the past was temporarily negated, suspended, or annulled, and her new identity had not yet emerged, a moment of sheer possibility when everything hung in the balance" (Turner, 1982, p. 44). Therefore, as she underwent the transition, she exposed the structural, disciplinary, hegemonic, and interpersonal facets of power, and unveiled how oppression is built and sustained through various elements of identity. The individual empowered herself in this period of liminality and attained a new identity. Thereafter, the woman positioned herself in a fresh transitional space. Thus, the Theory of Liminality (Gennep, 1960 [1908]) offered a framework, in this study, to perceive the housewife's liminal spaces (the intersection) as a state of transformation. This transformational state harboured an epistemological reshaping of the

woman’s understanding framework, as well as an ontological shift in identity and relationships as she transitioned from the position of housewife to school leadership positions. The housewife reimagined and restructured her social and professional teacher identities throughout her journey in the liminal space, she further liberated herself from the clutches of oppression and discrimination (within her race, gender, and class) and she emerged as a rejuvenated school leader with a new empowered, professional identity (that is DH, Deputy Principal, Principal). Fig. (2.5) shows a visual representation of the theoretical framework of the study.

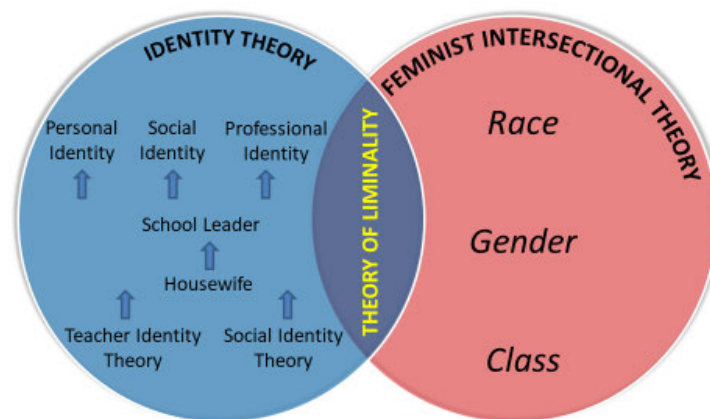


Figure 2.5: Theoretical framework of the study

(Beauchamp & Thomas, 2009; Crenshaw, 1989; Tajfel & Turner, 1979; Genep, 1960 [1908])

2.6 Conclusion

This chapter outlines the theoretical frameworks used to understand the experiences of late-entry teachers transitioning from housewives to school leaders. The study integrates Social Identity Theory, Teacher Identity Theory, the Theory of Liminality, and Feminist Intersectional Theory, situating the research within an academic context. These theories guide the research process, from the problem statement to the conclusions, demonstrating their relevance and coherence in forming the study's foundational framework.

CHAPTER THREE

A GLOBAL NETWORK OF REVIEWED LITERATURE

3.1 Introduction

In my previous chapter, I presented the theories that framed my study. I demonstrated my use of the Identity Theory comprising the Social Identity Theory and Teacher Identity Theory, the Theory of Liminality, and the Feminist Intersectional Theory to bring meaning to my research sub-puzzles. These theories guided and resonated with the different features of the research process from the problem statement, literature debates, methodology, analysis, the findings, and the conclusions. The Social Identity Theory explained that an individual has multiple identities and selves related to his/her associated groups; the Teacher Identity Theory unfolded meanings on the personal and professional selves of the participants in this study; the Theory of Liminality was used to indicate the participant's experiences of a space or time in which she was between the 'what was' and the 'next'; a place of transitioning, waiting, and not knowing before she entered a new identity; and the Feminist Intersectional Theory raised meanings to the forces that shaped the housewife's transition into the school frontier as well as her experiences as she transitioned to school leadership positions.

In this chapter, I present the review in terms of key debates that have emanated from literary works. I considered these debates as 'key' because it represents the descriptive push, and the pull factors associated to the woman changing her identity as a housewife and entering the education employment field. The key debates introduced in this study, displayed the housewife's passage from a space of deficit to an asset-based space, patriarchy which is an impediment to housewives mobility and achievements, circumstances that drives housewives to transitioning into the work field, the housewives moving from spaces of disempowerment to spaces of empowerment, the housewife's transitioning experiences in her liminal spaces, the woman's strengths in her transition from housewife to leader, the housewives development and learning as she crosses boundaries to attain school leader positions. I observed a paucity and dearth in scholarship in public education around the phenomenon of the housewife crossing boundaries to leadership positions in schools. Given this paucity in scholarship, I was forced to draw on peripheral studies from other public and private sectors thereby bringing substance to this study's literature review.

3.2 Housewife: From Deficit to Asset-Based Discourses

The paradox of positionality endured by housewives

Khan's (2015) study, on the role of the second-wave feminist movement and the United Nations: The perspective of Bangladesh, indicates that active involvement in the home is connected to the lives of subordinate housewives who stride the transitions from being in positions of deficit to becoming assets. Mehta (1999, p. 153) discusses the "contradiction of positionality" where Indian housewives in Caribbean nations such as Antigua, Barbuda, Bahamas, Barbados, Belize, Colombia, Costa Rica, Cuba, Dominica, Dominican Republic, United States, Grenada, Guatemala, Guyana, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Panama, St. Kitts and Nevis, and St. Lucia experienced a sense of liberty within their homes, however not outside it. What appears paradoxical is that even though Mehta's (2004) study on Indo-Caribbean housewives points out the marginalisation and politics of women in the home, she nonetheless selects an ethnic-based term, *kala pani* which symbolises the cultured, home-women, crossing boundaries and migrating into a Caribbean experience. The Caribbean pan-diasporic approach does not consider people as individual ethno-racial groups, nor does it determine individuals marked as cultural housewives, instead it acknowledges difference and plurality (Khan, 2015), and as an analytical tool, it narrates literature on ethnic identities, economic instabilities, body and racial issues and a history of both resilience and exploitation on the housewife (Mehta, 2004). Gendered readings on diaspora talk about women's lived experiences in positions as housewife, and their difficult situations; infringe on genuine and imaginary boundaries which intersect class, race, gender, sexuality, nationality, and social codes (Mehta, 2004). The following excerpt attests to the symptomatic disregard and weariness of the housewife's physical and mental martyrdom under an overbearing Islamic rule (Mehta, 2009, p. 27): "... But where have the human beings gone...you cannot see them with your eyes, they live deep in the earth, in houses like burial pits...they think that light is fire and is afraid of it...they do not know what crimes they have committed...they do not know what words are...".

The *imam*, in Islamic countries like Iran, Iraq, Pakistan, Saudi Arabia, (aligns to the father's name, symbolises authority in his power as the living agent of God on Earth) debilitates the housewives into a space of ineptness and locked in by being unresponsive to his oppressive regime (Mehta, 2009). The imam dominated his regime, as per the statutes of the Muslim principles, by stoning women who committed adultery, to death; cutting off women's hands if they committed theft; slashing off women's tongues if they spread unnecessary rumours (Mehta, 2009, p. 28). The housewives were especially susceptible to this oppressiveness and abuse, by being kept in a state

of mental unconsciousness which ensured their exclusions from intellectual and historical productions in the home and society (Mehta, 2009). Being excluded from historical events restrained the housewives from contributing to important home and life discourses (Mehta, 2009). Living as the deficit or object, the housewife was unable to participate in making decisions regarding her own life and therefore was unable to control her life's destiny (Mehta, 2009).

Relegation to the peripheries of women as deficits, mere objects in the man's world, and classed as docile, lacking self-esteem, and being feeble, therefore deserved man's protection (Mehta, 2009). This resulted in some housewives moving into socio-political exiles in their own country where they were refused honour, power, and rights that men enjoyed (Mehta, 2009). Thus, the housewife became the victim of a fake reality, a captive of unfair traditions and rules, and continued to be marginalised and controlled by the husband (Mehta, 2009). The woman found herself between two conflicting spaces of Islam: The socio-political fabrication where the man placed restrictions and difficulties on his wife; and the religious perspective pronounced by Prophet Mohammed based on equal human citizenships (Mehta, 2009). Many housewives who are banished to this space are prohibited from returning and are left dislocated and divested simply due to political schemes that distort Islam and reinforce patriarchal dictations on Muslim women which legitimises their demotion to a second-class citizenship (Mehta, 2009). Being exiled, a reality for many Islamic housewives throughout the world is the outcome of society's disunions causing women to be imprisoned within their physical bodies (relegations to 2nd class citizenship) (Mehta, 2009). In this study, I demonstrated how the realities of five housewives, from different ethnic backgrounds, transitioned from late-entry teacher to school leader positions creating a certain diasporic space of feminine representations.

The subjugation of housewives

Singh (2023) discusses that women underwent a subjugated culture of belonging because their creative and manual work in the home went unrecognized. Singh (2023) talks about the Black housewives' oppression, yearning to use their voice and their struggles for self-identities, self-representations, and self-realization. Lomazzi (2023) identifies 'talking back' as speaking as an equal to an authority figure. The housewife's silence, being unable to speak for herself, not challenging dominant home practices, and demur current social hierarchies are seen as the 'right speech' for oppressed housewives (Lomazzi, 2023). Arathdar (2024) adds that the silence of the housewife does not indicate that she does not want to talk; rather, it shows her submission. Overcoming her submission means the housewife emerges from being silent to making her voice

be heard (Lomazzi, 2023). Singh's (2023) argument is that housewives in many countries, globally, are governed by male domination resulting in exploitation and oppression, thereby marginalizing these oppressed groups of people. Lomazzi (2023) further writes that to be in the margin is to be part of the whole but outside of the body, where the housewife sees herself as the society. Arathdar (2024) advises that the crucial turning point is when the housewife realizes this critical awareness, and when oppression surfaces and is acted on.

Lomazzi (2023) writes that for the housewife talking back when not spoken to meant giving herself autonomy and this was a valiant act, an act of risk and daring, and it expresses her movement from being the object of deficit to the subject of an asset, 'the liberated voice'. According to Lomazzi (2023), the housewife being on the margins does not position her in a disabling space. On the contrary, Lomazzi (2023) views marginality as much more than a site of deprivation; it is also the site of radical possibility, a space of resistance for the oppressed, exploited and colonized people. Arathdar (2024) views marginality as a prerequisite for the housewife's struggle (of gaining voice, eradicating her oppression in the home, and being in a racially discriminatory society) emerges the voice that contributes to the housewife becoming critically conscious. Unifying the housewife's struggles is her inferior position as the silenced housewife, where her marginalized position could be the root of her empowering herself, moving into an asset-based position, and ultimately confronting her issues of discrimination Arathdar (2024).

Imprisoned housewives abandon their traditional roles

Film (2019) found that in the Union of Soviet Socialist Republics (U.S.S.R.), marital life as an institute and the responsibilities that befell the married woman supported her emotions of being imprisoned and misread. Valdés (2019) argues that being completely satisfied with her home duties of child-rearing and tending to her husband was the normal expectation, which was understood that if the woman was not completely satisfied, then she was the problem. Fee (2019, p.15) writes that since the dawn of the 1950s, writings about unhappy American and English housewives, portraying them as mentally ill women, appeared in magazine and newspaper articles to which medical doctors offered their opinions through media attempting to assist the housewives; however, the depressed housewife was still hugely misunderstood, whilst the source of depression was always tracked back to the housewife. Lewis (2019) adds that media endorsing the notion of women stepping out of their feminine domain, caused confusion, anxiety, and depression in women. Film (2019) found that housewives were deemed inept in navigating the man's world successfully and thus, they created their misery and unhappiness by abandoning their traditional housewife roles.

However, as the feminist, Friedan (1997, p. 57) writes that discontented American housewives at the end of the 1970's had become an issue, condensed in the slogan *there is something missing*, perceived profoundly by many housewives throughout America. Friedan (1997, p. 58) writes that gradually, the strong feeling of ineptitude manifested in the American housewife: "Is this what life is about?" Fee (2019, p. 17) questions the remarkable domestic and social philosophy and the dichotomy with the continuous search for a "perfect life" and the realities of the housewife, many leading lonely and restricted lives. Housewives, in their scores, hunted for answers to what Friedan (1997, p. 57) called "The problem that has no name". As Moorosi (2014) points out that shockingly, the housewife's life no longer appeared as wonderful as it once was; marriage had lost its pleasures, and the house became smaller.

Moorosi (2014) found that South African women went to the extremes of moving furniture about the home and changing their hairstyles, some went radical and moved houses in search of a fulfilling, pleased feeling, however to no avail; they remained unsatisfied. Cherkowski (2018) includes that seemingly, the American housewives had everything that any woman could wish for: husbands with very good occupations; beautiful, healthy children; extravagant clothing; cozy homes with large, lush, green gardens; beautiful kitchens; however, regardless of the comforts, housewives questioned themselves: "Who am I?" (Friedan, 1997, p. 58). Moorosi (2014) concluded that housewives questioning their lives unveiled the longing for a change in patterns, to bring an understanding to society that for many women, maintaining a house was not everything in life. Many housewives sensed a deficit in their lives: possibly a life away from the family, and a different personality; hence, the battle begins for autonomy and a new female paradigm (Cherkowski, 2018).

The phenomenon of the theory of the traditional roles of the housewife as a deficit has been vigorously challenged in recent years by several authors (for example., Cherkowski, 2018; Moorosi, 2014). Lantara (2015) found that Indonesian housewives can hold their own positions in society and that their strength of intellect and self-confidence make them an asset in their home and society. Lantara (2015) adds that presently, housewives in Indonesia endeavour to be heard by revealing their aptitudes in the engineering, mathematics, knowledge, and technology fields, thus proving themselves to be valuable assets in their upward mobility. Moorosi's (2019) South African study on gender and leadership reveals that a woman's maturity in handling different problems indicates the level of leadership she possesses.

Moorosi (2019) argues that literature fails to consider that functioning as a housewife is no deficit or shortcoming, instead, the woman's courage, competence and ambition are the woman's assets. Moorosi (2019) further argues that society assigns the image of parenting to high levels, therefore a leader in the housewife can be propped up at any time and this has been driven in the course of this study. Moorosi (2014) asserts that the complete involvement of women in the leadership of educational institutions is beneficial for sound decision-making, financial reasons, organizational culture, and relationship-building. A significant discovery from the international research project by Gerzema and D'Antonio (2013, p. 8) was the idea that "The world would improve if men adopted more of a woman's perspective". Parker et al. (2018) concluded that the presence of women in leadership positions is dismantling cultural and structural obstacles, enhancing global leadership, and demonstrating to all what women, including those who were once housewives, can accomplish.

Women pushing through the glass ceiling

Gerzema and D'Antonio (2013) point out that women, presently, are strong and invaluable contributors in the labour market; not only on sticky floors engaging in household or low-paid, menial although essential work, but women are breaking through the glass ceiling and moving beyond the glass wall to establish themselves as leaders in their own right. The metaphor of the glass ceiling signifies the invisible and illegal barrier preventing women from climbing the organisational leadership ladder (Taparia & Lenka, 2022).

The glass ceiling shows its visibility when women's jobs are influenced by it and when women summit to leadership positions within organisations (Taparia & Lenka, 2022). A significant body of literary work from around the world by Cunneen and Harford (2016) on women achieving against the odds, depicts women's difficulties in achieving leadership positions. The women's leadership command of primary institutions and their ascent to leadership positions, despite encountering difficulties, could mislead the thinking that women around the world are breaking down glass ceilings (Cunneen & Harford, 2016). Moorosi (2019) claims that on close investigation, it was found that the invisible walls and ceilings, whilst ruptured, pose a strong impediment to the ambitions of the woman's leadership, especially to the housewife moving into the education sector.

Cunneen and Harford (2016) argue that the metaphor of the glass ceiling distinguishes the existing inequality at the summit of the organisation's leadership, explaining that the limitations of jobs are different as the woman climbs the hierarchy ladder. However, studies conducted by Phendla (2004)

on the life stories of Black women leaders in South Africa, reveal that although housewives and late-entry teachers were breaking walls and attaining senior positions in school leadership, education departments were opposed to this change of having women as leaders, therefore women were faced with male-dominated cultures. Phendla (2004, p.13) argues that the ‘labyrinth’ as a metaphor represents various challenges as well as opportunities that housewives experience during their lives and careers from the time of entering the work field until achieving leadership positions. Moorosi (2019) posits that there are many complex and evolving barriers to housewives progressing and irrespective of the degree of challenges many housewives resolve the labyrinth and rise against all odds to become assets in the leadership field.

3.3 Patriarchy: A Leading Impediment to the Mobility of Housewives

Conceptual understandings of patriarchy

A large and growing body of literature (Cho et al., 2016; Cooper et al., 2018; Darmi & Salim, 2017; Makama, 2013; Moghadam et al., 2017; Moorosi, 2019; Pogoson, 2018) found that traditionally the belief was that women belonged in the kitchen and are often demoted to positions of the mediocre housewives in countries like Nigeria, India, Africa, Pakistan, Indonesia, Iran, Korea, Saudi Arabia, and Iraq. In these countries, it was found that men not only acquire more political, social, and economic power compared to women but that women, especially housewives are treated as insignificant to men (Cho et al., 2016; Cooper et al., 2018; Darmi & Salim, 2017; Makama, 2013; Moghadam et al., 2017; Pogoson, 2018). Consequently, the social order in many countries dominates the common culture of male authority and dominance (Cho et al., 2016; Cooper et al., 2018; Darmi & Salim, 2017; Makama, 2013; Moghadam et al., 2017; Moorosi, 2019; Pogoson, 2018). Based on these ground-breaking studies on the correlation between equality and social exclusion, the findings were that patriarchy is the leading impediment to the progress, political, social and economic growth and development of the housewife in most countries, such as Nigeria, India, Africa, Pakistan, Indonesia, Iran, Korea, Iraq, Saudi Arabia, and Bangladesh (Cho et al., 2016; Cooper et al., 2018; Darmi & Salim, 2017; Makama, 2013; Moghadam et al., 2017; Pogoson, 2018).

Patriarchy, implied as the father’s rule as the *patriarch* and the controlling head of the home, doctrines that men are the ruling figures, although Pogoson (2018) argues that the nature of such a rule varies. Pogoson’s (2018) argument is that patriarchy describes particular types of male-dominated families, for example, the dominant male ruling over a large household consisting of

women, junior men, children, domestic servants, and slaves. Makama (2013; p. 116) considers the concept of patriarchy as denoting “the systematic organization of male supremacy and female subordination” which was important in characterizing the post-1960s feminism, aside from the descriptions of the head of the household being the dominating father. Pringle (2020) describes the controlling authority as a structure that provokes the man’s dominance of the housewife who is held as subordinate in almost all aspects of human activities.

Pogoson (2018) accentuates two important groups that highlight the scholarly descriptions of patriarchy which are: subjugation and a debauched rule over the housewife by the dominating male exercising control and contestations of his dominance. Aggarwal (2016, p.60) noted that “patriarchal culture includes ideas about the nature of things, including men, women, and humanity, with manhood and masculinity most closely associated with femininity relegated to the marginal position of the woman”.

In their thorough analysis of patriarchy in Europe, America, and Australia, radical feminists (Brownmiller, 1976; Firestone, 1974; Jensen, 2017) concluded that an outcome of patriarchy is the subjugation of the woman by the man; and for society to be socially just, a drastic reformation of the prevalent patriarchal forms is needed, and that the eventual objective of feminism is when the patriarchal gender system reaches its end. Oyekanmi (2005) suggests that patriarchy is a structure of social differentiations and stratifications founded on gender, providing significant advantages to men whilst placing severe challenges and restrictions on women’s positions and activities (Moss, 2019). Sultana (2010, p. 3) concludes that in reality, “the patriarchal system is characterised by power, dominance, hierarchy, oppression, exploitation and competition” implying that “men hold power in all the important institutions of society” while “women are deprived of access to such power”.

Patriarchal Families

Cherkowski (2018) claims that within a patriarchal family structure, the wife plays the loving, caring and meaningful roles of supporting and nurturing; whilst the husband’s role is to earn a living and maintain discipline and order in the home. Cherkowski (2018) found that many countries for example, Iran, India, Pakistan, Nepal, Indonesia, Africa, Iraq, and Bangladesh view the family as a social unit that highlights the mother's role of being in the home and instilling cultural values and morals into their children. Fowler (2019) found that regardless of the Russian housewives' heavy burdens of their practical importance in the Russian peasant household and with their

housework, these people are deemed as second-class women and are constantly under the command of their husbands. Fowler (2019) maintains that even though the man makes the decisions and is the spiritual head of his family, this is seen as an ideal society that respects the individual roles of the man and the woman, and these are important aspects of God's planning. Kanonova et al. (2019) endorse that the housewife's function is to be supportive, through her selflessness and self-sacrifice, to the man in his position of dominance.

South African studies (Mudau & Mukonza, 2021) indicate that one in every four housewives survive domestic violence due to patriarchy in the home. Mudau and Mukonza (2021) further reveal that the People Opposing Women Abuse (POWA), an organization for women, has estimated that for every six women, one woman is killed by an intimate partner or by their spouses (Oscar Pistorius's case is an example). Mudau and Mukonza (2021) advise that despite the South African Domestic Violence Act, 116 of 1998, which affords maximum protection to victims of domestic violence, that domestic violence in South Africa is mostly linked to the traditional patriarchal notions about the inferior position of the housewives who suffer ongoing abuse and torture.

Darmi and Salim (2017) draw attention to patriarchy in the villages of Palestine where it was observed that a woman does not possess the minimum basic rights, her opinions are not considered by the man, she is prohibited from sitting or talking with her spouse, and finally, her job is only to produce children. More recent studies in the Middle Eastern countries found that procreating and child-rearing is a sacred act as it only the housewife who is given the task of creating, nurturing, guiding, and educating her children in the home (Cho et al., 2016; Darmi & Salim, 2017; Moghadam et al., 2017; Parker et al., 2018; Pogonson, 2018). Cherkowski (2018) mentions that the reason for God exonerating the housewife from financial and economic duties, is so that the woman will have peace of mind as she engages herself with the divine art of giving birth and nurturing; and God gives the responsibility of caring for all the economic needs of the woman to the man.

Cherkowski (2018) argues that the idea of family as the woman-tended haven in this heart-less world is universal mostly in modern, middle-class societies around the globe (no specified religion or culture). Cherkowski's (2018) argument is that this ideology of the woman-tended haven has many deficiencies, for example, this is not only experienced in households kept only by women, which according to statistics is becoming a significant phenomenon around the globe. More recent arguments by Moghadam et al. (2017) summarises that in the Iran-Iraq war, thousands of women were widowed, and a bigger number of Afghanistan women had become widows in the 1980s and

1990s. These authors' studies further reveal that in several regions like Egypt and Morocco female-headed households are mushrooming, both de facto and de jure (Moghadam et al., 2017). These arguments have been devastatingly critiqued by scholars like Renner (2019) and Moss (2019) questioning the use of the ideology of the woman's space is in the confines of the house nurturing children whilst the husband earns the family's crust. The latter critique by Renner (2019) indicates that the haven ideology of the housewife keeps various societal and economic opportunities accessible to women and men, hidden; it shows that inequalities and power differences within the family are obstructed; and it implies that public and private dichotomy and splits in state and family are non-existent.

In most instances, within the family, the wife is required by law to be care-givers to the children, and some cases to in-laws and parents; and the husband is also required by law to make provisions for his family (Renner, 2019; Moss, 2019). Pogoson (2018) indicates that in addition to a middle-class patriarchal family discourse customary to the world's current Western and Eastern ideologies, similarities and differences in the family trajectories exist. The similarity is that they share a patriarchal framework that experiences changes because of political and economic progress (Pogoson, 2018). The timing, pace, and extent of patriarchy differ (Pogoson, 2018). Moghadam et al. (2017) argue that a strong conservative patriarchal trend exists in the modern Middle Eastern countries (such as Iran, Iraq, Saudi Arabi, Pakistan) to reinforce and improve housewives' maternal positions in the family. Moghadam et al. (2017) further argue the reasons for this trend arising in classic patriarchy and the household unit, suggesting it is the result of housewives' socio-economic progress and her educational success, as well as the dawn of middle-class movements, like Islamists where attitudes, morals and values are that of the common middle-class.

Several studies have examined patriarchy in traditional families where women are diminished to sheer second-class humans, therefore the common, general belief is that the woman is best suited for work in the kitchen and raising children (Cho et al., 2016; Cooper et al., 2018; Darmi & Salim, 2017; Makama, 2013; Moghadam et al., 2017; Pogoson, 2018). Makama (2013) points out that this patriarchal trend has entrained a huge fabrication about Nigerian women, beginning with the family and continuing into society. Makama (2013; p. 116) states that, "Tolerating gender-differential terms in inheritance rights and legal adulthood and implicitly ignoring domestic and sexual violence and sanctioning differential wages for equal or comparable work", patriarchal societies set limits for housewives' structural imbalances of status in homes and societies.

Culture as patriarchy

In Ademulika's (2018, p. 349) study on women abuse in Africa and Israel, it was found that patriarchy which plays an important role globally, is ingrained in the "norms, values and customs" of people around the world. Adisa et al. (2019, p. 70) support Ademulika's (2018) view and write that in the African, Indian, European, Asian, Indonesian, Iranian, Palestinian cultures, the man lords over the woman; "it is the males' will and cultural norms which dominate and legislate". Adisa et al's. (2019) study found that man is born with a high societal ranking and the man, and male children are taken very seriously in comparison to the housewives and her female children.

In Africa, the male dominance over the female is demonstrated from the initial marriage contract where the groom gives the *bride price* for his bride, making her the husband's property (Ademiluka, 2018, p. 349). Igbellina-Igbokwe (2013) states that this notion of the man owning his wife is reflected in a number of ways, for example., the act of payment of bride price, is perceived as an act of transfer of woman's rights from her maternal family to her spouse's family. Igbellina-Igbokwe (2013) further points out that in most places in Africa, for example South Africa, the Indian bride is obligated by tradition to drop her father's name and to take her spouse's name as her new surname. Masenya (2012, p. 128) found that in Africa, "the sexuality of married women is perceived to be in the domain of the control of their husbands," for example, in Botswana, tradition allows the husband to have a mistress or a second wife "whilst the woman must always be faithful to one man". Adisa et al. (2019) is of the view that an important aspect of patriarchy in countries like India, Pakistan, Indonesia, Africa, Iraq, and Iran is the discriminations on female children where no value is attached to female children resulting in many parents forcing the girls to marry at a young, tender age. Ademiluka (2018, p. 351) points out that in numerous regions of India and South Africa, especially in the rural areas of Eastern Cape and KwaZulu-Natal, the practice of *ukuthwala* is prevalent. This practice involves the abduction of a young girl or woman by a man and his associates with the aim of pressuring the girl or woman's family into consenting to a marriage (Ademiluka, 2018). In these instances, girls, sometimes as young as nine years old, are coerced into marriage (Ademiluka, 2018).

Ademiluka (2018, p. 351) found that the gender gap in Africa, India, Pakistan, Iran, Indonesia, Iraq with males and females "continues to persist in economic, social and political spheres". Igbelina-Igbokwe (2013) found that colonisation by the western world increased the gender gap in many countries, by strengthening discriminatory roles of women, thereby encouraging the dominance of the male over female's roles. Igbelina-Igbokwe's (2013) study also found that colonialism

established economic structures denying the housewife usage of public space thereby restraining her to the household. These economic systems denied housewives of social, economic, and political roles in the public arena (Igbelina-Igbokwe, 2013). Pogoson (2018) asserts that patriarchy continues successfully within religious and cultural social interactions such that the girl children and teenage girls grow up with the belief that patriarchy is a natural and divine order. This view is supported by Stichter and Parpart (2019, p. 45) who indicate that many adult housewives usually oppose change because they view the call for gender equality as “an aberrance to cultural dictates of appropriateness of behaviour for women and men”. As Igbelina-Igbokwe’s (2013, p. 632) survey reveals, “Patriarchy remains deeply entrenched within the fabric of our society to such an extent that most housewives consider it to be a normal way of life”.

3.4 Circumstances Contributing to Housewives Transitioning to Paid Workforce

While significant strides have been made in research literature, numerous theoretical areas concerning the conditions that prompt a housewife to shift from the domestic sphere to the educational sector are yet to be investigated (Gush et al., 2015). The aim of this study is to understand the circumstances and the self-perceptions that guide the late-entry teacher’s transition from being a housewife to assuming school leadership positions, and to understand her lived experiences as she navigates boundaries and transitions through liminal spaces. Much searching for literature was done on circumstances that caused the housewife to transition to the education sector, however there is a scarcity of literature in this area of study in the South African schooling context.

Circumstantial reasons for housewives transitioning from the home zone into the employment field

Shilo (2019) suggests that a decrease in the status and skills needed for housekeeping, the passing of the husband, separation from the husband, symptoms of depression, and financial limitations have prompted the housewife to make a transition into the workforce. This view is supported by Oddo and Ickes’s (2018) who indicate that due to the financial needs created by divorce or separation, the housewife moves to the employment sector. Oddo and Ickes’s (2018) also suggest that death of the husband or the housewife’s personal decisions could bring an end to her marriage forcing the housewife to search for employment. Shilo (2019) adds that an increasing dissatisfaction with domestic chores is linked to a higher probability of mental health issues among housewives. The harmful effects of monotony and ennui are especially detrimental to women who

are academically capable and educated. Bruley (2017, p. 71) explain how second wave feminists, for example Betty Freidan, created the woman's new identity around 'the bored housewife'.

Through the lens of feminism, Whittock (2018) demonstrated that after motherhood and when their children 'were ready', many housewives trickled into workforce. Whittock (2018) suggests that these housewives needed to be working to satisfy themselves during the latter part of their lives. Luttrell (2016) suggests that housewives experience feelings of guilt in justifying their reasons for going into the working space. Many reasons were reported in Purcell's (2018) investigation, for example, some women claimed that although they loved the mother and wife identity in the home, that financial necessities forced them into the workforce to ensure better opportunities for their families. Purcell (2018) adds that some housewives shared their need to escape the home-life, being trapped in the home and their desire to be stimulated mentally.

Whittock (2018) argues that the political repressive circumstances of the mid 70s should not be overlooked, since this generated disputes in the household which caused many housewives to move into the workforce. In their analysis in the United Kingdom, Gush et al. (2015) point out that the experiences of the man losing jobs or reducing working hours offsets the financial balance in the household. This allows the husband and the wife to assess how paid and unpaid work is shared and to adapt to their changing circumstances (Gush et al., 2015). Couples respond to losing work by allowing the partner (housewife) to look for job employment to prevent economic hardships within the family which Gush et al. (2015, p. 715) call the "added worker effect". The added worker effect conceptualises the housewives engaging in added paid employment due to their husbands' job hours being reduced or losing jobs (Gush et al., 2015).

Investigations by Igarashi and Kumo (2016) found that since 1992, Tajikistan Muslim housewives are increasingly occupying jobs due to the division of labour in the home. Literature informs that almost five hundred thousand people left Tajikistan to work abroad and ninety percent of people leaving Tajikistan were men (Igarashi & Kumo, 2016). Almost eighty percent of these men were sending money home for family survival (Igarashi & Kumo, 2016). There were some families that managed to live with these funds, however many battled to make ends meet (Igarashi & Kumo, 2016). In almost all the homes, husbands stopped sending the funds to their families, thereby compelling the housewives to search for employment to sustain and maintain their families and themselves (Igarashi & Kumo, 2016). Igarashi and Kumo (2016) indicate that the housewives who were confined to the home due to their husbands' supremacy, acquired jobs due to economic pressures; and seeing that their husbands, who now worked in foreign countries, were no longer an

obstacle of dominance in their lives, possessed the freedom to gain employment in public and private arenas and some chose to go back to university studies.

Higher Education -A Significant Step Toward the Housewives' Revolution

Some housewives described their remorse about not attending college before marriage, feeling thwarted, suffocated, and depressed with their coerced domesticity and having an inner desire to be something more than a mere housewife (Luttrell, 2016). In his comprehensive analysis of White women and domesticity in Zimbabwe, Kufakurinani (2018) indicates that the housewives transition to the education field because she acquires an inner desire to transform herself; therefore she adopts another image of herself which is beyond 'housewife-reproducer' within the household domain. This view is supported by Bruley (2017) who indicates that British housewives transition to the education workforce because they search for autonomy.

Bruley (2017) acknowledges other contemporaneous evidence which changed the lives of housewives, for example the desire for higher education and a raise in paid work for women. In a study in Kwazulu-Natal, South Africa, Chisale (2018) suggests that after a woman departs from her housewife role, she might opt to pursue further education. Chisale (2018) further notes that the returning student (whether a divorcee, widow, or a housewife who is bored or depressed) often lacks the necessary support services to facilitate her reintegration into mainstream education. Consequently, she grapples with whether she can maintain her authenticity amidst her challenging and tumultuous circumstances. In essence, researchers highlight the importance of discovering and preserving a sense of the housewife's 'selfhood' amidst her situational difficulties (Arvaja, 2016).

Shilo (2019, p. 34) highlights that Hebrew housewives in Palestine were mostly pictured as mothers, housewives or field labourers assisting males whenever required and were not seen as purposeful, in the public employment territory. Shilo (2019) indicates that all Jewish women and married housewives were prohibited from becoming school teachers within Germany's education system. Shilo (2019) informs that the revolution in Palestine made it possible for housewives to penetrate education institutions. Lambert (2018) mentions that university education transformed Jewish womanhood, especially Jewish housewives, in the twentieth century. Lambert (2018) provides a broad account on the revolution pointing to the remarkable inflow of housewives to universities in central Europe and America. Studying in a university was a representation of housewives entering into a man's world and further entering into occupations which they were previously ruled out from (Arvaja, 2016; Lambert, 2018; Shilo, 2019). Aside from those who

studied at university, many housewives did vocational courses that were non-academic, for example pre-school education, kindergarten teaching (Shilo, 2019). It was assumed that feminist awareness was born of pragmatism because of the ideology of housewives contributing to their family livelihood by being employed (Lambert, 2018). Shilo (2019) sees the kindergarten teachers as change agents and as *new Hebrew women* that crossed boundaries from the domestic sphere into the paid working arena. Shilo's (2019) conclusion is that this awakening presented an opportunity for ordinary housewives and female labourers to lay their groundwork for professionalism in a place which cried out for experts, and these housewives who transitioned to the work sector left a special stamp on the values and lifestyle of the *Jewish* society in central Europe.

Women switching from a corporate job to the education leadership frontier

Omar et al. (2018) point out that due to women experiencing little work enjoyment and increased stresses in corporate jobs (for example, accounting, banking, business), these individuals switch to teaching careers, entering the education profession as late-entry teachers. State consequences like economic structures, relocating and changes in family structures affect the women's determination and willingness to switch from the corporate fields and other working sectors to the education-teaching field, as late-entry teachers, to meet the needs and wants of their families (Omar et al., 2018). These late-entry teachers transition from the corporate world and from other business sector jobs into the world of education where they transition further to occupy school leader positions (Omar et al., 2018).

A key goal of this study was to expand the understanding and knowledge about the changes in circumstances that led to the housewife breaking barriers and transitioning into school leadership positions. This was achieved by exploring the experiences in the interplay between the conventional environment surrounding the housewife's position and her transition to various school leadership positions. While there is a considerable amount of literature on whether housewives move their labour into the paid sector when their husbands lose their jobs, or if altered schedules affect the distribution of household labour, there are very few studies that have investigated the experiences about the how, when, and why the housewife reallocates in the way that she does from being the housewife to acquiring school leadership positions in the South African schooling context.

3.5 Housewives' Movement from Spaces of Powerlessness into Spaces of Power

Housewives rock the cradle and rule the world

Sundaram et al. (2014) state that educating a man simply means educating an individual, but if a woman is educated then the entire household becomes informed and eventually this leads to the empowerment of the whole nation. Researchers such as Spencer et al. (2019) have endeavoured to highlight the subtle differences between the career opportunities for American women in the 1950s and 1980s, revealing that housewives' opportunities were significantly limited by laws, blatant discrimination, and societal norms that shaped young women's expectations of marriage and homemaking as the defining aspects of their adulthood. Chisale's (2018) study in Southern Africa indicates that women have traditionally fulfilled the positions of matriarchs and housewives, but the modern era has brought about change, with housewives seeking higher education and starting to break barriers in their professional positions. The status of women has seen significant changes globally in countries like India, Nigeria, Pakistan, Iran, South Africa, Nepal, Indonesia, Malaysia, and France (Sundaram et al., 2014). However, studies by Chisale (2018); Elliott (2015); Hapsari et al. (2017); Marshall and Rossman (2014); Mbuva (2018); Montoya (2017) argue that despite these changes, widespread discrimination and exploitation of women persist almost everywhere in the world to this day.

Webster et al. (2019) found that after getting married and having children, housewives around the world started to pursue higher education, making strides in careers that were informed and dominated by men; and scholars began to uncover important nuances in women's careers. The woman plays varied roles of teacher, wife, mother, housewife and now-a-days co-bread winner and administrator (Sundaram et al., 2014). Therefore, the famous saying by Wallace (1865) is so appropriate, "the hand that rocks the cradle rules the world". Hapsari et al. (2017) argue that when a housewife embarks on a journey towards self-assurance, financial autonomy, and a resolve to progress and contemplate her future, she begins to evolve. This evolution equips her with the ability to liberate herself from the clutches of malnutrition, illiteracy, and domesticity. Hapsari et al. (2017) further disclose that the purpose of quality education is to impart knowledge and skills that enable the housewife to cultivate a positive self-perception. As education is merely one form of conditioning, it doesn't pose any challenges. Hapsari et al. (2017) propose that it's crucial to comprehend why housewives endure societal, historical, and political dynamics that undermine their interests. It's also important to understand what empowers, motivates, and challenges them

to overcome these barriers. This study aims to explore the experiences of housewives as they transition from their housewife positions into school leadership positions.

Women's Empowerment beyond rights

The home or familial domain is often perceived as a place of peaceful, private exchanges where housewives are generally seen as secondary occupants of the family environment (Sundaram et al., 2014). However Hahn et al. (2018) argue that the housewife has gone beyond her rights in the home and has started to develop herself and her identity. Hahn et al. (2018) point out that housewives claiming the right to develop themselves, forms the basis for the housewives' ambivalence of power to shape their lives.

In their useful examination in South Asia, Glennerster et al. (2018) determined that in the job market, women are less likely to be employed; they earn significantly less than men for performing similar work and are more likely to live in poverty even when they are working. This perspective is corroborated by Hahn et al. (2018), who state that women dedicate twice as much time to household tasks, more than five times as much on child care compared to the men. Hahn et al. (2018) further add that in many countries like Pakistan, Nepal, Indonesia, India, Palestine, and Iraq women still lack independent rights for example: managing the property, travelling without their husbands, owning land, and conducting business. Glennerster et al. (2018) views the women's powerlessness as their continued subordination to men in public and private working spheres, which may be supported by cultural values, in varying degrees.

Gayathri et al. (2019) highlight that for Asian housewives, empowerment meant broadening their options and moving from the domestic arena and entering into the public workforce. Aneja (2019) argues that her studies in Asia supports Gayathri et al's. (2019) views on the empowerment of the housewife in that in the present day, women can discuss the requirements for enabling empowerment for housewives, and this serves as evidence of the strides housewives have made in accessing areas previously exclusive to men, despite the ongoing existence of barriers, biases, discrimination, and inequalities. As stated by Hahn et al. (2018, p. 390), the concept of working the "double day", where housewives who have overcome obstacles to enter the public workforce, clearly illustrates the questionable nature of the housewife's advancement.

The authors, Hahn et al. (2018), add that having to juggle taking care of the children, being employed outside the home, and engaging in the household duties is an arduous burden, because very often the housewives, who have transitioned to the working spheres experience these

difficulties, have little or at times no support from their husbands nor from other family members. Glennerster et al. (2018) claim that juggling the work-life and the home-life balance has left housewives questioning and doubting their power and ability to shape their lives in the public or private employment arenas. Aneja (2019) argues that to gain an understanding about how the housewife empowers herself, we need to understand that empowerment explicitly includes developing the self. Thus, when the working mother believes in her ability to construct, and takes responsibility for her identities, choices, and actions, it is understood that empowerment takes place within the housewife (Aneja, 2019).

The Housewives' Powerlessness and Dependency

Sundaram et al. (2014), identify three key beliefs which centre around the housewife's subjugation in the home: Firstly, the husband holds the power to rule and control his wife's life; secondly, the wife depends on her husband for her well-being; and thirdly, the housewife's responsibility is the well-being of family in the home. Spencer et al. (2019) argue that such beliefs create major confusion and chaos relating to responsibilities and rights of women, men, and relationships which are viewed as hindrances to the housewife's empowerment leaving her to concentrate her energies and time on other family members rather than focusing on herself.

Spencer et al's. (2019) argument is supported by Aneja (2019) who writes that the confusion attests to a warped idea in which the housewife who engages in domestic work has no right to her life, and she depends on her husband for her well-being. Spencer et al. (2019) remind us that the housewife's empowerment means the woman resolving the chaos and confusion brought about by the belief that she has no right to her life, thus creating and affirming her sense of self to enable her to take responsibility for her choices and actions even when such choices challenge her cultural norms. The study by Sundaram et al. (2014) suggests that in order to resolve these conflicts, it is important to understand how family systems transmit beliefs about powerlessness, as well as the consequences of these transmissions.

Sundaram et al. (2014) point out that middle-class families assign distinct roles to the husband and the wife: The husband works and provide the food and pays the bills; the wife satisfies her husband's sexual needs (by being a desirable sexual object) and dutifully nurtures the husband and children whilst continuously recognising her husband's authority. This family setting suggests the nurturing demand of the husband is prioritised; and the housewife's tiresome job of preparing meals, raising children and household chores cannot be a hindrance to caring for the husband's

needs; which further suggests that the housewife's emotional needs wane away (Sundaram et al., 2014). Spencer et al. (2019) point out that most family norms centre on the housewife's loss of self. Webster et al. (2019) agree that the image of the housewife is one of dependency, powerlessness and she exists by servicing others in the home; the husband's image is distorted by focusing on earning the family's living and little to none on emotional family relationships. Family norms of powerlessness and helpless dependency is a critical barrier to the housewives' empowerment. Spencer et al's. (2019) investigation found that overcoming helpless dependency and reclaiming the self, presently remains, a necessary first step to empowering the housewife.

Housewives Autonomy and Responsibility

Webster et al. (2019) question the housewife's welcoming the feelings which informs decisions as components of herself, rejecting or acting these in support of the independent, strong, rational, coherent, and consistent self. Montoya (2017, p. 7) found that how the housewife responds to her feelings are important for her fundamental psychological autonomy, but many housewives are fearful of this difficult and painful burden and therefore many prefer to continue enduring routine difficulties by remaining "imprisoned" in "old patterns" of powerlessness. Glennerster (2018) states that many housewives accept that their circumstances cannot be altered, and the only thing they can change is their actions within their situations. Aneja (2019) attests that whilst the housewives' autonomous responses are personally freeing; that political, cultural, and social impact is profound and lasting. Montoya (2017) further adds that housewives who respond to empowering themselves, possess the potential to initiate transformation in their home spaces and as they transition into their work spaces. Glennerster (2018) claims that the housewives who choose the struggle for freedom and independence means she chooses to fight against family, social, cultural, and political structures which inform their dependency and subordination. Montoya's (2017) asserts that the housewives' autonomy bridges her powerlessness of dependency with her empowerment of the self. By demonstrating her responsibilities for her choices and her actions, the housewife reveals her autonomous self (Montoya, 2017).

According to Aneja (2019), whilst going through the process of reclaiming their lives, housewives also develop the ability to be responsible people. Montoya (2017) defines responsibility as the capacity of housewives to embrace challenges of making decisions or taking actions with a strong sense of self and purpose in the world. Montoya (2017) further elaborates that this concept encompasses the belief that responsible housewives assess whether their actions and choices add value to their life stories. The transition of a housewife from dependence to independence fosters

a sense of personal integrity (Montoya, 2017). Detaching herself from responsibilities of caring and nurturing relations in the home front is part of an empowering process where the housewife views herself as a worthy individual. Duflo (2012) found that housewives viewing themselves as worthy individuals sets their own boundaries on their obligations and on their responsibilities. The housewife's growth of the 'self' has implications in her relationships with family members; valuing herself more means that she does her share of nurturing and emotional work and then refuses to do more (Duflo, 2012). Scheman's (2014) reaction to this possibility is one of alarm as he pictures the world filled with self-actualizing housewives pulling their own strings and guiltlessly saying 'no' to anyone about anything.

Empowering the housewives' rights in the 21st century

AlTaher (2020) states that many changes took place during the second wave feminism, between 1960s and 1980s, for example the Persian Gulf War, the battle in older Yugoslavia, the dissolving of the U.S.S.R. and Vietnam War which voiced political injustices against women. AlTaher (2020) claims that these occurrences called upon feminists around the world to voice their inequalities which they endured under unjust circumstances. AlTaher (2020) expresses that after the first wave feminism, women in the home frontier had the freedom to obtain an education, to vote, to get into the work field and to become independent. However, Taha's (2020) study on Syrian women informs that many housewives in the Middle East countries, who were not empowered, were still encountering oppression in patriarchal societies that believed in the meekness of women and enslaving them into submissive housewives. Taha (2020) points out that many housewives tried to change their situations by opposing; some succeeded and many died in the attempt to change their lives, for example honour felonies in conservative communities. According to AlTaher (2020), Saudi Arabia is amongst the most gender oppressed countries in the world; whereby the power structures teach housewives to hold a sense of decorum, and the housewives exist only to serve the men in their lives. However, Webster (2019) argues that with the rising of cyberspace and the disseminating of social web, housewives all over the world are fighting for their rights as equals.

AlTaher (2020) points out that in the United States, before the first wave feminism, newspapers and radio displayed white housewives as compliant, mute, and fixated on pleasing the spouse and completing household chores timeously. AlTaher (2020) indicates that due to this stereotype, African American housewives encountered brutal patriarchal subjugation because they had a dark skin colour and many had no option, but to be the domestic worker. Injustices inflicted upon the disempowered housewife is what Freidan (1921 – 2006) tackles in her *Feminine Mystique*

(AlTaher, 2020). However, AlTaher (2020) argues that women perceiving themselves as the ideal housewife by staying in the home and behaving prudish, is an illusion. AlTaher (2020, p. 344) found that the “mystique” influenced most housewives in making it their life’s objective to comply with the stereotype of becoming the ardent domestic worker in the kitchen and being the woman responsible for caring for her children and obeying her husband’s every whim and fancy, without questioning or reasoning. AlTaher (2020) argues that American married women, in the sixties, had their consciousness programmed to think and feel in ways that imaged the *ideal* housewife.

AlTaher (2020) indicates that the American and European girls were taught, since birth, to talk in a polite manner. “How to speak preceded all aspects of education, and when the little girl...[learned] her lesson well, she...[was] not rewarded with unquestioned acceptance on the part of society; rather, the acquisition of this special style of speech...[would] later be an excuse for others... [used] to keep her in a demeaning position, to refuse to take her seriously as a human being” (Kolmar & Bartkowski, 2005, p. 263). AlTaher (2020) explains that housewives had two types of languages: the alleged polite language and their *true* language. AlTaher (2020) adds that housewives speaking up is an important language as it provides the truth which ruptures their silences and powerlessness. In the second wave, housewives started feeling an incompleteness and were unable to comprehend why they felt the way they did and were unable to find a remedy for their alleged ailment, which was speaking volumes of truth and breaking the silences (Kolmar & Bartkowski, 2005). AlTaher (2020) reports that housewives were miserable being in a powerless, voiceless life which did not belong to them, but instead to the powerful men.

Taha (2020) points out that in the Middle East countries, for example Syria, the maid girls are constantly raped by the men of the households in the presence of their wives who are also housewives. Taha (2020) specifies that these domestic workers become life-less bodies, lose their self-confidence and dignity and their unheard voices are lost in this oppressiveness. Taha (2020) explains that if the housewives and maids do not abide by the man’s commands, then they are violently beaten and sometimes even killed. The article by Ohchr.org (2020) mentions how ISIS (Islamic State of Iraq and Syria) “has sought to exclude Syrian women and girls from public life. Women have been killed, often by stoning, for unapproved contact with the opposite sex. ISIS regulations dictate what women should wear, with whom they may socialize, and where they may go. Distressing accounts were collected of forced marriages of girls as young as thirteen to ISIS fighters”. Taha (2020) points out that men use God’s commandments to show women their true

place as housewife and mother, making it easier to suppress young, fertile women as servants to superior officers.

AlTaher (2020) points out that once again, issues of women powerlessness and gender roles makes its way into the twenty-first century, by placing bans on women's education, hampering determined women from acquiring leadership positions. Meagher (2019) asserts that currently, in many countries around the world including the new United States of America, women gained their independence and lost their dependence on man and family, fertility numbers decreased, infants' mortality numbers increased. AlTaher (2020) reports that the strategy man used to secure his existence was to, once again, shed away women's rights.

Gregory (2019) concurs that once again, in this present day, similar restraints and sexism is taking place, around the world, demolishing the housewives' aspirations, choices, and identities. Gregory (2019) further asserts that in view of people disregarding sexism, spreading awareness, and making changes is necessary; and the modern women have the tools to bring back power and voice to the harmed and the voiceless housewives. Freeman (2005) talks about the housewife's subdued inner voice calling it the *Bitch's* voice, a powerful woman's voice. AlTaher (2020) contrasts the *bitch* with a fearful woman, who suffers continuously from depression and anxiety in her position as the worthy housewife. AlTaher (2020) states that housewives who are recognised as *bitch*, encounter extreme challenges which pressurises them into forsaking the protection of their shackles. The physical, personality and orientation traits possessed by this powerful housewife (the *bitch*) brings displeasure to societies because she threatens the social frameworks and social values which subjugate and justify the control of housewives (AlTaher, 2020). Freeman (2005) summons all housewives to be outspoken and fearless like a *bitch*; be her real self, attain her ambitions, satisfy herself and live her life on her own terms. AlTaher (2020) suggests that the *bitch* within the housewife employs her capable thinking to transcend her boundaries and shoulder responsibilities.

Gregory (2019) indicates that powerful, strong women are called on to assist, support and encourage precarious housewives who crave freedom from the manacles of femininity to raise their voices and stand up for themselves. Gregory (2019) points out that these strong-willed women are called on to assist because they were once suppressed, powerless housewives who accomplished educating themselves, attained professional careers and achieved leadership positions in different work fields across the globe and transformed the present world. The rationale behind AlTaher (2020, p. 348) perceiving the "bitch as beautiful" is that this strong woman who was once the isolated, voiceless, powerless housewife houses the energy and force of *true* femininity, which

many subjugated housewives envision for themselves. Gregory (2019) states that when housewives choose to relinquish her aspirations and goals, they sadly allow for society to restrain them to a disempowered tyranny. AlTaher (2020) refers to the housewife allowing herself to be placed in oppressive societies as cyborg (a device for torture), a domestic possibility seizing a universal retribution. AlTaher (2020) adds that the housewife's gender, race class and finances of a cyborg hypothesis is a visceral experience of constructing and deconstructing boundaries. The cyborg is symbolic of the housewives' honesty and modus to creating new awareness which is not a constituent of man's doctrines.

Meagher (2019) asserts that twenty first century women including housewives can envisage a new lifestyle for themselves without constantly doubting and fearing their inadequacies and disparities with the man. AlTaher (2020) summons housewives to embrace their power, fortitude, and the innate voice of the *bitch*. Meagher (2019) appeases fearful housewives who see themselves shackled by men and cannot accomplish personal and professional goals; and AlTaher (2020) creates new spaces for suppressed, disempowered housewives to unchain and empower themselves from patriarchal societies by urging women to air their voices on truths and to breathe strength into the housewives' rights, the rights the second wave feminist movement battled to achieve.

AlTaher (2020) quotes Oprah Winfrey, the American philanthropist, at the 2018 Golden Globes Awards: "speaking your truth is the most powerful tool...for too long women have not been heard or believed if they dared to speak their truth to the power of those men" (NBC). Becoming personally political empowers housewives in motivating them to voice the truth and protect themselves (AlTaher, 2020). AlTaher (2020) adds that with an increase in Kim Kardashian's (American television personality and fashion entrepreneur) supporters, her stunning charisma inspires many women to desire her life of achieving fame, glamour, and fortune. AlTaher (2020) looks at Taylor Swift (an American singer-songwriter) who sings about heartbreaks and relationships, has built herself to be an unequivocal influential force which resonates the need for love and human relations. Many more women have empowered themselves in the fight for their beliefs, like Greta Thunberg who fights for global climate change and Malala Yousafzai who encourages housewives to educate themselves (AlTaher, 2020).

In this research, I delved into the roots of the housewives' lack of power within the home environment and their journey toward empowerment as they transitioned into positions of school leadership. This implies that women have the potential to transition from areas of disempowerment to areas of empowerment, thereby reclaiming the narratives of their lives (Hapsari et al., 2017).

3.6 Housewives' Crossing Boundaries and Liminal Space Experiences

In this study, the boundary space is also referred to as the transitional space, liminal space, or threshold space.

Housewives acquire new professional identities

Bonasera (2019) posits that the concept of liminality helps to create transformative and subversive identity structures for housewives who are breaking barriers and stepping into leadership positions. Literature can be seen as a liminal cultural space, as it exists in an intermediary and permeable realm between real-life experiences and fictional portrayals, as well as between the male-dominated literary canon and the unique voice of the housewife (Bonasera, 2019). Bonasera (2019) suggests that modern housewives, who can no longer depend on the safe confines of domestic environments due to their restrictive nature, can only reshape their identities by traversing a boundary, whether it be physical, historical, social, or metaphorical. Bonasera (2019) elaborates that the liminal space serves as a call for the housewife to let go, a call for her to submit to something greater than herself and have faith that she will be provided with whatever is necessary to steer through the ambiguity. The level of comfort or discomfort the housewife experiences is determined by how she decides to interact with the occurrences in her space (Bonasera, 2019).

Newell et al. (2009) discovered that once the housewife or late-entry teacher steps into the school environment, she may further progress between various levels of school leadership practices, which can put these women in precarious positions, with some finding it difficult to handle such transitions. Seah's (2003) global study revealed that numerous housewives and late-entry schoolteachers who ascend to higher school leadership positions are susceptible as they encounter obstacles like catering to the requirements of students at diverse levels and comprehending the distinct cultures and protocols of various schools.

Newell et al. (2009) further uncovered that mature late-entry female teachers do not always maintain their proficiency as they grapple with the difficulties linked to transitioning into a new leadership position. Some of the challenges identified by Newell et al. (2009) include familiarizing themselves with different students, adjusting to new planning methods, and comprehending the cultural variances of a new environment. Seah (2003, p. 8) concurs that not all late-entry teachers who transition to higher leadership levels are able to "negotiate all perceived value differences". Newell et al. (2009) assert that late-entry teachers who are excited about developing new approaches to teaching and managing, cross boundaries from existing leadership positions and as

they transition to higher leadership boundary spaces, may become worn down in time. Woolf (2015) indicates that the housewife who becomes the teacher leader can choose to fight against her liminal spaces in school and struggle, or she can flow with it by listening, sensing, and responding appropriately. In this study, I explored five school leader's experiences in their liminal spaces as they transformed themselves from housewife to school leader. What agenda did the liminal spaces have for these housewives? Woolf (2015) states that for housewives, usually this agenda is about dissolving the housewife identity, entering into the education platform, and acquiring new professional identities.

The Housewives' Social Production of Space

Humans are social beings who produce their own life, their own consciousness, and their own world, and by engaging in social relationships they also produce social spaces (Fuch, 2019). Lefebvre's (1991, p. 73) "*Production of Space*" indicates social spaces comprising social relationships of reproduction where the housewife engages in labour power, family struggles and relationships as she transitions from the home space to the schooling territory.

Gerstenschlager and Barlow (2019) state that the housewives' social space is the outcome of her actions; and the housewives' social space permits her to venture into a new action, whilst proposing other new actions and preventing some. The housewife's social space is her foundation for change as well as her platform where her transformation takes place, and this space intersects all avenues of her life, for example, religious, personal, relationships with family, class, gender, and race (Gerstenschlager & Barlow, 2019). Lefebvre (2009, p. 224) provides a brief description on space proposing that a state does not exist if there is no territory, and concurrently, territory does not exist if there is no state which consists of things, products, tools, goods which are destined for consumption; and in this study, Lefebvre's (2009) description suggests that the housewife's spaces (states) are non-existent without boundaries (territories), and concurrently the boundary will not exist if there is no space (Lefebvre, 2009). The housewives' states and territories are natural; spaces where they experience social, historical, class, race, gender, and political realities (Fuch, 2019). Fuch (2019) argues that the housewives' spaces and boundaries are not merely viewed as states and territories, but for this study, space is also social, cultural, and historical experiences the housewife engages with whilst in transition from the domestic territory to attaining leadership positions in the schooling territory.

The Housewife/New Leader's Spaces of Uncertainties

Woolf (2015) explains the transitions of the housewife from the in-house zone to the school leadership zone, and how the housewife crosses social and literary boundaries, violates taboos, and experiences displacement, that is, living in two different worlds, seeing things with a double vision. Woolf (2015) indicates that perseverance and inner strength broaden the transitioning housewife's worldview and contribute to her growth as a person. International studies conducted by Clark and Hollingsworth (2002) highlight that the act of crossing boundaries and navigating through liminal spaces represents the fluctuating social or mystical-religious statuses of the housewife transitioning to a school leader. During this shift, the woman's state remains ambiguous as she detaches from a well-defined housewife position and has not been incorporated yet into a clearly defined future state in the education field (Clark & Hollingsworth, 2002). Clark and Hollingsworth (2002) maintain that this uncertainty recurs as the woman continues to move up the hierarchical ladder of leadership positions.

This perspective is corroborated by Reus and Gifford (2013), who highlight that such an undefined state can be potentially perilous as it signifies a moment or phase where the housewife's regular life is interrupted. Clark and Hollingsworth (2002) discovered that one of the outcomes is that the housewife or school leader undergoing the transition no longer has any guidelines to cling to, causing not only disruption for the leader but also for her environment. Hence, the changes are not confined to the housewife/leader's life but also extend to the accompanying elements (Clark & Hollingsworth, 2002). Reus and Gifford's (2013) comparative research illustrates that these events serve to impart personal, cultural, and social importance to the housewife or school leader's transition. They alleviate the disruptions (like a vacuum of definition) triggered by a change and aid in assimilating the housewife/leader into a new identity, restoring her to the usual life routines and ethical norms connected to her social status and the overall school system (Reus & Gifford, 2013).

Deterritorialization of the housewife/late-entry teacher

The housewife reaches the state of transversality when she crosses her boundary space, from the previous space to occupy and charter new territories (Drozynski & Beljaars, 2019). Drozynski and Beljaars (2019) indicate that transversality merges de-territorialization which implies the housewife/late-entry teacher moving away from the identity of the housewife and re-territorialises herself by occupying new identities and positions in the school zone. Gerstenschlager and Barlow

(2019) found that as the housewife/late-entry teacher occupies the maturation arena in which she is about to transition into another social position or identity, she enters into an area of temporary uncertainty before re-emerging to occupy a new professional identity as leader in the school frontier.

Gerstenschlager and Barlow (2019) reported that once again, the woman's leader identity is subject to change, and she crosses further boundaries and locates herself in her liminal spaces to emerge to a status higher up the hierarchy of leadership to DH, Deputy Principal or Principal positions. The attributes of a liminar (i.e. the housewife/school leader crossing boundaries and entering her threshold area) can be described as ambiguous (vague), since the process of transitioning implies that the housewife/leader escapes from one zone and slips into a network of confusion before locating herself into an arena of balance and knowing (Gerstenschlager & Barlow, 2019). Using the work of Turner (1987), Gerstenschlager and Barlow (2019) maintain that the school leaders' transitioning is neither here nor there; they are 'betwixt and between' (Turner, 1987) the leadership positions assigned and arrayed by the school's regulations and laws.

Peleg (2019, p. 109) indicates that the transitioning housewife or leader can also be described as structurally "invisible", since she is "no longer classified and yet not classified" and therefore it is difficult for her to grasp new ways of thinking and doing things because her mind is trained to perceive only clearly defined ways in the position she is leaving. Peleg (2019, p. 109) further states that therefore, in the liminal period, just before crossing her boundary to the next level can be structurally, if not physically "invisible" because she has little to no idea of what she is doing. She is basically in a state of confusion (Tilly et al., 2019). Tilly et al. (2019) point out that transitioning school leaders see only what is expected, and what is expected to be seen is what they are conditioned to see which takes place in spaces where they have learned the definitions and classifications of their leadership and what tasks their new identities demand of them.

This study explores the experiences, understandings, and sense-making of the aspiring housewife's transitions into the position of school leader, and it is particularly noteworthy that during this transition, a chasm forms between the past and the future. The woman steps into a unified existence where her current identity and potential future self, dissolve. It is precisely at this moment when everything is fluid, undefined, and nascent, that the potential for a new version of herself begins to surface (Gerstenschlager & Barlow, 2019).

3.7 Women's Strengths from Housewives to Leaders

Housewives demonstrate dexterity and lead schools by being visionaries

Simona and George (2018) found that, globally, even though housewives' biggest responsibility is the household and rearing children, they demonstrate leadership capabilities, transition challenging spaces, and have the strength to climb the leadership ladder in the education domain. Simona and George (2018) point out that requirements for leadership positions increase as housewives encounter many social, historical, and political challenges in their transitioning spaces from the home region to the school workforce. Simona and George (2018) further indicate that under difficult circumstances, housewives courageously address and overcome home and school challenges and progress to occupy school leadership positions. This view is supported by Keskiner and Crul (2017) who write that housewives who transition to the school leadership positions, are significantly involved in the decision-making processes, and have demonstrated the dexterity to lead by being visionaries with a moral sense of purpose, determination, commitment, resulting in positive changes in their schools.

In his examination of women in leadership positions in the United States, Andrews (2018) indicates that initially housewives' positions, as the home manager, went unacknowledged because society neglected to understand the levels of leadership that were necessary in the handling of the home and family matters. However, Malony et al. (2016) point out that today's housewives have sprouted from their traditional attire and transitioned into the educational workforce, taking with them the high levels of leadership skills that were necessary in managing the home, and demonstrating their leadership by handling complex leadership issues and bringing compassion, team playing and patience into the schooling sphere. Whilst literature continues to support the perspective that the housewives' strengths are rooted in the home's social relationships and the management of the home (Cook, 2020; Lyons, 2018), it is important to recognize that in countries like America, Australia, Canada, Africa, housewives continue to cross challenging boundaries in their home spaces and bravely transition and advance to assume leadership spaces in schools (Arvaja, 2016; Suryaningprang et al., 2019; Taylor, 2017).

Simona and George (2018) agree that numerous housewives, who demonstrate robust leadership skills in handling the difficulties and limitations at home and in maintaining the household, have the ability to sway others. The warmth that these housewives introduce into the educational sphere contributes to their strength and competence as leaders. Scott (2018) affirms that the feminine

attributes that transitioning housewives carry with them into the school leadership environment are priceless and considered worthy by feminine advocates like Kimberly Crenshaw and Patricia Collins. This worthiness of attributes owned by housewives who threshold to school regions gives rise to the balancing of shared and individually unique traits that are desired in positions of leadership within school structures (Scott, 2018). In line with this, the literature on women's leadership within the home and of oneself requires a fresh examination to accurately depict how modern housewives cultivate their understanding of leadership. This evolving self-leadership perception influences the decisions they make regarding work and family at various stages of their lives (Cook, 2020; Suryaningprang et al., 2019; Taylor, 2017).

Housewives' Attributes of Change

Klenke (2017) reveals that for the housewives' transitioning to school leader positions to unfold positively, housewives need to possess a modern kind of leadership whereby they are skilled to motivate and impact people's attitudes, thinking and behaviour. Literature acknowledges housewives and late-entry teachers thresholding from the domestic region into the school leadership territory, taking along their attributes such as: complacency; empathy; compassion; loving; nurturing; social awareness; consideration to and the acknowledgement of people; symbolising unity; responding to others' needs; an inclination towards open, collaborative and egalitarian relations instead of hierarchic relations; a direction towards joint interests and integrated objectives, for example, team coherence and stabilisation; and acquiring values and vital social relations; which are some essential traits for school leaders (Amla & Buitendach, 2019; Collins, 2014; Edwards, 2017; Hall, 2019; Klenke, 2017; Kubu, 2018; Rhode, 2017; Sadeh & Dvir, 2019). Sadeh and Dvir (2019) state that taking with them some essential attributes into educational leadership positions, many transitioning housewives and late-entry teachers have, for many years, been able to serve the school leadership arena adeptly.

Transitioning housewives as peripheral visionaries of strength and empathy

Klenke (2017, p. 12) traces the development of housewives since the 1950s and draws our attention to viewing women who have transitioned from the domestic sphere to the school leadership zone as *peripheral visionaries*. Klenke (2017) discusses that once the housewives/late-entry teachers' visions in their boundary spaces become clear and they have an idea of what lies ahead of them, they are then, also, able to effectively sense that which surrounds them. Klenke (2017) highlights that this vision that housewives possess is a priceless skill, one that perhaps has its most basic and

prehistoric origins in the more traditional role of women as mothers, in the home, and protectors of children from any situation that may endanger their children. Rosener (2011) argues that although extensive research has been carried out on women leaders crossing boundaries, not many studies adequately cover the housewife's experiences in her boundary-crossing spaces into school leadership positions. Rosener (2011) further indicates that survival strategies come easily to women, who have transitioned from the domestic sphere to become school leaders, given the challenges associated with their crossing of boundaries and their lived associations over time. Rosener's (2011, p. 21) argument is that instead of "fight or flight," the woman's reaction is "tend and befriend," and housewives who transition to school leader positions tend to come to the aid of other women (in the organisation) when in need, like listening with empathy; and these are the attributes of strength the former housewife takes with her as she crosses boundaries into leadership positions. Some experiences displaying the strength of women transitioning from the domestic zone to the school leadership frontier are explored in this study.

3.8 Development and Learning in the Housewife/Late-entry Teacher's Transitioning Spaces

Housewives/late-entry teacher's professional growth

Clark and Hollingsworth (2002) state that it is crucial to acquire insight into the conditions that support, promote, and challenge the housewives' professional growth and development processes whilst she transitions from late-entry teacher to school leader positions. Kitchen (2009) discovered that as the housewife or late-entry teacher evolves and advances to school leadership positions, her professional education needs to be attuned and responsive to her challenges and requirements. Dahl (2020) suggests that the transition from a housewife or late-entry teacher to a school leader position is a significant shift for the individual. Hence, it's crucial that influential and skilled mentors provide support and help these women navigate the difficulties during their transition period. This involves aiding the individual in facing uncertainties and empathizing with and respecting the women throughout the process of transitioning to school leader positions. The literature implies that the transition from a housewife to various leadership positions (such as Departmental Head, Deputy Principal, and Principal) provides an opportunity for teachers to enhance their growth through professional development and learning (Clark & Hollingsworth, 2002; Kitchen, 2009). This section of the study explored the housewife/late-entry teacher's lived experiences in her liminal spaces as she developed herself professionally to occupy positions of school leader.

Housewives Learning Leadership in their Liminal Spaces

While the housewife or leader may not be physically separated from her previous social connections or norms, her new leadership identity signifies her engagement with and learning of novel, transformative concepts that differ from her prior beliefs about management or leadership (Wright & Gilmore, 2012). These beliefs are referred to as pre-liminal understandings (Wright & Gilmore, 2012). Irving et al. (2019) describe the leadership learning process as a period of liminal transition, during which the housewife or school leader (DH, Deputy Principal, Principal) learns to adopt a leadership mindset, ascending the hierarchy by employing conventional leadership methods and etiquette within the discipline. Irving et al. (2019) identify threshold concepts (such as school discipline) as crucial to the housewife or late-entry teacher's journey through liminality. Following a successful transition through this realm, Irving et al. (2019) suggest that reincorporation occurs as the housewife or late-entry teacher learns to apply new school epistemologies and insights to her existing experiences and assumptions, thereby positioning the woman in the post-liminal phase of experience or learning.

Ford and Harding (2018) contend that the liminal context holds significant relevance as the housewife or late-entry teacher's experience of uncertainty is a fundamental element in the journey of learning and executing leadership. They assert that encounters with 'doubt' are pivotal to understanding the learning processes of the housewife or late-entry teacher transitioning to school leadership roles, as this transition process or liminal passage intertwines with the housewife's power dynamics and her capacity for transformation. Dahl (2020) views the housewife's transition spaces to school leadership as a period of magic where anything is possible, a sacred moment in space and time, a symbolic social purgatory brimming with potential, promise, and the unknown.

Wheatley (2017) highlights that a significant number of housewives are prone to face uncertainty as they ascend the ranks in school leadership. Conversely, Irving et al. (2019) suggest that the evolving role of transitioning housewives in the learning process consistently presents them with fresh opportunities and ambiguities. This compels them to reconsider their leadership approach, potentially leading to transformative effects for both the leader and the institution. Wheatley's (2017) use of the metaphor *host* characterises how the housewives, transitioning to school leader identities, work with others in conditions of their uncertainties and complexities or wherever there is doubt in their liminal spaces. Understanding the housewife's leadership learning process as a liminal passage offers a way, for this study, to articulate the experiences of the housewife

transitioning to the school leader positions as she negotiates the ties between learning, leadership, transformation, and identity (Dahl, 2020).

Transitioning housewives come to terms with doubt and confusion in learning leadership in the liminal spaces to school leader

Dahl (2020) argues that regardless of the housewife's liminal space association with the sacred, there are dangers in the confused housewife occupying the liminal space because her previous identities dissolve in this space and her new identities start to form. Hawkins and Edwards (2017) conclude that although the housewife transitioning to school leader positions encounters doubt and confusion, she eventually overcomes and masters this doubtful space, suggesting that the boundary has been crossed, and her transition from one state of being to another is approaching its end. Irving et al. (2019) remind us that doubt and confusion, whilst learning in the liminal space, is something that we all experience at some stage in our lives as we transition from one status to another.

Hawkins and Edwards (2017) concur that the housewife transitioning to school leadership positions often experiences doubt and confusion due to the incoherence and the ambiguity characteristic of the liminal space which she occupies. Irving et al. (2019) affirm that, similar to others undergoing liminality, the housewife transitioning to school leadership positions experiences a blurring of lines in understanding her identity, her actions, the meaning of leadership, her own leadership style, and her ability to discern right from wrong, good from bad. Hawkins and Edwards (2017) propose that for housewives and school leaders, grappling with the formidable challenge of doubt in the liminal space is a crucial aspect of honing leadership skills. Housewives crossing boundaries to school leader positions experience confusion and doubt, in their liminal spaces, and therefore studying leadership can help to prepare these women to become strong, confident school leaders (Hawkins & Edwards, 2017). Irving et al. (2019) identify three vital principles to assist housewives transitioning to school leader positions who grapple with liminal doubt and confusion: embrace the not-knowing; nurture the hunches; and disrupt order.

3.9 Conclusion

This chapter presented literature on seven key debates related to the housewife/late-entry teacher crossing boundaries to attain school leader positions. Due to the paucity and dearth of scholarship around my study phenomenon in the public education sector, I drew on literature from other public and private sectors. The following chapter focuses on the methodological route used in the execution of this inquiry.

CHAPTER 4

STRUCTURING THE METHODOLOGY PATTERN

There is no human experience that cannot be expressed in the form of a narrative (Jovchelovitch & Bauer, 2000). As Barthes (1993, p. 251-2) pointed out:

Narrative is present in myth, legend, fable, tale, novella, epic... Moreover, under this almost infinite diversity of forms, narrative is present in every age, in every place, in every society; it begins with the very history of mankind and there nowhere is nor has been a people without narrative. . . Caring nothing for the division between good and bad literature, narrative is international, trans-historical, transcultural: it is simply there, like life itself.

Narratives are, indeed, infinite in their variety, and we can find them everywhere (Jovchelovitch & Bauer, 2000). In all forms of human life, there is a need to tell; storytelling is an essential form of human communication (Jovchelovitch & Bauer, 2000).

4.1 Introduction

Chapter three presented literature on seven key debates related to the housewife/late-entry teacher crossing boundaries to attain school leader positions. The key debates are the housewife's passage from a space of deficit to an asset-based space, patriarchy which is an impediment to housewives mobility and achievements, circumstances that drive housewives to transition into the work force, the housewives moving from spaces of disempowerment to spaces of empowerment, the housewife's transitioning experiences in her liminal spaces, the woman's strengths in her transition from housewife to leader, the housewives' development and learning as she crosses boundaries to attain school leader positions. This chapter aims to provide a trajectory for the methodology in this research. I begin the chapter by asserting my position regarding the research paradigm. Thereafter, I addressed the research design which enabled me to discover the qualitative experiences of late-entry teachers as they moved from housewife to school leader. Then, the methodology, narrative inquiry, which steered the research, is discussed. This methodology was used to draw out the lived experiences of housewives transitioning to school leaders, as Clandinin (2013) affirms that Narrative Inquiry methodology studies people's experiences. After this, the research methods that associate itself with the methodology are examined. Lastly, my discussion focuses on trustworthiness, ethics, and the limitations of this study. I also include my reflections on the field.

4.2 Research Paradigm (Interpretivism)

I recall that I act based on reasoning. I discovered my ontological and epistemological perspectives on absolute truth and the existence of genuine facts. The guiding principle for this was the belief system I was born and raised in, which was firmly rooted in scientific fact and logic, directing all aspects of my life to view the world objectively. In terms of assigning a paradigm to my lifestyle, I comfortably fit into the ‘positivist’ category. However, when I started my teaching career and began interacting with people from diverse ethnic and cultural backgrounds, my outlook on life underwent a significant transformation. I started to perceive life as Lincoln and Guba (1985) describe it - various ways and realities to construct meanings. I opened myself to new knowledge and consistently endeavoured to understand the different people around me who came from varied life contexts. I embraced subjectivity and moved away from my objective nature. Willis (2007, p.110) asserts that the goal of interpretivism is to honour subjectivity, and interpretivists reject the notion that objective research on human behavior is feasible.

Following Willis’s (2007) point, Smith (1993, p.120) views interpretive researchers as ‘anti-foundationalists’, since “there is no particular right or correct path to knowledge, no special method that automatically leads to intellectual progress”. In my interactions with various teachers, I came to understand that there is no definitive or precise route to learning and knowledge, no specific method that automatically leads to intellectual growth. Consequently, I sought additional readings on paradigms that could apply to my study. I now identify as an interpretivist, and the way I perceive the world and live my life guided my approach to this research study. I used the experiences of the participants to interpret and form my understanding of the collected data. From a theoretical standpoint, the interpretivist paradigm allows researchers to view the world through the experiences and perceptions of the participants (Willis, 2007). Interpretive researchers do not rigidly seek answers to their research questions; instead, they derive reality from the participants, specifically from individuals who belong to a particular group or culture and possess their own experiences (Smith, 1993).

A recent instance of the multiple reality ontology is when I was drafting my proposal, I incorporated a motivational theory to understand potential driving forces related to late-entry teachers transitioning from the housewife sector to the education sector. I integrated Maslow’s (1943) Hierarchy of Needs Theory into my theoretical framework. I spent many months dissecting this theory and found it was the most suitable theory for my study. On defending my proposal to the panel of Higher Degrees, I was advised to discard Maslow’s (1943) theory, which to them was

unsuitable, and to look into the Feminist Intersectional Theory, which to the panel was better suited for my study. As an interpretivist, my ontology was to keep an open mind to the panel's suggestions and to listen to their viewpoints. Following my defence, I read many articles on the Feminist Intersectional Theory. I concluded that the Feminist Intersectional Theory was indeed more appropriate to my study, and I appreciated the panel's suggestion to introduce this theory into my theoretical framework.

As an interpretivist, I scrutinized the narratives shared by the participants in my study about their personal experiences transitioning from housewives to school leaders. This allowed me to comprehend and interpret their perspectives as I penned their stories. I took into account the cultural context of the women's beliefs and how they were moulded by their societal norms and practices (Taylor et al., 2012). Seeing that this study explored the lived experiences of the late-entry teacher's move from housewife to school leader; the premise was that their experiences stemmed from their gender, race, and class. The experiences of women school leaders (DH, Deputy Principal, Principal) from different race groups (Indian, African, Coloured, White) were explored within the presumption that their experiences from housewife to school leader were influenced by several different contexts. Morgan (1980) supports this by affirming that societal realities in the Interpretivism paradigm are the outgrowth of the personal and interpersonal experiences of individuals. I, therefore, attempted to gain an understanding of my participants' inner selves. This attempt assured my 'to and from' movement and discussions with the participants. As the researcher, I took an Etic perspective in writing their stories as I tried to explain the participants' social realities which I observed using my theoretical framework (Slechta, 2016). I also wrote their stories using the Emic perspective where I used explanations, logic, meanings, beliefs, and worldviews of the participants to explain certain beliefs, practices, and values, which were actually how the women under study understood all that they did, thought and experienced (Slechta, 2016). These approaches created a balance between emic perspectives (viewing the experiences under study from an insider's perspective) and etic perspectives (using structures and conditions created outside the participants' experiences as a framework for studying experiences) (Slechta, 2016).

4.3 Research Approach - Qualitative Research Design

Qualitative researchers assert that wisdom, knowledge, and consciousness function alongside the "knowers" (Creswell, 2012, p. 12), emphasizing the critical role of an individual's social and cultural experiences, as well as perceptions, in fostering awareness in society and the world at large. Various studies, including narrative inquiries, ethnographies, case studies, and action studies,

generate data through discussions, document analysis, and perceptions (Yanow & Schwartz-Shea, 2011). I collected data by directly engaging with the research participants in comfortable settings (Merriam & Tisdell, 2015). The act of generating data through face-to-face conversations and close interactions is a fundamental characteristic of qualitative studies (Merriam & Tisdell, 2015). I had ongoing face-to-face interactions with my participants (Creswell & Poth, 2017). McMillan and Schumacher (2010, p. 12) state, “Qualitative research primarily focuses on understanding social phenomena from the perspective of the participants,” which is achieved through the researcher’s involvement, to some extent, in the lives of the participants. In the inductive process, I oscillated between the themes and the database until I formulated a comprehensive set of themes (Yanow & Schwartz-Shea, 2011). I worked collaboratively with the participants to form the themes or abstract concepts that surfaced from the data (Creswell & Poth, 2017). As a qualitative researcher, I constructed a detailed image of the issue being studied (Creswell & Poth, 2017), which entailed presenting multiple viewpoints, pinpointing the numerous elements involved in a situation, and generally outlining the broader picture that unfolded (Merriam & Tisdell, 2015).

4.4 Methodology

During my pursuit of a Bachelor of Education Honours degree a decade ago, I distanced myself from the objectivist stance, which at that time appeared to be prevalent in education studies, particularly in Social Sciences. As a novice researcher but a seasoned teacher, I found it challenging to explore research in a manner that was disconnected from experience, considering its potential for intrusion with minimal benefit to the research participants. I was fortunate to be in a university where narrative inquiry was still in its infancy as a research approach, with a specific focus on how educators could utilize it to become more reflective, more cognizant, and more deliberate in their teaching practice. I found this approach to be enlightening and potent, and it enabled me to complete my research module in a meaningful manner. This experience has instilled in me a lifelong fascination with narrative (and reflective experiences) as key aspects of my research position. This is evident in my master’s qualitative, narrative research dissertation (Govender, 2018), which delves into the lives and experiences of teacher leaders in a deprived school context. My engagement with narrative has deepened over time, enhancing my understanding of its potential and limitations. This understanding aligns with the epistemological stance in my current doctoral study on the lived experiences of late-entry teachers transitioning from housewives to school leadership positions. Narrative inquiry views occurrences and phenomena as narratives, necessitating an awareness of interpersonal relationships and experiences, an alertness to inward

happenings, and a sensitivity to the intertwining stories that form research relationships (Caine et al., 2013). Studying the lived experiences of late-entry teachers transitioning from housewives to school leadership positions through stories offers a way to understand how individuals interpret their worlds, informed by cultural, social, practical, personal, familial, or institutional narratives (Caine et al., 2016; Clandinin & Rosiek, 2007).

I chose to use Narrative inquiry because it offered flexibility in data collection and analysis (Mertova & Webster, 2019). Narrative inquiry enabled me to adapt my research methods to suit the needs of my study and participants, allowing for a more personalized and responsive approach (Mertova & Webster, 2019). I selected Narrative research because it recognizes that knowledge is co-constructed between the researcher and participants (Lane, 2023). Narrative Inquiry emphasizes the relational aspect of research, where both parties contribute to creating meaning and understanding (Lane, 2023). Narrative inquiry was well-suited for my study because it demonstrated the change and development of individuals over time (Mertova & Webster, 2019). It allowed me to explore how individuals' experiences and perspectives evolved, and it provided insights into processes of growth, transformation, and an understanding of complex human experiences.

The methodology of my study, Narrative Inquiry, is rooted and relational in its approach, where narratives of lived experiences are actualized in a three-dimensional Narrative Inquiry space of time, social interaction, and place (Clandinin & Connelly, 2000). This explanation in the study provides insight into the process where I consistently endeavoured to account for the various levels (which are temporally continuous and socially interactive) at which the study unfolded (Connelly & Clandinin, 1990). This suggests that the participants narrated their stories in a continuous experiential text, reflecting on their lives and discussing their stories (Connelly & Clandinin, 1990). As the researcher, I perceived this as the point where the narrative exhibited complexity, as life experiences develop towards a projected future, thereby involving the retelling and reliving of stories (Clandinin & Connelly, 2000). Immediately, the participant becomes engaged in living, narrating, re-narrating, and reliving stories (Clandinin & Connelly, 2000). As I narrated stories of the late-entry teacher transitioning from housewife to school leader, I sought to shift my perspective slightly because it is in the narration and re-narration of stories that complexities intensify and it is here that temporal, social, and place settings are established and re-established (Connelly & Clandinin, 1990).

How deep should the exploration into the participants' past be? (Connelly & Clandinin, 1990). In this study, space played a crucial role in comprehending the socio-historical experiences of the participants by emphasizing how various facets of the women's race, gender, class, and space intersected and contributed to the diverse bases of identity and transitions in their social worlds (Barad, 2007). Furthermore, space was also a significant factor in this study because the participants needed to be in a location where they felt at ease (for instance, a nature reserve, or the beach) to reflect on their lives and experiences (Connelly & Clandinin, 1990). In this study, space served as a medium for investigating the experiences of the late-entry teachers as they lived and narrated through and within stories (Tamboukou, 2018). Narrative inquiry is a method of understanding experience. It is a collaboration between the researcher and participants over time, in a place or series of places, and in social interaction with environments (Clandinin & Connelly, 2000, p. 20).

While narratives or stories are intriguing, a unique feature of Narrative Inquiry, which focuses on understanding experiences through narrative, is the practice of thinking with stories, rather than about them (Tamboukou, 2018). When stories are thought about, a separation occurs between the reader and the story, with the reader analysing the story in a potentially reductionist way (Caine et al., 2016). Distilling stories in this manner is one method of gaining valuable insights that become knowledge for practice (Clandinin, 2013). The distinctive approach to thinking with stories results in a reciprocal relationship between the reader and the story (Estefan et al., 2016). This relationship implies that the reader engages with inquiries such as, "How do stories influence me?" or "How do stories interact among other narratives as they are experienced, narrated, re-narrated, and relived?" (Clandinin & Connelly, 2000, p. 21). These questions offer insight into how stories mould identities and render experiences visible (Estefan et al., 2016). Narratives about our identities, origins, and actions permeate professional education contexts and partially maintain, alter, or stagnate the practice over time (Caine et al., 2016).

Experiences often occur in specific places, and these places hold significant value in how experiences unfold and can be discussed (Basso, 1996; Estefan & Roughley, 2013). Experience can also be viewed as a social phenomenon that involves interactions with internal experiences, such as emotions and thoughts, and social interactions, even when the other party in interaction is only 'in mind' (Dewey, 1938). The temporal aspect of experience, where past experiences shape the present and influence future experiences, is also significant (Estefan et al., 2016). These concepts of experience denote a profound commitment and relational context (Estefan et al., 2016).

My commitment, stemming from a sense of curiosity about what transpired in the transitional spaces of the housewife as she moved from being a late-entry teacher to a school leader, rather than from a place of pre-existing knowledge, was a means to explore how I acquired the knowledge I needed and what I should do with that knowledge (Caine et al., 2013).

While considering the significance of Narrative Inquiry, the question of ‘so what?’ consistently resonated within my study. It maintained my focus on the transition of the late-entry teacher from a housewife to a school leadership position, what I aimed to communicate to various audiences, and the methods I needed to employ to do so. A fundamental principle of narrative inquiry is that researchers are not merely objective observers studying a world they did not create (Dutt & Grabe, 2019). Instead, we bear partial responsibility for the world we study because, as inhabitants of this world, we continually recreate ourselves and contribute research knowledge that may lead to improved living conditions and a better world (Clandinin & Connelly, 2000). Narrative Inquiry challenges inherent dominant perceptions of research methods and subjectivity and also suggests liberating choices that have the potential to give voice to often silenced knowledge. In this study, the silenced voices were those of late-entry teachers transitioning from the domestic sector to the field of school leadership (Finley, 2005). Narratives, as a crucial method for data generation, work towards revealing oppression and transforming tradition, possessing ‘the potential to implement new visions of dignity, care, democracy and other oppressed ways of being in the world’ (Finley, 2005, p. 689). The school leaders disclosed their stories about their experiences and challenges as they navigated through liminal spaces, transitioning from late-entry teacher to school leader.

Given the relational aspects of narrative inquiries, ethical considerations were paramount throughout the entire investigation into the experiences of late-entry teachers transitioning from housewives to school leaders (Tamboukou, 2018). I extended beyond the institutional narrative of “do no harm” by practicing empathetic listening, refraining from judging the women, and not expressing disbelief as I listened and attended to my participants’ stories (Clandinin & Murphy, 2007, p. 647). I perceived the relational responsibilities as long-term, involving paying attention to my participants’ lives and my own life as a narrative inquirer, as the inquiry progressed and field texts were written, and also as our lives continued to unfold in the subsequent weeks (Huber et al., 2006). This study aimed to contribute to the narrative research methodology, the inconsistencies and diversities expressed about societal realities that were encountered and narrated by my late-entry teacher participants who transitioned from being housewives to school leaders.

In Africa, despite the tradition of storytelling, there existed gaps in knowledge regarding the experiences of housewives crossing boundaries to assume school leadership roles (Tamboukou, 2018). I gave voice to these knowledge gaps on late-entry teachers transitioning from housewives to school leaders, using narratives of teacher leaders. I employed storytelling as a tool that facilitated my understanding of the realities of my late-entry teacher participants as they shared their experiences on liminal spaces and boundary-crossing. Furthermore, the stories that are narrated enable us to define our identities and our existence (Estefan et al., 2016).

4.5 Selection of Research Participants

I employed purposive sampling to select the participants for this study. I visited many schools and engaged with female teachers in leadership positions. Through these engagements, I was able to identify participants who were previous housewives who then became late-entry teachers. Additionally, I utilized referrals from Circuit Managers who identified suitable participants who were former housewives who occupy school leadership positions.

In purposive sampling (also known as subjective, judgement, or selective sampling), researchers leverage their own insights to choose individuals for studies (Campbell et al., 2020). I utilized my personal knowledge and professional judgement to select women using a non-probability sampling method (Cooke, 2017). Purposeful sampling targets samples that are rich in data for comprehensive research (Campbell et al., 2020). “Researchers often believe that they can secure a representative sample by exercising sound judgement, which results in time and cost savings” (Black, 2010, p.12). Purposive sampling proves highly effective when only a limited number of people possess the characteristics a researcher is seeking (Cooke, 2017). Sarstedt et al. (2018) assert that purposive sampling methods are advantageous when a small number of individuals serve as primary information sources, given the nature of the research designs and their specific objectives and aims. The purposive sampling technique suggested that I directly target my population of interest (Dudovskiy, 2019); in this study, it was the housewife who entered the teaching profession later in her life and transitioned to school leadership positions.

I selected five individuals who held various leadership positions in schools. The reason for this selection was to observe the career progression of women from different leadership levels. This progression began when a woman, initially a housewife, transitioned into the position of a school teacher. However, her career advancement did not stop there. She continued to climb the professional ladder, moving into the position of Departmental Head. Her journey did not end there

either; she further transitioned into the position of Deputy Principal and ultimately ascended to the position of School Principal. This progression aligns with Lefebvre's (2009) perspective that space is not a static concept, but rather, it is co-created by society. Furthermore, space plays a pivotal role in facilitating change and shaping the course of events.

Hence, I deliberately selected five school leaders (DH, Deputy Principal, and Principal) intending to explore and understand the experiences of late-entry teachers as they transitioned from being housewives to school leaders across different spaces. The participants were chosen based on the study criteria, which included women who had entered the education sector after spending several years as housewives post-matriculation. Using the purposive sampling technique, I chose five participants from different schools to share their stories. I continued to sample and interview participants until I reached data saturation (Mosera & Korstjens, 2018). This meant that I generated qualitative data to the point where I achieved a sense of completion, as the information provided by the final participant was repetitive, indicating no new or different analytical insights (Mosera & Korstjens, 2018). Thus, I concluded that I had reached data saturation as the selected participants provided comprehensive information that addressed the research questions.

To foster diversity, I intentionally chose participants from a variety of cultural and ethnic groups. My selection included two Indian late-entry teachers, one late-entry teacher of African descent, one late-entry teacher of Coloured ethnicity, and one White late-entry teacher. This selection was not merely about racial or gender diversity; it was more about the diversity of their backgrounds and perspectives. Furthermore, racial diversity was relevant in this study as the ethnic and cultural blend of the research participants helped to highlight various ethnic differences and enriched the unique experiences of these individuals as they transitioned from housewives to school leaders. The varied class and race of these women couldn't be instinctively categorized onto each other (Grusky, 2019), as race, class, and gender, being tangible social relations, are intertwined. At specific intersections and transition points, unique effects were generated by the participants. Crenshaw (1991, p. 1245) confirms that "while it's accurate that all women are subjected to gender discrimination in some form, it's also true that other aspects of women's social identities such as class, caste, race, colour, ethnicity, religion, national origin, and sexual orientation are 'differences that matter' in how various groups of women experience life and discrimination". Re-emphasizing the significance of diversity in this study, these differential factors gave rise to issues and insecurities that were unique to certain subsets of women, disproportionately affecting some women compared to others.

As previously mentioned, the goal of purposive sampling is to generate in-depth information, and I was optimistic that these selected participants would provide the necessary insights. I selected these leaders due to their previous roles as homemakers before transitioning to school leadership positions, with the expectation that they would have the capacity to contribute to the resolution of the research questions in this study (Fricker, 2016). I engaged with these participants in a cooperative, dialogic, and performative relationship to construct their narratives. This type of relationship is crucial in narrative inquiry, as dialogue can only be established between individuals and necessitates joint participation. It suggests that no one's story, self, or voice is entirely their own; we exist only in relation to others (Wells et al., 2021). Bakhtin (1984, p. 287) suggests that the essence of collaborative dialogue is not what occurs within an individual, but rather what transpires at the intersection of one's consciousness and that of another, at the threshold. Bakhtin (1984, 1986) further elaborates that engaging in a collaborative dialogic performance requires relinquishing not only the notion of self-sufficiency but also the comforting illusion that we can fully integrate with another person. This requirement to avoid falling into the trap of merging with others is especially crucial in narrative inquiry as it maintains diversity. Maintaining sufficient diversity and distance to ensure space between the participant and me, as a researcher, was vital in comprehending how humans interact with each other (Wells et al., 2021). Consequently, it underscored the significance in Narrative Inquiry because dialogue served as a medium of communication between concurrent differences or understanding horizons. From a narrative standpoint, our lives and the narratives we weave about them are inherently social and intricately woven into dialogical relationships (Bakhtin, 1984, 1986).

4.5.1 Brief Profile of Participants

Below, I present a brief profile of the participants. This description provides a general awareness of each participant's identity in the subsequent chapters on data analysis. To ensure the anonymity of my participants, I used pseudonyms for their names and their schools.

Kasturi

Kasturi is a fifty-four-year-old Indian woman who holds the school leadership position as the Deputy Principal at Shuban Primary School in the Phoenix area, North of Durban, KwaZulu-Natal (KZN). After marriage, she was a housewife for four years and during this time, she had three children. When she was twenty-seven years old, she began studying for a BA degree and was employed as a locum teacher for two years. Thereafter, she occupied the SGB teacher position for

eleven years. She taught at eleven different schools gaining teaching experience and pedagogical content knowledge before occupying the permanent classroom teacher position which she filled for ten years. Kasturi continued her studies in the BEd Honours degree, after which she occupied the acting departmental head position. After two years, she attained the position of Departmental Head. Kasturi stood firm as the strong, bold oak tree whilst experiencing adversities in the personal and professional frontiers and completing the Master's degree in Educational Leadership and Management at the University of KwaZulu-Natal (UKZN). She is intent on reading for the PhD in Education Leadership, soon.

Nolwandle

Nolwandle is a fifty-three-year-old African woman who is the Deputy Principal at Uhambo Oluhle School in the Coastal region, South of Durban, KZN. Three years after her matric, Nolwandle married and had a child. She was a housewife for seven years before she started her studies in education. She qualified as a school teacher at the age of thirty. She served as a school teacher for eleven years before attaining the position of Departmental Head, which she occupied for over four years. Nolwandle is a strong, resilient woman who moved to occupy the school leader position as the Deputy Principal, and she continues to remain the steadfast truck as she experiences day-to-day adversities in the education field.

Jubilance

Jubilance is a sixty-year-old Coloured woman who occupies the school leader position as deputy principal at Serlocke Primary School situated in the central suburbs of Durban, KZN. She married and was a housewife for four years. She studied part-time and worked as the school's secretary. Jubilance acquired her first teaching job at a high school at the age of thirty-two. She occupied the position of teacher for twelve years, after which she attained the position of Departmental Head. She had two children and continued with her professional development in the Master of Education degree. She filled the Departmental Head position for nine years and thereafter acquired the school leadership position as Deputy Principal. Jubilance has led her school in this position for seven years with the vigour and tenacity of an unbreakable rock bringing about success in the day-to-day business of teaching, learning, and operations of the school.

Andrietta

Andrietta, who is a fifty-five-year-old White woman, is the Principal at Blackburn Primary School

situated in the western region of Durban, KZN. She married and occupied the housewife domain for six years. After the birth of her two children, she occupied the pre-school teacher position when she was twenty-nine years old. She remained as a pre-school teacher for ten years. During this period, she studied for a teaching degree and gained a formal position as a grade one teacher at the age of thirty-nine. She occupied the grade one teacher position for two years after which she attained the position as the school's Departmental Head. She maintained this identity for four years. Andrietta now occupies the school leadership position as principal for five years and owes her professional and personal success to her Faith on the Cross. She continues her professional development in the Master's degree in education.

Madhura

Is a fifty-year-old Indian woman who occupies the Department Head position at Edgeside School in the suburb of Chatsworth, East of Durban, KZN. She has occupied this post for four years. She was a housewife for eight years. She married, had two children, and started her studies in education at twenty-eight years of age. She occupied the SGB teacher position when she was twenty-nine years old and attained the permanent teacher position at the age of thirty-three. Madhura continued with her studies and obtained the BEd Honours and Master's Degrees in Education at UKZN. She occupied the position as classroom teacher for eleven years and thereafter, attained the school leadership position as departmental head. Madhura is a strong, resilient woman who has transcended many adversities into the school leadership waters. Madhura, the lotus in full bloom, continues to journey into her unknown, developing herself personally and professionally (currently a PhD student at a university in South Africa).

4.6 Data Generation Methods

I used narrative interviewing as the primary method to generate data by getting the participants to tell and recall what had happened, putting their experiences into sequences, and finding possible explanations for the chain of events that shaped these individuals and their social lives. To enhance the narrative interview, I used Object Inquiry and Photo-walk-talk Inquiry.

4.6.1 Narrative Interviews

Narrative interviews serve as a tool for generating stories, fostering an environment that encourages and stimulates interviewees (also known as informants or subjects) to share accounts of experiences that hold significance in their lives and within their communities (Jovchelovich & Bauer, 2000).

The term originates from the Latin word ‘narrare’, which translates to reporting or storytelling (Jovchelovitch & Bauer, 2000). Typically, the researcher’s strategy involves listening to these stories and then retelling these experiences verbatim (Caine et al., 2013). During the narrative, the interviewer or researcher exercises minimal authority (Jovchelovitch & Bauer, 2000). Narrative interviews are particularly adept and potent at capturing real-time meanings and experiences in the everyday world of the participants (Brinkmann & Kvale, 2018). Such interviews allow those participating in the research to convey their circumstances to the interviewers in their own language, from their own perspectives, and in their own words (Brinkmann & Kvale, 2018). The narrative interview presents a phenomenological approach to understanding worldviews and life perspectives (Brinkmann & Kvale, 2018). Narrative interviews share significant commonalities, as the story unfolds through reciprocal actions, exchanges, and conversations between the participants and the interviewer (Barnwell & Ravn, 2024). The dramatic shifts in literary works, over time explore the variations in the interpretations and placements of narrative structure norms: the narrative portrays the author assuming roles where they confront the realities of societal issues and life (Barnwell & Ravn, 2024).

Narratives serve as a testament to the multiple interactive layers of subjectivity or dual subjectivity in people’s lived histories, providing a plethora of experiences and perceptions as a small part of deciphering complex social realities (Barnwell & Ravn, 2024). Contemporary self-histories perceive subjectivity as fluid and contextual, built and rebuilt by individuals narrating stories about themselves and others regarding their identities (O’Grady et al., 2018). These narrated stories are interwoven into our perception, knowledge, and existence, and these stories are accessible to us in our culture through discourses that can sometimes be unseen (Clandinin et al., 2018).

This study employed Narrative interviews as a key method for late-entry female teachers to share their stories about their transitional experiences in their liminal spaces. This marginalized domain in knowledge creation is what this study aimed to address. By using narratives, I demonstrated the power of stories in understanding the impacts of the participants’ life scenarios, as well as the unpredictable nature of actions within and outside the lives of the women being studied. Tamboukou (2018) underscores the significance of education in the transformation process. She asserts that as we delve into the histories of marginalized groups, we recognize the roles they played in progress and future changes, thereby understanding that we should not be constrained by the past (Tamboukou, 2018). The tales of neglected histories exhibit the power of envisioning our future in ways that might have seemed unconventional at the time of their occurrence. Nevertheless,

these narratives have laid the groundwork for the possibility of transformative futures (Tamboukou, 2018).

By employing storytelling to delve into the experiences of my participants, it highlighted the importance of creative research in revealing and disseminating their distinct stories (Barnwell & Ravn, 2024). A narrative interview contributes to moulding our understanding of history. It leverages authentic stories from the past to influence the future, as the past provides us with an opportunity to imagine the forthcoming events (O'Grady et al., 2018). I used storytelling as a method to scrutinize my participants, with the aspiration that the results would offer novel perspectives that could enhance our understanding of social realities (O'Grady et al., 2018).

4.6.2 Object Inquiry

“We live our lives in the middle of things” (Turkle, 2007, p. 6). Things are objects that send messages (Cohen et al., 2011). Objects are filled with messages and include: “objects in interior design and equipment..., desks, tables, chairs, textbooks, exercise books, ornaments, display materials, clothing, pictures, maps, notice boards, lesson plans, smart boards, athletics equipment, science materials” (Cohen et al., 2011, p. 531). Hence, the authors highlight that objects serve as catalysts for conversation, offering a peek into the past or present, aiding in the reconstruction or visualization of a scene, and triggering memories (Cohen et al., 2011, p. 532). Such practices equip researchers with the means to gather narratives about the lives of their participants. As Debreli and Altuntuğ (2017) assert, each object reveals aspects of its owner’s life. My study participants discussed an object that symbolizes their identity as they navigated through transitional spaces and crossed boundaries. Barad (2007), an agential realist, considers the space between objects and people as a dynamic and changing web of confusion; objects are not just a property of items. This entanglement of space between the individual and object captures the major elements in the shifting and the refiguring of space, time, and identities (Barad, 2007). In this process, I worked together with teachers who joined the profession later in life. We discussed their personal experiences of transitioning from being housewives to becoming school leaders (Bryman, 2017). In the course of interpreting and generating data, my objective was to illuminate the experiences of the participants. This encompasses their expressions, principles, convictions, emotions, perceptions, creativity, and identities, all contributing to the narrative (Bryman, 2017).

Debreli and Altuntuğ (2017) advise that objects carry emotional resonance, which infuses stories and uncovers people and epistemologies. Furthermore, objects hold significance as they can

harbour undisclosed aspects of individuals' lives (Turkle, 2015). Cohen et al. (2011) argue that visual objects and materials are not merely impartial. They convey messages to the world, intentional or otherwise (Cohen et al., 2011). Thus, when I was deciphering the meanings of the visual objects from my research participants, I transformed the data creation process into an act of creativity (Debreli & Altıntuğ, 2017). This unveiled novel perspectives to perceive and understand the world (Debreli & Altıntuğ, 2017). Listening to people's narratives about their possessions can reveal concealed and imaginative facets of their lives because every object tells a story (Cohen et al., 2011). I planned to appreciate and use my participants' objects, as they shared stories about who they are, where they come from, and what they believe in (Debreli & Altıntuğ, 2017). I used objects to get a deeper insight into the lives of the people I was studying (Turkle, 2015; Debreli & Altıntuğ, 2017). Stories about objects are known to share details about the lives of the people telling them, and they make this information come alive (Cohen et al., 2011; Huber et al., 2015; Turkle, 2015). As the researcher, I was interested in investigating and exploring participants' lives, identities, and cultural backgrounds; therefore, I considered the object inquiry method, because visual objects embody peoples' lived experiences, values, identities, and cultures (Banks, 1998, p. 45).

I provided participants with opportunities to reflect on themselves by prompting questions about the topic so that their flexible thinking could be stimulated (Bogumil et al., 2017). I was present for the entire process and, whilst understanding the phenomenon with increasing depth, I hoped to experience growing self-awareness and self-knowledge (Holmes, 2020). With their reflexive, expressive, and heuristic elements, the object inquiry methodology offered direct and personal participation and opened new spaces to amplify participants' voices (Holmes, 2020). When people tell stories about their objects, narratives are built that enable individuals to mirror who they truly are and where they belong in life (Debreli & Dergisi, 2017). I used objects as bridges that connected the women to their narrative worlds and enabled them to create and share their unique stories and explore new social worlds (Bryman, 2017). I prompted my research participants to weave meaning into their objects when sharing their stories on transitioning through their liminal spaces to school leaders (Bryman, 2017). Listening to narratives on women's objects provided me with the opportunity to unveil embedded lived experiences so that I could share these experiences, methodologies, and research theories with other researchers (Debreli & Dergisi, 2017). In this research, I employed objects as a mechanism for the telling of stories around the experiences of late-entry teachers as they transitioned from housewives to school leaders.

4.6.3 Photo-walk-talk Inquiry

The photo-walk-talk inquiry involved a systematic walk, talk, and photo-viewing. My participants and I selected a suitable, comfortable venue, which was a nature reserve where participants brought along photographs imaging their experiences in their liminal spaces and their crossing boundaries. During the walk, the participants shared their experiences with me, whilst looking at the pictures. I applied this word-based survey in this study and walked (strolled) with my participants, in a peaceful environment (the nature reserve), looked at and dialogued about the photographs (Osborne & Grant-Smith, 2021). In this narrative inquiry, the goal of slow walking was to access the experiences of the participants (Jones et al., 2008) and to make these women feel comfortable to talk about their life experiences as they moved through spaces from housewife to school leader positions. Anderson (2004, p. 260) notes, “the physiological movement of the body through place offers the opportunity to literally and metaphorically”, provoke the human mind to wander and bring about recollections of past experiences without inhibitions. Walking in this comfortable, natural setting and reflecting on the photographs allowed the participants to tell their life stories about their transitioning experiences from the home sector to the school leadership sector, with ease.

It is important to note that photo-elicitation is not only about a photograph but the right photograph (Zhang & Mairin, 2023); the right photographs, in this study, were participant-generated and these produced discussions through well-crafted prompts by myself, as a researcher. The participants' careful selection of four photographs that were congruent to the research topic was a key success factor (Zhang & Mairin, 2023). Shifting from content dictated by the researcher amplified participant autonomy and fostered creativity, as it allowed participants to both narrate and illustrate their stories. The emotions evoked during the inquiry contributed to generating more comprehensive data for analysis (Zhang & Mairin, 2023; Harper 2002). This approach fostered a stronger connection and investment in the research, as it empowered participants to select the photographs they wished to contribute to the inquiry, thereby eliciting more profound responses from them (Harper, 2002). Thus, introducing photographs whilst walking in peaceful settings generated interesting, powerful talk from participants.

In light of the need to view the image as passages, crumples on the picture are re-awakenings; they truncate graphic assertion to recall memories by halting us on the boundary instead of enabling us to trust in the photo as a journey to somewhere else, an inside, an outside, a beyond (Sontag, 2003). Be that as it may, perceiving the photo as a state of flux amid two distinct events, capturing the

photo and viewing it, means that a connection between the two acts is located solely on the threshold of photography, on the face of the photo (Henwood et al., 2018). By accepting the metaphor of the photo to be the journey, we are nevertheless, confronted by its image as a unilateral boundary (Henwood et al., 2018). My research participants and I looked through the photographs and uncovered deep memories (Henwood et al., 2018). My interest was not in what the photograph looked like, but what it showed, said, and meant (Sontag, 2003). I took my participants inside the photo, and beyond to the reverse side of the crease where worlds of their life events lay. This was only communicated using the photograph (Sontag, 2003) and I ensured trust, comforted, and prompted participants to talk. The memory attributed to the photo merely encrypted the significant top layer by diminishing the reverse side inwardly which was enunciated through the image (Henwood et al., 2018). How I articulated this inside, or how the image unfolded into stories, was determined by my prompts and the trust my participants had in me, whilst strolling in a peaceful environment where they were comfortable to open themselves up to me and tell me their stories (Sontag, 2003). The exterior of the photo disclosed the boundary position, a period of detachment that was rarely conspicuous (Henwood et al., 2018).

While photos are often taken for granted in our daily lives, important observations reveal how photos help us understand how the person being interviewed, and the interviewer, create meanings. (Torre & Murphy, 2015). I augmented the reliability and validity of the inquiry whilst walking in a peaceful environment (the nature reserve), glancing at, and talking about the photographs (Collier & Collier, 1986). That amazing feeling of bringing back what has disappeared, which we could see in the picture, resulted in deep and fascinating memories and tales (Glaw et al., 2017). In narrative inquiry, taking a leisurely walk is used to get a deeper understanding of the interviewees' life experiences (Kinney, 2017). Anderson (2004, p. 260), indicates, "the physiological movement of the body through place offers the opportunity to literally and metaphorically, wander from plans to recollections to observations". Talking while taking a slow walk with individual participants being interviewed allowed them to recall deep-seated life experiences, something that's often hard to do in a structured, sit-down setting (Anderson, 2004). Interviews conducted while walking help the researcher grasp the aspects of the interviewees' life experiences related to space, which can be hard to get when sitting down (Kinney, 2017). Walking made it possible for a series of experiences to happen in order - connecting and disconnecting, mind drifting and being fully present, remembering, and recognizing (Bartlett et al., 2023). I walked slowly (or strolled) with my study participants in nature. This was a way to help them feel at ease to discuss their experiences in their transitional spaces (Bartlett et al., 2023). Walking in a natural setting (like a nature reserve) was an

effective way to make my participants feel calm and speak freely. This added validity and rigor to the generated data (Bartlett et al., 2023).

4.7 Data Analysis

Polkinghorne (1995) drew a significant differentiation between two forms of narrative inquiry, and consequently, two forms of narrative analysis. He founded these two types on two distinct, yet complementary and equally legitimate, methods of understanding the world: Narrative analysis and analysis of narratives (Polkinghorne 1995). Narrative analysis is intended to bring meaning to the interaction between the individual's prior experiences, their current situations, and their subsequent purposes and goals (Polkinghorne 1995). Understanding is denoted through the story, using a plot that reserves the intricacies of the situation under study, including the incitements and emotions related to it (Polkinghorne 1995). The result of narrative analysis is "a retrospective explanation, having linked past events together to account for how a final outcome might have come about" (Polkinghorne 1995, p. 16). Analysis of narratives relates to methods that categorise and subcategorise instances based on common features (Polkinghorne, 1995). This study utilized the deductive process to examine how well data fit with concepts in the existing theoretical framework (Polkinghorne, 1995; Pearse, 2019). This required the generation of stories as data, followed by paradigmatic analysis that resulted in "descriptions of themes that held across the stories" (Polkinghorne, 1995, p. 12). I further analysed the stories to infer and deduce themes (Smith & Sparkes, 2009). The key benefit of the analysis of narratives was to "bring order to experience by seeing individual things as belonging to a category" (Polkinghorne, 1995, p. 10). It does however, by necessity "underplay the unique and particular aspects of each story" (Polkinghorne, 1995, p. 15), which are maintained in the alternative narrative analysis. This section explains, in detail and separately, the processes for both narrative analysis and analysis of narratives used in this study.

4.7.1 Narrative Analysis

I wrote the stories from the perspective of "I" because this way, the story is told straight from the participant's viewpoint and thoughts (Clandinin & Connelly, 2000). Readers are privy to the participant's thoughts, perceptions, and emotions, as well as her interaction with her surroundings (Clandinin & Connelly, 2000). Using the first-person point-of-view to write the narratives establishes a direct connection between the participant and the reader (Clandinin & Connelly, 2000). I employed colloquial language, enabling me to express personal sentiments or perspectives lucidly (Clandinin & Connelly, 2000). I utilized Polkinghorne's (1995) approach to narrative

analysis to assist me in constructing and crafting stories that encapsulated the experiences of my study participants pertinent to my research puzzles. This provided me with a lens to discern how crucial information factored into the outcomes (Polkinghorne, 1995). In re-storying the narratives, the emphasis was on the co-construction of meaning between the participants and myself (Connelly & Clandinin, 1990). In common with other interpretivist researchers (Creswell, 2012), I viewed data generation, in this study, as a negotiated interaction, a co-construction between the participants and myself, with both being jointly responsible for the stories that emerged (Sfard & Prusak, 2005). These stories resembled condensed versions of the participants' lives as they unfolded - they were abbreviated by factors such as location, time, format, and the individual they were conversing with for a specific research purpose (Sfard & Prusak, 2005). In this study, the aim was to delve into the authentic experiences of teachers who transitioned late into the profession, moving from the position of housewives to school leaders.

As I listened to and read the dialogues, I absorbed the content and compared it with my personal understanding. I refrained from bridging any understanding gaps with broad, "grand narratives", but instead questioned how the story components coherently fit together (Connelly & Clandinin, 1990, p. 11). The process of analysing and creating data became one smooth and natural process (Connelly & Clandinin, 1990). When I needed to create more data during the later stages of writing (Connelly & Clandinin, 1990), I brought the written documents back to the participants for final talks. Therefore, the process of writing the inquiry and the process of living the inquiry were coincident activities that shifted one way or the other and worked in tandem (Connelly & Clandinin, 1990). I commenced by using the focus, purpose, and research puzzles of my study as a guide to construct a mind map with different emplotments for each participant's story. I used a narrative sketch, something like a character sketch except that it applied to the overall inquiry (Connelly & Clandinin, 1990).

To create the emplotments, I configured the participants' temporal aspects (time, space, actions, and life events) into a whole by "grasping them together" and directing them toward an ending (Polkinghorne, 1995, p. 141). I transformed a list of disconnected events into a unified story with a theme thereby bringing meaning to the unfolding plot of the story (Polkinghorne, 1995). I constructed the emplotments that consisted of a single thread that drew elements together and I also included multiple threads of subplots which I weaved together into a layered whole (Polkinghorne, 1995). As I constructed the narratives, I kept the reader engaged and interested, by including comprehensible vocabulary with mellifluousness and syntax (Connelly & Clandinin,

1990). Careful attention was given to Connelly and Clandinin's (1990) advice whilst constructing the stories. Connelly and Clandinin (1990) advise that it is necessary to give attention to time and place, plot and scene, character, and voice. I included direct quotes from the participants, thereby ensuring the narrative is grounded in data and authentic in tone (Polkinghorne, 1995). The overall aim of this process was to construct a narrative in which "the range of disconnected data elements were made to cohere in an interesting and explanatory way" (Polkinghorne, 1995, p. 20). My early attempts at writing the narrative against the data were tested, and when events or actions were identified that contradicted the emerging plot, further development and refinement were done (Polkinghorne, 1995). My construction of the narratives was influenced by the data generated through the dynamic and collaborative interactions between the participants and myself, as a researcher, during in-depth interviews, object inquiry, photo-walk-talk inquiry, and throughout the narrative terrain of the research (Holstein & Gubrium, 1995). The stories constructed through narrative analysis aimed to "fit the data while at the same time bringing an order and meaningfulness that is not apparent in the data" (Polkinghorne, 1995, p. 16).

As my tool for re-storying the participants' accounts, I used a visual layout method, storyboarding, which allowed me to outlay each participant's stories in a graphical manner and this also enabled interaction to allow an exploration of the various visual scenarios (Walker et al., 2015). Storyboards are used in the production of videos and movies in the film industry as a visual technique in assisting the director to prepare for a variety of camera screen shots (Naicker et al., 2020). In this study, storyboarding represented a sequence of pictures which captured scenes of experiences and spaces of transitioning of the school leader's life from her scene as a housewife to her current professional scene. The storyboard technique of using pictures to represent different scenes in the participants' life stories illuminated and augmented the scripted narratives (Walker et al., 2015). I also included a text description for each scene on the storyboard. I then used my transcripts to search for the aspects of the stories that related to each scene. In my re-storying process, storyboarding facilitated a creative and imaginative space. According to Naicker et al. (2020), our imagination generates mental images that transcend the boundaries of field texts, enabling us to comprehend the complexity of lived experiences. By employing storyboards, I effectively filtered extensive field texts. These storyboards, functioning as imaginative realms, intersected with the field texts to create a third space, a space where reconstructed lived lives emerge (Naicker et al., 2020). My deliberate choice of the storyboard method aligns with the broader goal of maintaining rigor and ensuring quality in the re-storying process within narrative inquiry (Naicker et al., 2020). As Naicker et al. (2020) emphasize, storyboarding enhances the verisimilitude of the inquiry,

ensuring that the narratives produced resonate authentically with the participants' lived experiences (see Section 4.10.1, page 101). Thus, the storyboard served as a material thinking space, contributing to the authenticity and believability of the re-storied narratives. Following this process, was the analysis of the narratives process (Polkinghorne, 1995).

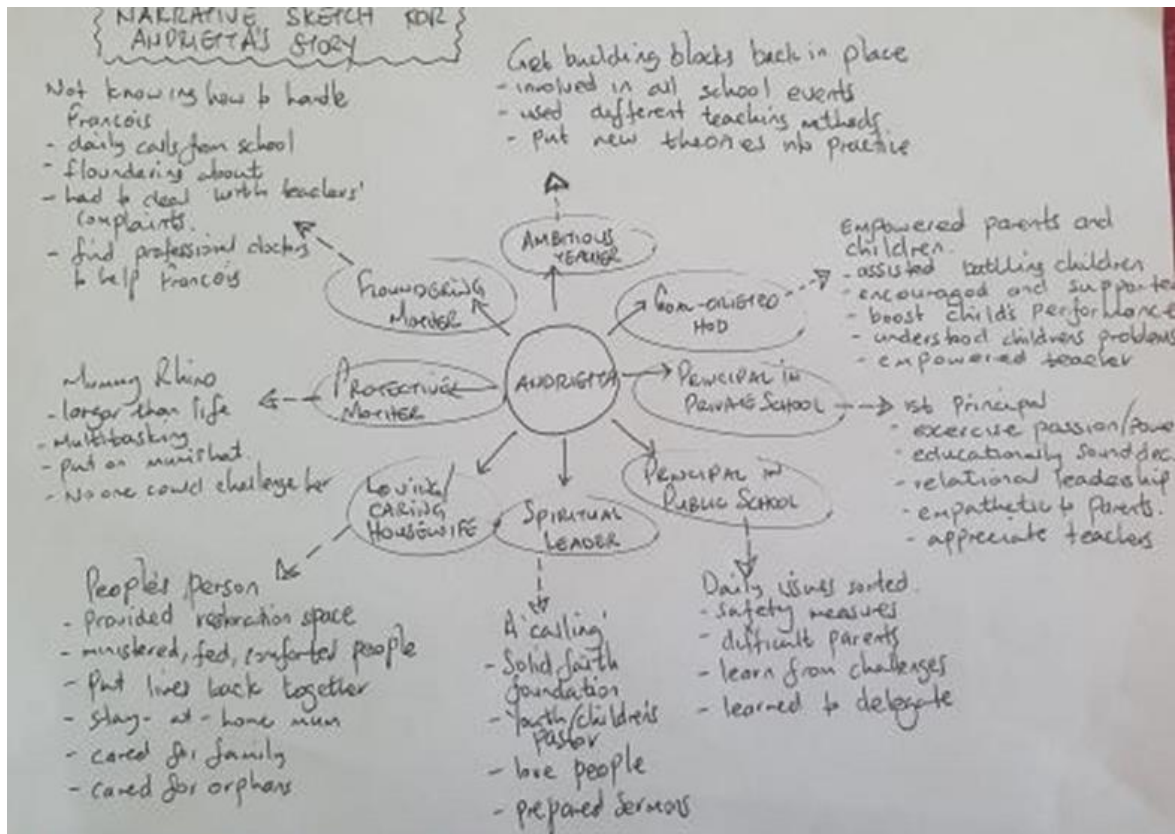


Fig. 4.1 Snapshot of narrative sketch in progress

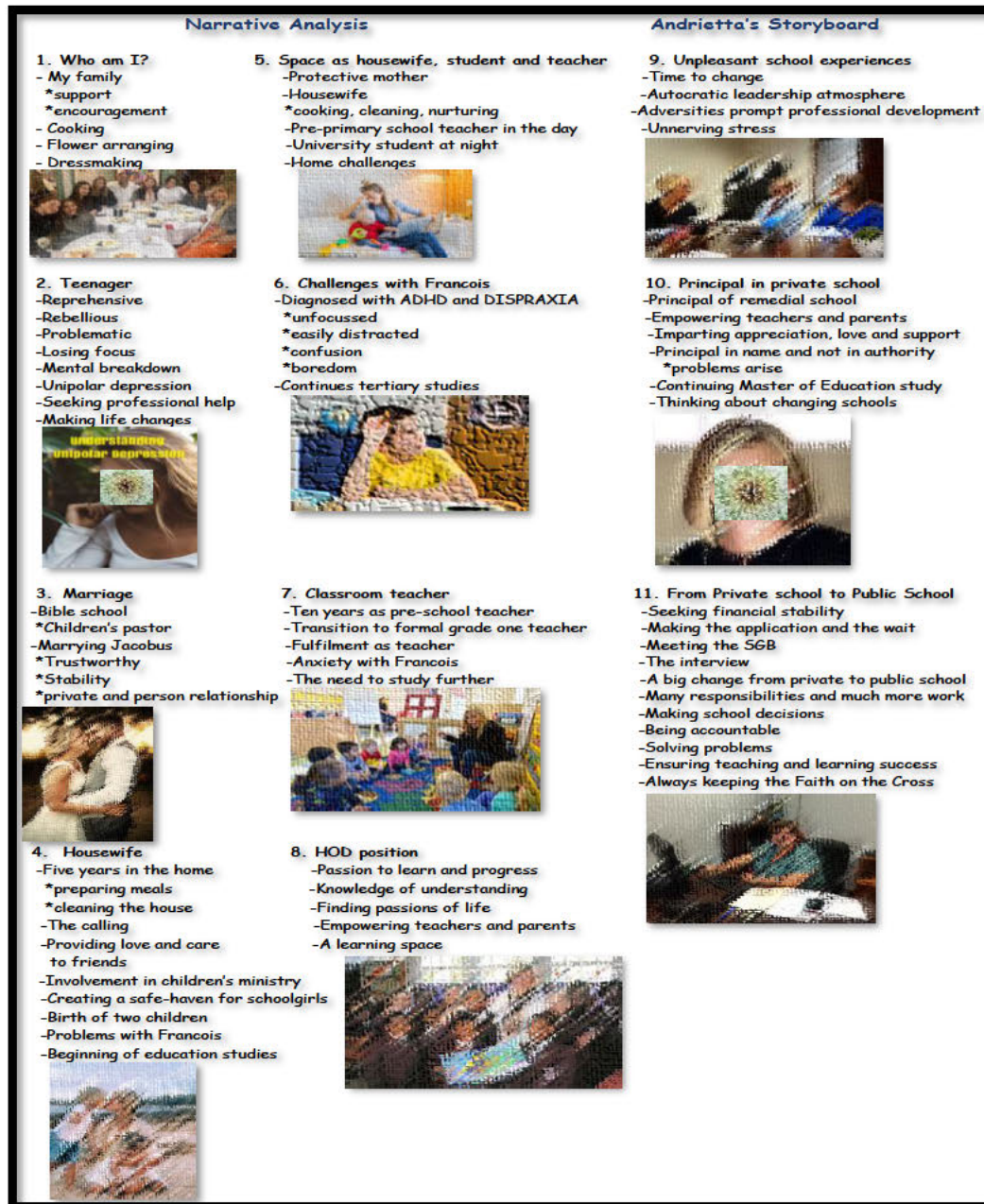


Fig. 4.2: Andrietta's Storyboard-research puzzle one

4.7.2 Analysis of Narratives

I used the storyboarding method to construct the participants' experiences, into a coherent *movie-like* narrative of scenes in a logical sequence from childhood into adulthood. This analysis was a "storying" of the evidence by me, the researcher (Clandinin & Murphy 2007, p. 635). The re-storied narrative for each of the five school leaders was ready for the second stage of the analysis. According to Polkinghorne (1995), the second stage of the analysis is paradigmatic analysis or the analysis of narratives. This simply means that I read the stories and then deconstructed (broke-up) the stories and gave attention to the uniqueness that emerged from the stories. I used the narratives

as data to analyse applicable themes across the school leaders' stories. The themes produced storylines that captured common affordances and constraints amongst the participants' transformational journey from housewife to school leader. I considered the unique story lines of each participant. I found commonalities (Polkinghorne, 1995) of affordances and constraints in the narratives across the school leaders' stories, and I also found particularities (Polkinghorne, 1995) of affordances and constraints with individual stories. I included the particularities of affordances and constraints because the knowledge from narrative is knowledge of the particular rather than general (Polkinghorne, 1995). I allowed for participant checking (Cohen et al., 2011), to provide the school leaders with the opportunity to add or delete information to the narratives. The respondent validation (Cohen et al., 2011) ensured my study's trustworthiness and credibility of the data.

According to Polkinghorne (1995, p. 13), "the paradigmatic analysis of narrative seeks to locate common themes and conceptual manifestations among the stories generated". The form, content, and function (narrative elements) (Mihas, 2019) were used in the analysis: firstly: the characters in a story, secondly: the interactive positioning (setting), and thirdly: the story's intersection with dominant discourses (plot). These elements (character, setting, plot) of analysis are a function of interactional engagement (Mihas, 2019). The interactive context offered important insights that provided the affordances and constraints in the school leaders' stories, capturing the meanings and understandings of school leaders' identities, including their affordances and constraints during their transformations. The character, setting, and plot were analysed through paradigmatic processes using thematic analysis (Polkinghorne, 1995). I interacted, in hindsight, with the data to appreciate the chronological essence of the narratives. I devoted several months to this section, producing numerous drafts for my supervisor's review. I immersed myself in extensive literature reading to gain a thorough grasp of my theoretical framework.

To address my second research question: "*What personal and professional meanings of self informed the transitions of the later-entry teacher from housewife to school leader?*", I used the inductive analysis process where I identified themes in the narratives of the school leaders. Inductive analysis was important because categories, themes and patterns surfaced from the school leaders' narratives, instead of my establishing them before a careful analysis of the narratives (Patton, 2002). I used coding and categorising of concepts to gain a sense of how I could use the narrative devices (that is narrative interviews, object inquiry, and photo-walk-talk inquiry) to make meaning of and construct the participants' identities (Patton, 2002).

I, first, identified key words in the research question that assisted me in finding a suitable analytical framework. I used Rodgers and Scott's (2008) teacher identity model to unpack the professional and personal identities of the participants in this study. I used the Teacher Identity Theory as a lens to understand the identities of the school leaders because, in addition to them being leaders, they are also teachers. Then, using the inductive analysis, I discovered developing categories which I summarised as themes that resonated with the school leaders' personal and professional identities. Thereafter, I presented themes and subthemes that depicted the meanings and understandings that informed the personal and professional identities of the school leaders during their transitions. I also included the study theories that were used during this analysis. I used the stories in chapter five, which presents a complete analysis of the second research question, to draw out the personal and professional identities of the school leaders (Chikoko, 2015). Finally, I intersected the personal and professional identities of self of each school leader to provide meaning of the emerging school leader's identity. Figures (4.3 and 4.4) present a snapshot of the analysis for research puzzle two.

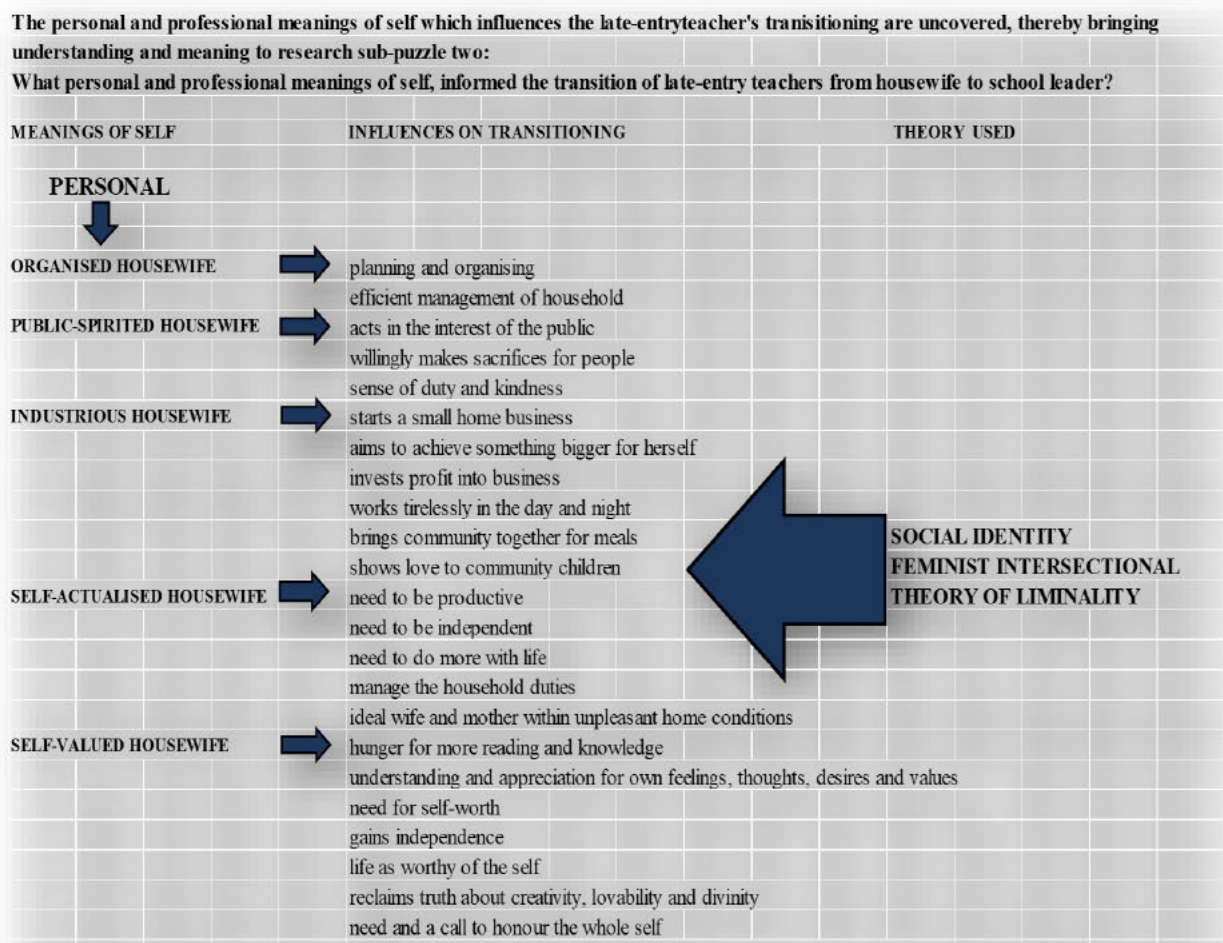


Fig: 4.3: Snapshot of Concept Map of Personal Selves (research puzzle two)

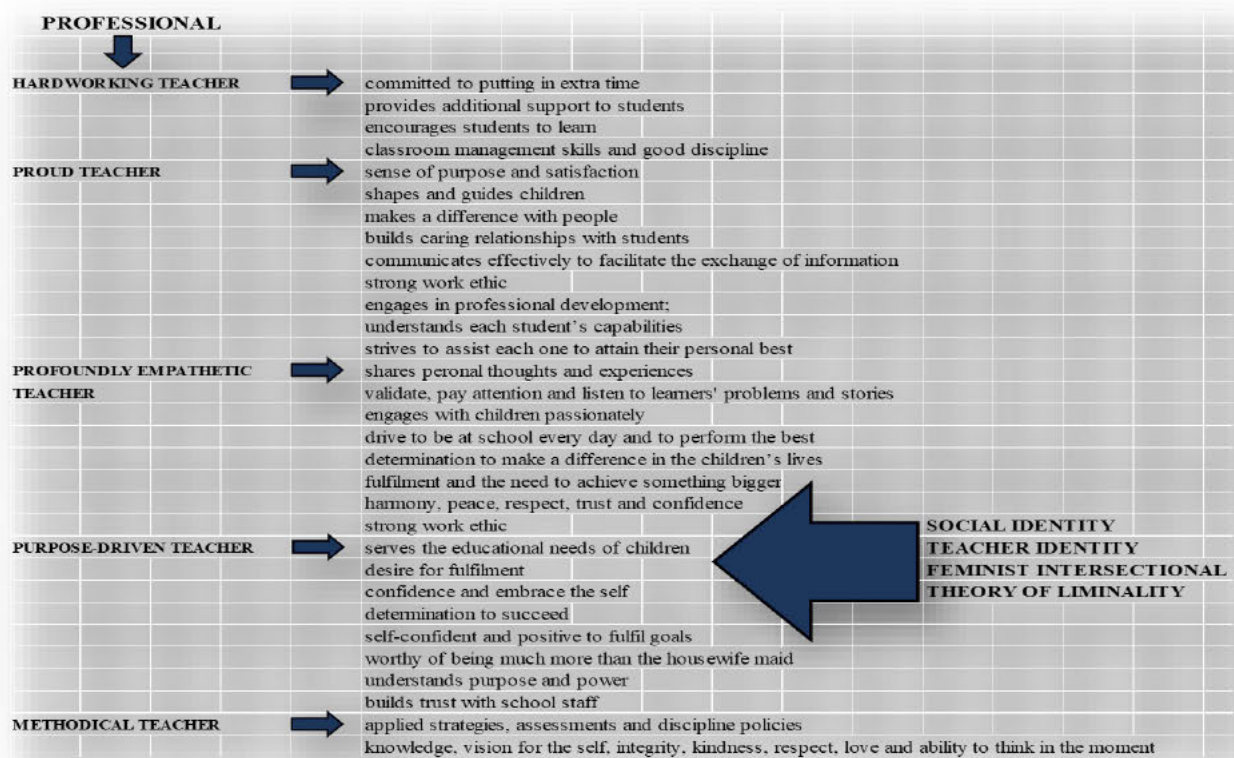


Fig: 4.4: Snapshot of Concept Map of Professional Selves (research puzzle two)

To address my third research question, “*What are the housewives’ affordances and constraints as they transition through their liminal spaces to become teacher leaders?*” I employed themes, also referred to as narrative threads (Dwyer & emerald, 2017). My theoretical framework and research methodology served as guides to inform keywords and concepts. I highlighted data, repeatedly read the stories, coded, cross-coded, and categorized concepts (Braun & Clarke, 2006). I organized keywords and concepts into themes. Figure (4.5) depicts a screenshot of my ongoing analysis. The themes included: Professional development and empowerment, spiritual callings, caring for children, uncertainty and doubt, abuse and oppression, subservience and subjugation, and professional unfairness. These themes aided in facilitating an understanding of the participants’ affordances and constraints, which also assisted me in maintaining my focus on the research puzzle (de Farias et al., 2021). In presenting the analytical framework of the housewives’ affordances and constraints as they transitioned through liminal spaces to become school leaders, I drew on (Dwyer & emerald, 2017) who refer to common themes amongst the participants as commonalities of experience and themes that are unique to only one or two of the participants as particularities of experience. Out of the six themes that emerged, five were commonalities of experience and one was a particularity of experience. Figure (4.6) showcases the participants’ affordances and constraints as they transitioned from housewife to school leader.

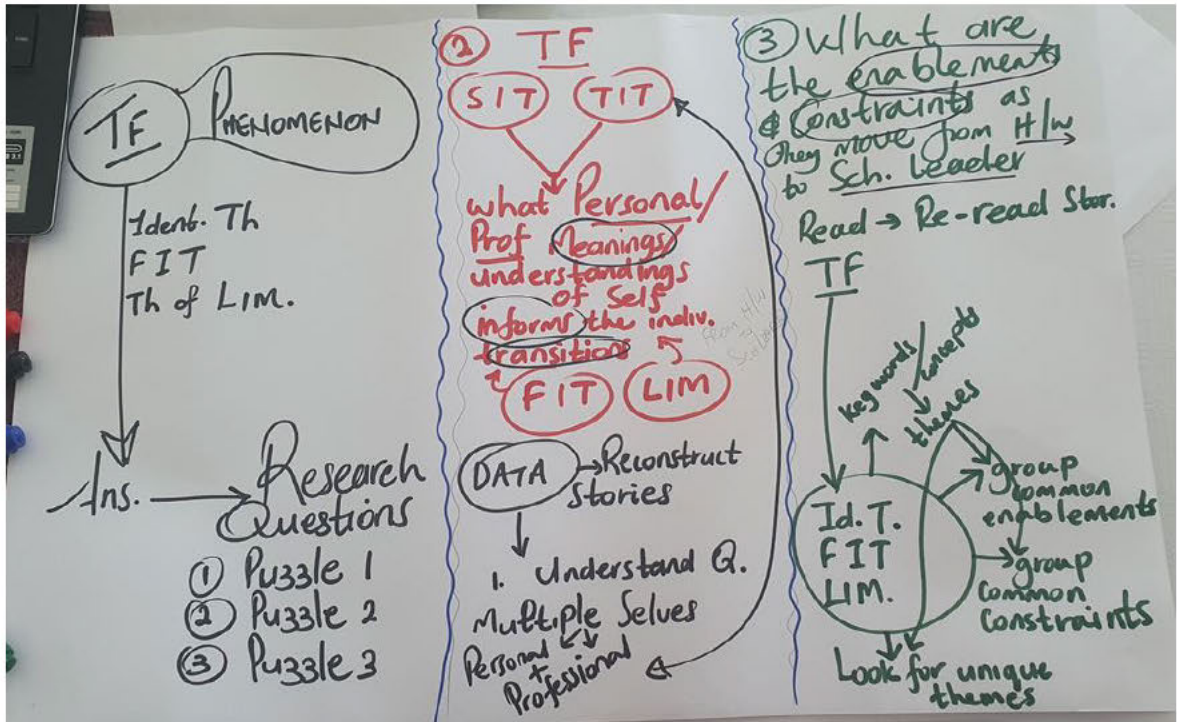


Fig. 4.5 Screenshot of analysis in progress

The forces which are brought upon the housewives that caused certain things to happen as they transitioned through liminal spaces to take on school leader roles are uncovered, thereby bringing meaning and understanding to sub-puzzle three: What are the housewives' lived experiences as they transitioned through liminal spaces to become teacher leaders?

THEMES	FORCES UPON WOMEN	THEORY
COMMON THEMES		
↓		
SPIRITUALITY	<p>sort solace in Bible School creating a solid faith foundation youth and children's pastor at a church ministered to children and organised Christian events What is my bigger purpose here a 'calling' and of God's impact on my life sought comfort and guidance in the Holy Bible pleaded to God to release me position as Deacon of my church love for my Lord has no boundaries pivotal role in the decision-making processes church times the upkeep of the church post inspirational messages and sermons motivate and inform the church people felt the calling</p>	<p>FEMINIST INTERSECTIONAL THEORY THEORY OF LIMINALITY SOCIAL IDENTITY THEORY</p>
CONCERN FOR CHILDREN	<p>caring for and bonding with my children sad, worrisome, challenging time for mother larger than life and very gregarious took care of my little squids protective mummy rhino sought comfort in my two little squids squids add flavour to my life got children into Durban Performing Arts Academy mastered the South Indian art of dance and music completed studies in the EHV ensured each studied at the university forced to keep him out of the house most dreadful time had to protect Lilly letting go of Lilly, was heart-wrenching</p>	<p>FEMINIST INTERSECTIONAL THEORY THEORY OF LIMINALITY SOCIAL IDENTITY THEORY</p>
PROFESSIONAL DEVELOPMENT EMPOWERMENT	<p>register for a BA degree with UNISA attained Higher Diploma in Education award for attaining a 100% matric pass hunger for knowledge increased embark on a BEd (Hons) study</p>	<p>FEMINIST INTERSECTIONAL THEORY THEORY OF LIMINALITY SOCIAL IDENTITY THEORY TEACHER IDENTITY THEORY</p>

Fig. 4.6: Snapshot of Concept Map (research puzzle three)

4.8 Ethical Issues

The section on ethical issues is divided into three sub-sections, namely: procedural ethics, ethics in the field, and ethics in writing the research report.

4.8.1 Procedural Ethics

Narrative inquirers need to adhere to the lawful and procedural matters of ethics associated with institutional research boards (Clandinin et al., 2018). I applied to the University of KwaZulu-Natal's Research Ethics Committee for clearance relating to ethics. This protected the researchers and the University against the possibility of legal ramifications from certain conduct that could be considered unethical (Roth & Unger, 2018). I informed the participants of the particular specifics relating to the study, along with its various inquiries, the time frame for each inquiry and where it would take place. Once this information was made known, I then, submitted the informed consent forms to all participants for their signatures (Roth & Unger, 2018). This agreement letter stated the participants' willingness to participate in the study and their freedom to remove themselves at any particular time from the study without punishment since their involvement was purely voluntary. Participants needed to be competent to decide on whether they wished to participate in the study and they needed to be free from any coercion (Caine et al., 2018). In addition, the consent letter informed the participants' compliance to allow for audio recordings during the interviews (Shaw, 2023). These policies attended to, ensured that the participants chose to engage in the study willingly and had full knowledge relating to the research project's processes and possible hazards (Caine et al., 2018).

4.8.2 Ethics in the field

Researchers are subject and subjected to the requirements of the explorative context because they are the field's agents (Shaw, 2023). Researching sensitive topics raised a number of ethical issues (Roth & Unger 2018). A feature of such research was the risk of provoking or worsening emotional distress in participants (Draucker et al., 2009). The question at hand was whether the qualitative researcher had the ethical prerequisites to act as an advocate (Shaw, 2023), make the results of the research available to participants (Shaw, 2023), and offer specific protection for participants under the researcher's care (Roth & von Unger, 2018). I acquired experience in qualitative research during my master's degree studies (Govender, 2018). During the narrative interview, object inquiry, and photo-walk-talk inquiry, when I noticed my participants becoming traumatized or displaying discomfort, such as experiencing anxiety, depression, embarrassment, or acute stress

reactions as they recalled, re-examined, and disclosed their experiences (Draucker et al., 2009), I mitigated these potential risks and ensured that the benefits of the research surpassed these risks (Shaw, 2023). Wherever I judged emotional distress in my participants to be a risk, I developed strategies to minimize it. I used my training, which I gained to handle distressed and traumatic women, at the Durban Nelson Mandela Youth Centre where I work as a volunteer with women who have many unpleasant and traumatic life problems (such as abusive husbands, drug addiction, homelessness); I consistently monitored my participants' emotional responses; I provided regular intervals (breaks) during stressful data generation processes offering them comfort; I also had a licensed psychologist and counsellor ready and willing to counsel the participants (Draucker et al., 2009), when it was necessary.

4.8.3 Ethics in writing the research report

I upheld responsibility for the respect, privacy, and welfare of my research participants (Roth, 2018). Privacy signifies that despite being privy to the identities of my research participants, I committed to not disclosing their identities and involvement (Roth & von Unger, 2018). I abstained from disseminating or exchanging stories among participants, and I instituted measures to protect the data, my participants, and their identities (Shaw, 2023). The handling of confidentiality and anonymity issues was crucial as the intricacies of lives became evident in research documents (Clandinin et al., 2018). I employed strategies like using pseudonyms and obscuring identities to safeguard the privacy of my participants (Ellis, 2016). I reassured the participants that I would do everything in my power to ensure the confidentiality of the data. I ensured that my participants felt at ease and were not coerced into sharing their stories. I made every endeavour to create a comfortable and non-intimidating environment where the participants could freely share their stories (Clandinin et al., 2018).

4.8.4 Participants' Emotions

Given the nature of this study (from housewife to school leader), participants' social and cultural contexts may be private, sacred, and stressful and discussions may generate emotional responses (Whitney & Evered, 2022). Phenomena relating to fear of stigmatisation revealing information of a socially, historically, and politically sensitive nature may be distressful, emotionally intense, and sometimes painful for research participants, for example, ill-health, family estrangement, rape, death (Whitney & Evered, 2022). To respond to the sensitivity of my phenomenon, I employed gatekeepers (medic, and psychologist) during the interview process to protect the participants from

harm. To protect all (participants, researcher, supervisor, and readers of publications), guidelines need to be developed at the beginning to identify and minimise risks to participants' physical and psychological safety or respond to risks if they occur during the research interviews (Whitney & Evered, 2022).

Each participant started joyfully, explaining who they were as family people. They were happy talking about their professional successes as teachers and as school leaders. They became sad and some became emotional when they talked about the challenges along the way. Talking about their interstices, as the housewife, left a few of the participants in tears and they also showed anger for not being educated enough to know how to handle and cope with life, at that time. Two of my participants revealed that the memories of their early life experiences were so sad that they did not want to talk about nor remember those painful days, but because I had taken such a keen interest in them, they trusted me enough to talk about their genuine experiences. Remembering distressing experiences left the women shattered, feeling hurt and sobbing. One participant shared that her experiences have taught her never to trust any man or any woman and that her life's lesson has developed her strength and independence. As they spoke about their adversities, learning, developing, empowering, and transforming their lives into professional school leaders, they all smiled and giggled with sparkling eyes. Their faces lit up with joy when they spoke about their children. Three of these brave women talked with happiness and sheer satisfaction about how they sustained themselves through deep adversities whilst negotiating the day's challenges keeping GOD by their side. The five resilient women spoke with might and power, sharing their complex journeys. They thoroughly enjoyed talking about their stories and shared that they felt a huge burden had been lifted off them.

Each participant expressed that they experienced a sense of comfort, empowerment, and validation because they had an opportunity to disclose their feelings and life experiences to someone knowledgeable, who showed interest and care in their lives. Participants having lived painful lives sometimes describe their interview experiences as empowering, and psychotherapeutic (Wolgemuth et al., 2015). All five women thanked me for taking the time to listen to and write their stories recognising their situations, their lives and they felt honoured to be a part of my PhD study. Many vulnerable research participants value the opportunity to relate their stories to compassionate listeners and are hopeful that talking about their life experiences may benefit others (Wolgemuth et al., 2015). They expressed that having the experience as research participants made them feel a part of the bigger whole, acknowledged that they were not alone and that there were

other women experiencing similar life scenarios. Qualitative interviews conducted on sensitive topics contribute to the participants' healing, sense of purpose and self-acknowledgement; increases self-awareness; grants a sense of empowerment; and gives voice to the voiceless (Wolgemuth et al., 2015). They also felt very important and happy to know that their stories would assist in further developing research in the Education Leadership, Management and Policy (ELMP) discipline. Interviews are valued as opportunities for self-reflection, releasing emotions, being listened, and responded to emphatically, and being validated (Campbell et al., 2010).

4.9 Fieldwork – My Reflections on the Field

Providing a comfortable arena for participants to share their stories without inhibitions is an important aspect of qualitative research (Fenge et al., 2019). I created an ethos in which my participants felt that they were on even ground with me to express themselves freely about their lives without the fear of being judged. I used the eighteen months building up to the interview process to develop trust and rapport with my participants. Creating a good interpersonal relationship of mutual responsiveness and trust between researcher and participant is important in narrative inquiry to generate rich data and to maintain respect between researcher and participant (Prior, 2018). To prepare them for the interviews and to tap into their rich veins that would provide valuable insights into their lives, I sent them messages via “WhatsApp”, called them on their mobile phones and communicated genuine empathy, made them feel relaxed, showed that I understood them and that I was interested in their lives (Prior, 2018). I did this so that they would feel heard, validated, and at ease when they opened up and talked about their life experiences with me. I checked up on them daily when we were in the Corona Virus Disease of 2019 (COVID-19) level 5 lockdown. I needed assurance that they were well. It happened that two of my participants were in COVID-19 quarantine for almost 2 months. I prayed daily for their well-being because recruiting these participants was a mammoth task and losing them would delay my study.



Fig. 4.7: WhatsApp communication

During the interviews, I experienced a kaleidoscope of emotions. I felt an elation because my five participants were well, and I was in readiness for the interview sessions. I also felt a little guilty because I would be exposing my participants to possible emotional strain (Dickson-Swift, 2019). Qualitative researchers become vulnerable to experiencing their own trauma as a result of

empathetic engagement with their participants' emotional lives (Branson & Radu, 2018). Researchers take on a double load, that is, double trauma and emotions of helplessness due to the effect of participants' circumstantial factors and high levels of hurt (Booyesen & Kagee, 2021). The first challenge that I encountered was burnout or exhaustion; something that my supervisor had forewarned me about given the personal nature of my research. Researchers who are affected emotionally and who experience burnout should space out their interviews to process data that may be harmful to them (Dickson-Swift, 2019). I undertook to do weekly interviews not only to allow me the time to transcribe and understand the data but also, because of the sudden spike in COVID-19 infections.

These social experiences of emotional processes are a significant element in qualitative studies which could leave the researcher feeling potentially vulnerable or exposed in the research process (Mallon & Elliott, 2019). Engaging in weekly interviews and travelling to far-off places started to take a toll on me. There were instances when I just needed to distance myself from academic work and focus on something else. I felt as though my participants were living inside my head. Completing an interview with the participants was by no means the end of my thoughts and emotional backlash to the story I had just heard. The direct engagement and emotional involvement of qualitative researchers, more especially feminist researchers, as 'participants' in the field is inclined to arouse distressing emotions within sensitive research (Dickson-Swift, 2019).

During the interviews, I caught myself fighting back tears. At times, after the interview, I would go home shaken and in tears. Researcher tearing confirms that the experiences endured by research participants are emotional and traumatic (Melville & Hincks, 2016). This was not simply data, but this was my participants' emotional lives (Melville & Hincks, 2016). Relaying to my supervisor that I had become very sad and tearful after some interviews, he added that as researchers we, too, are human and it was natural to feel the participants' pain (Melville & Hincks, 2016). I strongly empathised with my participants' pain and suffering (Fenge et al., 2019).

4.10 Trustworthiness of the Study

If my narrative study were to be acknowledged as making a distinctive contribution to the development of knowledge in this discipline and accepted to be of worth, it was necessary to adhere to certain criteria (Adler, 2022). "Guiding principles and lists of relevant considerations" are crucial for assessing the quality of the study (Hammersley, 2008, p. 160). The two criteria I addressed were that of verisimilitude and that of utility. My narrative study subscribed to the criteria of

verisimilitude and utility as forms of quality checks (Adler, 2022). I, specifically, used these criteria to ensure acceptance and acknowledgement for the rigour of stories (Hammersley, 2008). My narrative study postulated the need to attend to verisimilitude and utility to ensure its quality (Creswell, 2009; Kvale & Brinkman, 2009; Lincoln & Guba, 1985; Patton, 2002; Polkinghorne, 2007; Alder, 2022).

4.10.1 Verisimilitude

Verisimilitude is defined as “a criterion for a good literary study, in which the writing seems ‘real’ and ‘alive,’ taking the reader directly into the world of the study” (Creswell, 2007, p. 250). Verisimilitude is an essential measure to determine the worth of narrative inquiries because these studies look at the meanings of individuals’ private lives (Connelly & Clandinin, 1990, 2000). For this research to be trustworthy, it had to attain verisimilitude, “ring true” and be believable (Merriam & Tisdell, 2015, p. 237), whereby audiences must experience a congruence with their own experiences of similar, parallel, or analogous situations (Bright, 2020). Verisimilitude was crucial since it enabled individuals to experience a vicariousness of existence when placed in comparable circumstances, therefore understanding the choices made and the emotions endured by the participants was important (Bright, 2020). Verisimilitude “makes it possible for others to have access, not only to our lives when our stories are about them, but also to the lives of others” (Bright, 2020). I crafted the stories in a way that allowed for insights, sharpened sympathy, and empathy, and assisted in making meanings of my participants’ private worlds (Bright, 2020; Creswell, 2007; Merriam & Tisdell, 2015). I established verisimilitude in this narrative study so that it resonated with and was plausible to users (for example, other researchers) of the study. Therefore, the trustworthiness approach of member checking, especially peer validation and audience validation, were crucial (Creswell, 2007).

4.10.1.1 Member Checking

Member checking is a technique where “the final report or specific descriptions or themes” are presented to the participants (Creswell, 2009, p. 191), affording them “an opportunity to provide context and an alternative interpretation” (Patton, 2002, p. 561). Considering that the participants are the ones whose real experiences are under study, they would possess profound knowledge about the context of the experiences, their personal motivations related to the events, and their reactions to them (Aguinis & Solarino, 2019). The insights I derived from the participants’ responses were integrated into the interpretation and analysis of the experiences (Aguinis & Solarino, 2019). I

permitted the research participants to scrutinize the data and the interpretations I derived from it and sought their viewpoints on them. The aspects of member-checking that aided in establishing the credibility of the interpretation encompassed peer and audience validation (Connelly & Clandinin, 2000).

4.10.1.1.1 Peer Validation

At times, my interpretation of the data extended “beyond the informants’ self-understanding and their own thoughts or feelings about the topic” (Kvale & Brinkman, 2009, p. 253). I examined the data not merely as an individual who had experienced boundary-crossing life events as a late-entry teacher, but also through the lens of a researcher, aiming to interpret the informants’ experiences, supported by relevant and theoretical literature. Being a teacher leader myself, I also evaluated the evidence from the standpoint of a teacher leader. Considering that the participants interpreted their experiences from a “common sense understanding” (Kvale, 2007, p.125), I pursued validation from at least two PhD students in the ELMP discipline who were familiar with my data collection techniques and the theoretical framework applied to the interview narratives. I reached out to peers in the same discipline involved in research, as they possessed knowledge of the pertinent theories, concepts, research methodologies, and had engaged in similar analysis methods; hence, they were capable of providing some confirmation regarding the data interpretations. (Aguinis & Solarino, 2019).

4.10.1.1.2 Audience Validation

In addition to peer validation, I utilized “audience validation” (Kvale, 2007, p. 254). This form of validation was obtained from the “primary intended users and readers” of this research (Patton, 2002, p. 561), as well as from the individuals who were the focus of the research. This group included other narrative inquirers and those who had experienced the boundary-crossing journey of transitioning from housewives to school leaders. Given that this study concentrated on transitions and liminal spaces, specifically on the life experiences of late-entry teachers transitioning from housewife to school leader positions, other narrative inquirers and those who had undergone this experience were able to assess if my data construction was logical, meaningful, and pertinent to the phenomenon of housewives transitioning to school leader positions (Welch & Piekkari, 2017). Hence, I sought narrative inquirers and those who had undergone the phenomenon under study to assess whether my interpretations were logical and “resonated with truth” (Merriam & Tisdell, 2016, p. 237). I also depended on the critique from my study advisor, which aided in

refining my interpretations (Aguinis & Solarino, 2019). Member checking (inclusive of audience validation and peer validation) was crucial for affirming trustworthiness, as the viewpoints from individuals in this field, research subjects, narrative researchers, and my study advisor contributed to a more comprehensive understanding of the on-site occurrences (Welch & Piekkari, 2017). Moreover, it assisted in ensuring that I retained an open mind and controlled my biases when analysing and interpreting the data (Welch & Piekkari, 2017).

On the 21st of May, 2024, I had the privilege of engaging with Professor Corrine Brion from the University of Dayton, Ohio. The ELMP discipline at UKZN invited Professor Brion to deliver a presentation on Women in School Leadership, drawing from her experiences in West Africa. My supervisor facilitated a personal meeting between Professor Brion and myself, providing an invaluable opportunity to discuss and reflect upon my research findings. Given Professor Brion's extensive knowledge and expertise in the field of Women in Leadership, I was eager to receive her insights and validation of my observations and findings. The subsequent text represents a segment of my dialogue with Professor Brion:

Prof Brion: Narrative Inquiry, in my viewpoint, is one of the most expressive methodologies. I have, however, not used it in my work as yet. Why did you choose this methodology?

Pushparanie: During my research for my Master's study I employed Narrative Inquiry, to explore the lives and experiences of teacher leaders in deprived school settings. At that point, Narrative Inquiry was a novel methodology in education leadership research emphasizing how educators could use it to become more introspective and intentional in their pedagogical practices. I found this method to be illuminating and powerful of lived lives. This experience fostered a perpetual interest in narrative and reflective experiences within me. Over time, my interaction with narrative has intensified, augmenting my comprehension of its capabilities and constraints. This comprehension is in harmony with the epistemological position in my ongoing Doctoral research on the lived experiences of late-entry teachers transitioning to school leader positions.

Prof Brion: What method did you use to sample your participants, given that this vulnerable group is not easily identifiable?

Pushparanie: I used purposive sampling. I employed my understanding and expertise to select five women who held various leadership positions in schools, to observe the career progression from different leadership levels. This method was advantageous because a limited group of individuals were involved, acting as key sources of information due to the characteristics of my

research design and its goals. Conversely, numerous women had the experiences but were reluctant to share their narratives.

Prof Brion: How did you get to make contact with them? Getting this vulnerable group to tell their stories must have been challenging.

Pushparanie: It took me nearly a year to gather these participants. I had to make several visits to their different schools. I called them on their mobile phones. I also messaged them through emails and on the WhatsApp medium. I developed a trusting relationship with my participants and showed them that I cared about them, their lives, and their stories. Their trust in me enabled them to feel comfortable to tell me their stories.

Prof Brion: I can empathize, because with my research in West Africa, a lot of women prefer not to discuss their personal experiences. This is a typical finding with women in West Africa ... Your contribution to the photo-walk-talk investigation intrigues me. Tell me about this method. What sets it apart as original?

Pushparanie: Conducting interviews whilst leisurely strolling and looking at photos with my participants facilitated their recollection of profound life experiences, a task that can be challenging in a formal, seated setting. We walked slowly through the nature reserve. This serene setting effectively made my participants feel comfortable, relaxed, and open to speaking freely. This technique of generating data is original. I have not come across it being used in Education Leadership research as yet.

Prof Brion: Your method appears to be quite intriguing. I plan to incorporate it into my research on Female Leadership in West Africa.

My interaction with Professor Brion was quite constructive. The concerns that I presented to the Professor affirmed some of my experiences, and she provided insightful suggestions for deeper exploration and contemplation on my perception of late-entry teachers transitioning to school leadership positions. After our discussion, I felt reassured that my research was progressing in the right direction.

4.10.2 Utility

The second aspect that underscored the pertinence of my study, which scrutinized narrative truths, was its practicality (Patton, 2002; Riessman, 2008). Was this research of substantial value and

worth to researchers (Riessman, 2008)? Riessman (2008, p. 193) proposes that the “ultimate test” is whether elements of the research narratives will lay the groundwork for future research. Hammersley (2004, p. 244) suggests that “research should strive to produce knowledge that augments the problem-solving capacities of a group of people”. If a research study benefits solely an individual or a specific group, then what is its relevance to the wider community (Patton, 2002)? The study needed to be both beneficial and pertinent (Eisner, 2017; Patton, 2002; Riessman, 2008; Shava et al., 2021). Eisner (1998, p. 58, 59) offers three guidelines to assess the study’s “instrumental utility” (usefulness):

1. Understanding: it assisted in deciphering scenarios that were confusing or enigmatic.
2. Forecasting: it offered interpretations and descriptions that went beyond the specifics provided about them.
3. Navigation: it elucidated, emphasized, and proposed routes that the reader could contemplate; it enhanced and expanded our experience and aided us in comprehending what we were witnessing.

To assess these metrics, the credibility technique of member checking, specifically peer validation and audience validation, was crucial (Riessman, 2008). The research community and the audience, particularly those involved in narrative inquiry, validated the relevance of the study to their own research (Riessman, 2008). Furthermore, the ‘thick description’ method of trustworthiness, as defined by Lincoln and Guba (1985), was employed to attain a level of external validity. By offering an in-depth account of a phenomenon, the potential for the results to be applied to different times, situations, contexts, and individuals was evaluated (Lincoln & Guba, 1985). This also aided in setting the utility criteria, as it was only through a detailed elucidation of the phenomenon and the activities within that context, that the interpretations and assertions could be applied to a similar but different context (Eisner, 2017). By applying the utility criterion to my study, textual encounters assisted me in determining which textual experiences were instrumental in achieving a significant human purpose (Shava et al., 2021).

4.11 Limitations

My study focuses on the lived experiences of five late-entry teachers crossing boundaries and transitioning from housewife to school leadership positions, therefore a limitation was that the

emotions aroused in readership were undesirable because the links readership bring to stories were predictable (Adams et al., 2021).

4.12 Conclusion

This chapter presented the methodological trajectory for the study. The paradigmatic position I took was interpretivism, and a qualitative approach was used. The research design was narrative inquiry. I selected participants through purposive sampling by visiting schools and engaging with female teachers in leadership positions, as well as utilizing referrals from circuit managers. Data was generated through in-depth interviews, storytelling sessions, and complementary methods such as photo-elicitation and object inquiry. I analysed the field texts using narrative analysis and the analysis of narratives. Ethical considerations were addressed, ensuring confidentiality and informed consent, and providing support where necessary. I reflected on my field experiences and discussed aspects of trustworthiness. I also addressed the limitations of the study. The following chapter presents the first stage of analysis, starting with Kasturi's story, followed by Andrietta, Nolwandle, Jubilance, and concluding with Madhura's story.

CHAPTER FIVE

STORIES LIVED AND TOLD: NARRATIVES FROM HOUSEWIFE TO SCHOOL LEADER

5.1 Introduction

Chapter Four presented the study's methodological design and processes. The interpretive positioning of the inquiry was focused on the qualitative structure, in which the Narrative Inquiry methods and methodology were accentuated. In chapter four, I highlighted the field text to research text processes of analyses that were implemented. This chapter exhibits the initial level of analysis (narrative analysis). I re-storied the narratives to unveil the multiple identities of the participants. I assign them as re-storied narratives because I have re-storied the participants' narratives imparted to me through the narrative interviews, object inquiry, and photo-walk-talk inquiry (Clandinin, 2013). The re-storied narratives provide answers to my first research sub-puzzle: *Who are the late-entry teachers that make the transition from housewife to school leader?* The chronological arrangement of the re-storied narratives ensues plots that were established using the storyboard (see Chapter 4, p. 91).

5.2 Kasturi's Story

Figure 5.1: Kasturi's Object: The Oak Tree



Early Life - Family love

On the 26th of February 1966, I made my grand entrance into the world. My parents, Devaki and Santosh were dedicated school teachers. Dad was unable to marry mum because he had his own family. Despite mum's belittlement and financial challenges, she was a strong-willed woman who provided the best for me. Grandma and aunt Saras raised me whilst mum worked. The women of the house faced many adversities with courage and resilience and as I grew up, I learned and drew strength from them.



Figure 5.2: Photo: Growing up

Mum displayed signs of heartbreak and contemplated suicide. She wanted the two of us to jump into the Durban Bay, one day. I yelled, "No, mum!!" That painful memory remains engraved in my mind. When I turned six, mum said to me, "You are a strong, bold oak tree. Take all these documents and register yourself into grade one at Canon Primary School". The teachers and parents looked on in admiration as they witnessed an independent girl enrol herself and fluently answer all the questions.

The loving daughter and caring grand-daughter - Limited time and space

Dad made efforts to meet with us at the Grand Ayyat Hotel. To this day, I smell the aroma of the food and hear the sound of the *Dukes Combo* band playing. We held hands through the Botanical Gardens. Those memoirs of my family, together, will forever be etched in my mind. The limited day, in the month, in the company of my father was perfect and priceless. Then after a year, we met with dad, the 15th of July 1977. My eyes sparkled with joy to see my tall, dashing, handsome dad, always clad in a formal suit and sunglasses. "Dad!" I cheered with joy and love, "I missed you so much". He scooped me into his arms and held me tightly. Even now, I smell his Spice Gold cologne. The following day, 16th of July 1977, my dad Santosh, the most attractive and pleasant-smelling man, with a heart of gold, sadly passed away.

Grandmother was alone at home and her health deteriorated. Acquiring the permission of my grade three teacher, I would run home during the lunch breaks to feed granny Marie biscuits and tea and then race back to school for my next lesson. Grandmother passed away in that year.

The responsible teenage tutor

In high school, the novel by B. T. Bradford, *A Woman of Substance*, inspired me to write articles and poetry for the school magazine. Then, mum contracted Tuberculosis (TB) and was hospitalised for six months. I was lost without her, and life became difficult, financially, as I took care of myself. To earn money, I embarked on an after-school tutoring programme at home. I taught English literature to a cohort of neighbourhood children. My tutoring fee was R10 per lesson.

I also engaged in household duties. At the age of thirteen, one of my responsibilities was to ride the bus into Durban City to pay the metro bill and other accounts. I assisted aunt Saras with the grocery shopping. My one shoulder supported the bag of rice, the other the pocket of potatoes, and my hands held the 5-litre gallon of cooking oil. Taking care of myself, in mum's absence was a turbulent time.



Aunt Saras in the red dress (Fig: 5.3) was my pillar of strength. *Fig. 5.3: Photo: My pillar of strength*

The eloquent talker - Priceless memories

After matric, in 1983, I was employed as the first Indian to head the sales department at Mitco Tool Company. This ensured my constant interaction with diverse people from many Mitco branches throughout South Africa which promoted my eloquent speech. I also represented Avroy Shlain and Herbal Life as the sales executive which boosted my self-esteem and raised my levels of communication. To earn additional money, I sold policies for Sage Life. In 1985 mum gifted me with a Datsun 1800J sedan.



Figure 5.4: Photo: The eloquent talker

An independent woman - The pre-wedding eager beaver

At MITCO, I met Jeeva, who I fell in love with. We prepared for our engagement and marriage, in December of 1987. Mum, again, had become ill and I was tasked with all the necessary wedding arrangements. I purchased my complete wedding attire, food, and snacks. On the day of the

engagement, I struggled because I had to transport the food items to the caterer for preparing and thereafter, I had to pick up the food. In spite of my fatigue, my engagement ceremony was a perfect memory. The following day, I prepared for my pre-wedding ritual (Nelengu) after which, since we lived on the fourth floor, I had to clean and wash the staircase from the ground floor to the fourth floor, by myself, because I could not afford a helper. Like the oak tree, I was firmly grounded and would not be unearthed despite the obstacles that came my way. A few hours later, I dressed myself into the most beautiful bride and experienced an ostentatious display of ceremonial grandeur at the MTSS (Merebank Tamil School Society) wedding theatre.

The dedicated housewife and nurturing mother – Loving the home-space

After a year, Ross was born, and he was ill. I nursed him and loved him. Jordan was born in 1990 and battled with asthma and eczema. I attended to his needs and medication all day. We spent the nights taking care of him because his asthma attacks were unpredictable and frightening. I loved being in the home, raising my boys, cleaning, preparing meals, baking, and caring for them. I planned my week to do my house chores and to include other activities. During the day, I would take Ross and Jordan to the movies, shopping and visiting their grandmothers. We watched children's shows at the Elizabeth Sneddon theatre. With lots of spare time in my day, I longed for more fulfilment. I engaged in harmonium (musical instrument) lessons. I also opened a small salon at home. I started a reading club in Woodview, where I encouraged mums to bring their children and read to them. I bonded with my family and made treasured memories as we journeyed to Singapore, Bangkok and Pattaya. When Ross started grade R, I assisted the school with serving relief for absent teachers and as the teacher assistant.

I organised my time by creating a weekly schedule to plan out all my activities. I scheduled in time specific activities first, like dropping off and picking up the kids, appointments with my home salon, meetings at the book-club. Then, slotting in time for cleaning, laundry, meal preparations, and restocking the detergent and food cupboard and after school homework activities with the kids. I also allowed time for unexpected happenings, like visits to the doctor. I organised the paperwork: bills, forms, medical records, school notices, important house documents into labelled folders. I created a budget plan to juggle our monthly income and expenses which saved me time worrying about money. Planning and organising myself helped me into the next stage of my life.

The hard-working student, prompt locum teacher and loving housewife – the juggler

Mum persisted, "Come now, Kasturi, look into your future. Dad and I are teachers; you will make

other people and to respect all religions, cultures, and gender”. I worked closely with Teenagers Against Drug Abuse (TADA) and recruited four grade eleven drug-users into a rehabilitation programme. Their academic performance improved greatly. I grew in strength and was determined to ensure that every matric learner achieved success in their final examinations. I stood steadfast and trusted my strong oak roots.

I used my skills I gained as the housewife to plan, manage, and organise my time and activities and the determination to succeed which I developed as the student to transform myself into a teacher and worked hard to make a difference in the lives of children. I earned student respect by teaching with passion and genuine personality, in order to build credibility. I was committed to putting in extra time to provide additional support to students who needed a helping hand and encouraged students to learn by using classroom management skills and good discipline. I offered voluntary tuitions to assist the weaker students who battled with understanding English (HL). I was committed to becoming a better teacher. With my engaging personality, I was able to connect with my students and ensured that they understood what was being taught. My speaking, presenting, listening skills presented myself as an approachable and empathetic teacher who students could speak to and confide in. That year, the Department of Education, KZN-Phoenix North region awarded me for attaining a 100% pass rate with my matriculants. *Fig. 5.7: Photo: Teacher Award*



The dedicated teacher of the year

My hunger for knowledge increased driving me to embark on a B.Ed. (Hons), Bachelor of Education Honours, study which further empowered me. In 2003, I returned to Shuban Primary, as an Unprotected Temporary Educator (UTE). The BEd Honours degree motivated me to excel professionally by attaining the Teacher of the Year Award in 2005 which finally earned me permanency with the Department of Basic Education (DoBE). As the South African Democratic Teacher’s Union (SADTU) site steward, I attended branch workshops and SADTU Branch Biennial General Meetings (BBGM) which empowered and inspired me to represent and assist educators who experienced problems at school. My task was not easy as the principal was extremely autocratic and manipulated all situations. I developed a thick skin and was not afraid to speak my mind. Serving on the SGB as teacher representative, I was encouraged to manage many social issues at school and cottoned onto a wealth of knowledge about school governance. Developing myself professionally, equipped me to chair the English (HL) committee and design

different curriculum preparation programmes to suit teachers' needs and school context. My B.Ed. degree motivated me to play a key role in the Common Assessment Team in Phoenix by becoming the examiner on the panel for the English Common Exams. Meanwhile, aunt Saras, suffered a massive stroke and passed away in 2012. I felt I had lost my world.

The empowered Head of Department (HOD) – weathering the storms

Jordan matriculated with A symbols and pursued Civil Engineering. Older, Ross was involved in a car accident that claimed two lives and we faced enormous legal costs. Ross turned to alcoholism bringing violence, fear, and destruction into our lives. I found myself in a bloodcurdling vacuum as I was forced to keep him out of the house for days and eventually sent him to prison for his misdemeanours. This was the most dreadful time in my life, as a mother. I had to protect Lilly from Ross's destructive nature and sent her to UCT (University of Cape Town) to study Audiology. Letting go of Lilly, was heart-wrenching. This was also a financially challenging period for my family.

To take my mind away from the family heartaches, I registered to study for the Master of Education degree with Professor Naicker which motivated me to continue to work hard, to nurture my self-belief and set goals to move ahead, whilst immersing myself in the life of the school and in my studies. I was focused, believed in myself, and had a strong desire to succeed. My post-graduate studies, my high work ethic, and my need to achieve were key forces that earned me the DH position. In this role, I chaired all the Foundation Phase meetings and supervised eight educators. I made class visits, appraised educators, and examined their record books and learners' workbooks. I developed the habit of approaching teaching and learning concerns in a respectable manner and always offered strategic solutions to problems. I monitored input on SA-SAMS (South African School Administration and Management System), critically examined department schedules and signed learners' report cards.



Fig. 5.8: Photo: Post-graduate

My firm foundation of knowledge which I gained during my time as the housewife, student and teacher assisted me to accomplish tasks as new HOD. In 2017, mum passed away. My strong oak roots weathered this storm, and I resolved to keep mum's memory alive by continuing to achieve professionally and academically. Empowering and developing myself with Master of Education

degree, prompted me to lead the Foundation Phase Speech League Finals in Phoenix, Verulam and Tongaat circuits, which flagged my perseverance and commitment to the education profession.

The goal-driven Deputy Principal

Fig. 5.9: Photo: Deputy Principal

The principal resigned in 2020, drawing me inevitably into the Deputy Principal position at Shuban Primary. Guiding and steering every aspect of the school life, I realised that I needed to be hands on and take firm control of my leadership reins to attain school success. At the end of March 2020, we experienced the onset of the COVID – 19 Virus which interrupted our entire academic year. Opening the school gates at 6h:30am, I ensure that all COVID-19 protocols are adhered to, on a daily basis. I remained balanced, learned to relax, focused on solutions and not on problems and I used every opportunity to transform myself and improve my leadership. I loved the challenge and made it my goal to rise and above all, understand the curriculum, chair meetings, delegate, coordinate relief and stand in for the principal at times. I kept abreast of the latest developments in the leadership field by attending workshops and seminars which raised my morale and developed my leadership skills to perform competently.



Irrespective of my life's stresses and turmoil, I remained balanced, learned to relax, focused on solutions and not on problems and I used every opportunity to transform myself and improve my leadership skills. I loved the challenge and made it my goal to rise above all, understand the curriculum, chair meetings, delegate, coordinate relief and stand in for the principal at times. I used the many lessons learnt during my time as housewife, student, teacher, and departmental head to stimulate prompt and wise actions to transform myself into the dedicated deputy principal. I am the firmly rooted oak tree always branching out for further professional success. I aim to do the PhD (Doctor of Philosophy) study under the guidance of the knowledgeable Professor Naicker in the near future.

5.3 Andrietta's Story

Figure 5.10: Andrietta's Object: Glass bird chain catching the light



Early life – A solid family

I, often refer to my life as a pizza, not because of my round shape, but it's the easiest way to describe myself. I have a mum, an ex-teacher, and dad who both remained married until my dad passed away a year ago. I am the youngest of six girls. Mum raised us to be very capable, independent, strong women. As young girls, we went to flower arranging classes, cooking courses and dressmaking school. My family was very musical. When we were ten years old, we could each play 4 musical instruments. We enjoyed playing outdoor sports and lived a privileged, stable, and happy life. We felt part of this bigger conglomerate whole, always supporting, and encouraging each other. We were a strong, solid, bread family which resonates the pizza base.



Fig. 5.11: Photo: The Bigger Conglomerate Whole

The rebellious teenager

My rebellious and problematic behaviour, during my teenage and young adult years, can be compared to tomato on the pizza. Just as the tomato slides off the pizza, my life also went slip-sliding away. I was left to my own devices, a little too much. I did not smoke or consume alcohol excessively, but I lost my focus on life. Suffering a mental breakdown, I experienced depression and was riddled with feelings of sadness, despair, anxiety, emptiness, discouragement, hopelessness, and fatigue. At times I had no feelings, then I would cry for no reason bringing on feelings of worthlessness and guilt. Over time, my insecurities and my fears halted my dreams about my future life. I forgot how to feel energetic and alive. I was diagnosed with unipolar depression. This diagnosis brought an understanding to who I was and why I felt and fought with my family the way I did. Under the treatment of a specialist psychiatrist, I developed coping mechanisms to deal with my disease. I started to set small goals, as simple as just getting through the day. After a few years, I started to find myself on a path of wanting to do more with my life.

The spiritual leader

In Johannesburg, I sought solace in Bible School for two amazing years creating a solid faith foundation in me. With my gregarious personality and my love for people, I earned a position as the youth and children's pastor at a church in Long Hill called the Valley Church. I ministered to children and organised Christian events. At church, I met Jacobus, the cheese on my pizza. A year later, I married this solid, trustworthy, and delightful man who provided stability for my 'scatty out-there' personality. Throughout my life's journey, he has been my strength and the best partner.

The loving and caring housewife

After marriage, I stayed at home as the housewife for almost five years. Whilst at home, thoughts ran through my mind, "What is my bigger purpose here?" Feeling a '*calling*' and of God's impact on my life, left me wondering, "What does this mean?" Life was never quiet and never easy during these five years because many of my friends experienced difficulties. Being the people's person, I welcomed two troubled couples from Johannesburg and Cape Town into my home. I provided a place of restoration for these people for almost four months. I ministered, fed, comforted, cared for them and put their lives back together. As the housewife, I spent my time impacting peoples' lives in an informal way, within my home arena. In the day, I involved myself in the children's ministry and in the orphanage in Greytown. I visited, played with the children, and encouraged orphanage caregivers who gave their heart and soul into their work. I often made potjies and baked cheesecakes for the orphanage staff and had tea with them. Being the housewife: preparing meals, feeding, and caring for other people, brought about great joy, satisfaction, and fulfilment within me. A group of twelve-year-old girls from church, would come home on Friday evenings, with the church's approval. I used my home as a safe-haven for these girls. Many of them did not have a mother in their lives and interacted with me as mother. My love for these school-girls initiated my move into teaching.

Whilst pregnant with Francois, I did a one-year access teaching course to teach preschool. Three years later, baby Johanika was born. When Francois was a year old, he needed to see the ENT (Ear, Nose, Throat) specialist. During these visits to the specialist doctors, I took a keen interest in the development of children with barriers to learning. That is what prompted me to say, "Jacobus, a pre-school certificate is not good enough. I need my teaching degree". Jacobus encouraged, "Register for the four-year teaching degree at UNISA".

The protective mother – multi-tasking

I was larger than life and very gregarious as I took care of my little squids. I was a protective mummy rhino especially when Francois was troubled. When Johanika started preschool at Building Blocks pre-primary school, I secured a teaching job at the same school, teaching the four-year olds. Here, I discovered my passion in teaching. As a working mother, I would take off my work hat when I left work and put on my mom hat as I entered my house in the afternoons, and then student hat at night. At times, I studied with the baby on my lap, because she was sick. I, literally, would hold her over my shoulder, calming her and reading from the textbook at the same time. Nonetheless, I successfully completed my teaching degree after four years.



Fig. 5.12: Photo: My Rhino Courage

The floundering mother - Challenges with Francois

In Francois's grade one year, the school would call me almost on a daily basis because he was not focusing on the task at hand, was easily distracted, struggled to maintain attention, became easily confused, would often daydream and was readily bored. Francois was diagnosed with DISPRAXIA which is a motor function coordination and ADHD (Attention Deficit Hyperactivity Disorder), a neurodevelopmental disorder that impacted his ability to control impulses, organize thoughts and belongings, manage time, and got in the way of managing relationships. He also picked up a comorbid depression. This was a very sad, worrisome, and challenging time for me, as the mother. I was devastated and at times didn't know what to do. I didn't know how to answer or what to say to Francois's teachers when they constantly complained about him.

I then, decided to do the Honours Degree in Barriers to Learning because I wanted to help Francois and children just like him. More especially, I wanted to help the parents of these children. I used my housewife skills to improve the way society looked at challenged children. Going through the processes with Francois, seeing how teachers dealt with him (many did not understand his condition) and how teachers dealt with me (always complained about my son which left me speechless and guilty), I realised that I could not be in this classroom for long and needed to do something more with my life.

The ambitious teacher – searching beyond the classroom

I was the preschool teacher for ten years at Building Blocks Pre-primary School before becoming a 39-year-old grade one teacher at Elias Primary School. Being a part of a bigger school community made me feel proud and appreciated. My personal spirits motivated me to get involved in the lives of the children - in the sports day, fun day and all the events of the school. Watching the grade ones excel and mature to grade 7 brought a huge feeling of fulfilment within me. Engaging with people as the housewife, made it easy to talk with teachers about different teaching methods and theories.

I used my housewife's sense of duty and my people's skills to do more for the child that was just battling academically. My passion was to help these children to get those building blocks back in place and get them to move onto the next level of learning. As the parent, having experienced the devastation and anxiety with my child, I was intent on assisting other parents and their children to cope with these challenges of learning. I realised that if I wanted to help the parents who were disempowered and unable to comprehend ADHD concepts, then I needed to be more than the classroom teacher and improve my position.

The nurturing mother

After attaining my Honours degree in Barriers to Learning, I then applied to McKinley Primary School because I wanted to move into the position of Head of Remedial Department. I was interviewed and the wait for the result was an interlude of uncertainty, confusion, and insecurity. I doubted myself, and almost fell into a depression. I sought comfort in my two little squids. Johanika is my very capable squid. Francois started to heal when he understood that although his life's race had many hurdles, he kept up with others that ran without hurdles.

My squids are the garlic, onion, and chillies on my pizza, adding flavour to my life. Dealing with issues pertaining to my own children, I found where my passions were in teaching. After two weeks, I received news that I had acquired the HOD position based on my passion, understanding and knowledge of the child who experienced barriers to learning, all of which I had learned during my Honours degree in Barriers to Learning and this motivated my move into my HOD position.



Fig. 5.13: Photo: My Precious Squids

The motivator HOD – growing algae

Going into my HOD position, my learning came in waves and some aspects wore me down, however, I allowed myself to learn and develop like the rollers of the sea breaking on the rocks allowing for the algae (learning) to flourish. I was determined to ensure learner success. I utilised my housewife’s sense of duty and my kindness and creativity as teacher to develop ideal teaching



Fig. 5.14: Photo: A sea of knowledge

methods for the teacher, learner, and parent. My people’s skills, earned as the housewife and my love and care for the child, as teacher, helped me to assist battling children to move from non-understanding to understanding. I used my skills to equip the teacher with techniques to handle the struggling child and to encourage teachers and parents on how to communicate with and keep problem children focused on the learning.

The goal-oriented HOD – looking ahead

At McKinley Primary, there was a change of management, and I became very unhappy. When I awoke in the mornings, I would say, “I don’t want to go to school. I need a change. This negative environment and autocratic leadership is killing my vibrant spirit”. This was the anchovies on my pizza because I don’t like smelly fish. These adversities prompted my further development and movement out of that distasteful site. In my desperation to leave McKinley Primary, the position as principal at Blackburn Remedial School, a private school, presented itself to which I submitted my application.

Fig. 5.15: Photo: Principal in Private School

Principal in Private School – Living my philosophy

The timing was perfect, the position came through and I became the very first principal of Blackburn Remedial School. Moving into a seat where I could exercise my passion to empower teachers and parents was my dream which I was now living. I was accountable for school success and continued



working with the teachers, imparted my knowledge unto them, suggested teaching methods, encouraged and supported them throughout the day. I ensured that the teachers felt appreciated and loved which resulted in teachers demonstrating a high work ethic. I live by my philosophy, “You can have the most beautiful facilities and the state-of-the-art equipment, your resources can be amazing; but your class is only as good as the person standing in front and teaching”. I used my

public skills gained as housewife to speak into parents' lives and assisted them with their children. Being a mum of a child with barriers to learning, I understood parents and was more empathetic to their needs. I used my grit and developed in my role as leader, in my understanding of parents' challenges and I listened to the needs of teachers and supported and motivated all.

I was principal in name and not in authority because the school was managed by a director. My decisions were educationally sound, and at times they were overturned by the director who understood school to be a mere business. Jacobus, my greatest proponent, has been and continues to be my great pillar of strength, encouraged, "You are doing your Master's degree in education now, so apply to government schools. They also offer more financial stability." Doing my Master's in education study to develop myself to provide quality education for all, inspired me to apply for principal position at John Muir School.

Principal in public school – task-delegator

I was interviewed in February and by August, I was still in a waiting vacuum. I was extremely doubtful and wondered if I would ever fit into a public school having taught only in private schools. In September, I received news of my success in acquiring the principal position at John Muir School. Being the principal here is a humbling experience for me. I honestly feel that everything I've done until this point in my life, as the housewife working for the public and building relationships with the people, as the teacher working with kindness and willingness with troubled children, and as departmental head forging ahead and never quitting has prepared me for my principal seat. I am exactly where I am meant to be. The parent body is a part of the bigger whole and I care for them and have all the children's best interests at heart. I validate and look after the most amazing teacher body here, administrative staff, general assistants, and maintenance cohort.

Often, I reminisce about the little things I've learnt along the way in conflict management, in dealing with difficult parents or dealing with difficult children and I see how all played a vital role in my acquiring this position as professional leader and realising my worth. On a daily basis, I take on new challenges and learn as I move along. We are presently dealing with the COVID-19 pandemic and placing precautionary measures in place for the safety of my staff and learners. The other day, a lawyer's letter landed on my desk regarding a private matter between a parent and a staff member. I called the parent in for a meeting and sought to understand the problem because when you understand you have a better chance of addressing the issue which I amicably resolved. I was also sued because a little boy fell whilst running and got a small cut above his eye. The

parents proceeded to make huge claims against my insurance. I had to work through that difficult matter. I do the everyday running of the school from the grass cutting, the cleaning of classrooms, the teachers, the absent teacher that needs to be substituted, the curriculum to resources that need to be purchased. All lands on this desk. I have learned the wonderful art of delegation which is serving me well.

My spiritual values served as an impetus to move to the ranks of school leader by creating calm, peace, and mental strength within me to work with teachers, children, and parents. My spirituality assisted my transition to school leadership position by making me into a compassionate, fair, kind, trustworthy, respectful, honest person with integrity, having care and well-being to support growth and success of all stakeholders. My prayer and doing God's work led to my movement into school leader positions by releasing me from my childhood pain, depression; keeping me grounded, spirited, and focused and developing me on my goal to attain success for myself and for my school learners, teachers, and parents. I became a school leader because my spiritual work, which was the backbone of my life experiences, created a wholeness within me making me into a wise, virtuous, courageous, hopeful, grateful, forgiving, team-player with limitless love to share with children.

Now, I am the free flying dove. My life's pain is a continuous reminder to continue fulfilling my God-given purpose. The dove is my faith and my flight through my depression as a teenager and young adult; my trials, hurt and pain that I endured during the different facets of my life; being the housewife for five years and eventually gaining strength and wisdom to be this strong woman I am today, with a purpose to lead this school with might and splendour. My role as principal is the green, red, and yellow pepper on my pizza bringing flavour, fulfilment and worth to my life.

5.4 Nolwandle's Story

Figure 5.16: Nolwandle's Object: The loaded truck



Growing up – A Spirited Warrior

We were a family of five children and mum. I was the fourth born and the only daughter. Mum worked as a housekeeper. Mum's overwhelming love grew me into a brave and strong woman which positively impacted my life's achievements. My adventurous spirit, warrior heart and fierceness which I embraced in my childhood filtered into my adult life. I was privileged throughout my school life because I was supported and inspired by positive, strong, and courageous people like my Sunday school teacher, school teachers and extended family members.

My grandfather's words still echo in me, "to educate a girl is to educate a nation". These words encouraged me to do better in secondary school. I was and still am a workaholic, a go-getter and an avid reader. My leadership started at first as class monitor for a few years and thereafter in high school, as head girl. I loved to write stories, and I thoroughly enjoyed reading. Gifts given to me by aunts and uncles when I achieved academic accolades each year, influenced me to always be the best in school and to attain my goals. Through hard work and dedication, I excelled academically and attained the Dux award in matric. After matric, due to financial constraints, I was forced to remain in the home for three years. My job applications were unsuccessful. I could not afford the registration fees for university. I was angry at my life and at my failure.

The married woman – A daunting domain of love and hate

After three years of searching, unsuccessfully, for a job to fund my studies, I fell in love with Dingane and in July 1990, we were married. We lived a stable, loving life until my only son, Ndumiso, was born in 1991. Thereafter, married life turned into a daunting territory. I angrily shouted, "Dingane, you are the only one employed in the house, so why are you staying away from home for days on end and not providing food for the family?" When he did arrive home after weeks away, he was aggressive, and his arguments turned violent. I suggested, "Let's seek assistance from the church priest, please Dingane". He would respond using vulgar language, "I will not go anywhere with you...no, no! Why should I provide food here? Since when is this only my job?" I cried, "We need help, things are worse at home. You are hurting me, and I can't bear this anymore".

He was physically abusive and hurt me daily. He was a strong man and would hit and kick me as though I was a soccer ball. I felt lost, unsteady, and adrift and was forced to report this abuse and neglect to Families South Africa (FAMSA) for marriage counselling and hope. Dingane refused to attend, “I will never go for marriage counselling!” Two years of marriage turned my life into a turmoil of distraught. I felt cheated because he used me for the sex and then when my son was born, he disappeared. I loved him and waited, every day, for him to return home. However, at dusk, I was filled with tears of sadness because my hopes were in vain.

The housewife – unsteady and adrift

Later, we found out that Dingane was living with another woman, deserting me and Ndumiso. This news crushed me. My life was tough as I experienced tremendous hostility in the in-law’s home, as the housewife. I would awake early in the morning to clean the house and wash everyone’s clothes. I took care of their children and prepared their food. I depended on my in-laws to support my son and me. The in-laws were rude and disrespectful. Their daily curses and insults at me because I did not contribute financially, became intolerable. I begged them for food for Ndumiso and myself. My sisters-in-law confronted me, “Can’t you see that your marriage is no more? What are you still waiting here for? You need to go away. You are a burden to us!!” When the brothers-in-law were under the influence of alcohol, they would come to hit me and used abusive language. I could not tolerate this and applied for a divorce from Dingane in the small court in the Umlazi Magistrate’s office. This was significant in my journey to building a strong and uncompromising foundation for myself and my son. Five months later, my divorce was finalised. I, then, returned to my maternal home with Ndumiso.

The entrepreneur mother - Building a financial foundation

I pledged to work tirelessly to put food on the table. I started a small home business selling fruit and vegetables, lollipops, chips, vet koek with cheese and polony, chicken feet, and ice cream with sticks and cones. Starting on a small scale and investing the sales of each day into the business, my initial month’s profit was R500. I used a little for our everyday food and essentials and continued investing the profit into the small business. In the third month of sales, my profit grew to R500 per day. Each morning, I would awake before sunrise, bathe Ndumiso and do the house chores, see to my old mum’s medical needs, and prepare breakfast for us. I did the daily clothes washing with my hands, before 5 am each day. My main aim was to save money for my education. My drive and desire to make something of my life and to have financial stability were burning inside of me. My

big dream which I needed to fulfil was to be the school teacher. When my products ran out, I would rush to the supermarket to buy more items for the shop. I carried the heavy produce on my head and my hands. I worked hard in the day and tirelessly in the night preparing these food items for the following day's sales to make enough money to register at the teacher training college.

The community servant – kind gestures to the orphans

I constantly chanted, “I am worth more than just being in the home selling vet koek and chicken feet. I am worthy of being a professional teacher. I will achieve my goals and be proud of myself”. Once in a month, to show my gratitude to the community for supporting my business, I would bring together the orphans in my neighbourhood for a cooked meal, lollipops, ice-cream, and small gifts for each one. I brought joy and happiness into their lives by playing games with them and showering them with my love and affection. Doing these small gestures for orphan children in the neighbourhood and listening to their sad stories, further impacted my decision to become the school teacher. I needed to do more for children. They needed love and attention on a daily basis, and not just on party days. Becoming the teacher would allow me to satisfy my love for the children on a daily basis.



Fig. 5.17: Photo: My Community Work

College Student – Top achiever

After two years of selling food items, I registered at Ezakheni College in Ladysmith to do a Primary School Teaching Diploma. I lived in the residence there and studied very hard. I enrolled Ndumiso into a boarding house in Sydenham Centre and this gave me peace of mind that my son was in good hands. I employed a lady, Notando, who faithfully managed my business, which paid for tuition fees, boarding school, pocket money, mum's food, necessities and Notando's salary.

However, as I progressed into my first-year studies, the business money was not enough and financially, I struggled. From the get-go I had my sight set on becoming the professional teacher and I refused to lose perspective of making this dream my reality. That first year, I attained four distinctions. My hard work positioned me amongst the top achievers in the college. Through the grace of the Lord, as a top achiever, I secured funding from the Department of Education for the following two years of my study. As I journeyed through my studies, I learned that as a woman, I needed to be stronger and more powerful to accomplish my goals in this life of pain, suffering and

struggles. At college, I doubted myself as a young mother; not being with Ndumiso to comfort him, sing him to sleep and read a bedtime story for him. I felt like I was not good enough and many times I came to the point of stopping my studies, experienced frustrations, and many mental breakdowns. Memories of mum struggling as a servant domestic worker, earning just a few rands to feed and clothe her five children zoomed through my mind jumping loosely through my life's stages. My marriage, being the dumb housewife for five years, divorcing my cheating husband were painful experiences that continuously enveloped my mind. My oppressors' voices criticising and belittling me and the trauma I experienced in those five years as the housewife flooded my mind and as much as I tried to flush them out, they still lingered on. I used these painful experiences as a platform to reshape my life and thoughts. I refused to continue the suffering. It was time to reclaim my dignity, strength, and power.

The spiritual go-getter

Daily, I sought comfort and guidance in the Holy Bible and pleaded to God to release me from the traumatic experiences that crushed my mind. My spiritual anchoring renewed my commitment and recommitment to living and being whole instead of fragmented as I pursued with studies and later to becoming school leader. As a Black woman, single mother and oppressive continuities with my husband and in-laws; presenting myself at studies and later at school and pushing boundaries took a personal toll on my psyche such as sexism, genderism, finances. I used my spirituality to move into higher school leadership positions by becoming anchored in prayer and dedicated to my school work. I strengthened my mind by directing my concentration on my more attractive target, which was becoming the professional teacher. Throughout my studies, to remain focused, I had to continuously chant, "I am worthy of achievement. I am strong, powerful and I will attain my goal". My desire to achieve success for myself, my son, mum, and my community burned in my gut. I was determined to model 'Nolwandle Nkosi', the once financially poor housewife who begged her husband and in-laws for food and money for survival, achieved her goal to selflessly uplift and serve the community and to contribute into their lives as a professional teacher. I wanted to inspire the young poverty-stricken women in the community to learn from my failures and successes and to achieve their own life's goals. In 1995, I attained my teaching diploma.

The fulfilled classroom teacher – Magical experiences

The college posted me into Uhambo Oluhle Primary School as the teacher. On my first day, I

learned each child's name, we sang a few songs and then, I equipped them with their books. As the week progressed, my love for these learners became contagious. My strong work ethic kept me focused on my assigned curriculum as I corralled learners into learning. I wanted to better myself in the classroom, but more importantly, I used my abilities with serving the community children, to validate, pay attention and listen to problems and stories of learners who were neglected, abused and from impoverished homes. I used my experience as student to share my thoughts and engage with children passionately. What I experienced on my first day as a teacher, I will never forget until I take my last breath: it was time for the learners to leave for home. I greeted the class, "Good afternoon, children. Go home safely". Across my classroom, in a long line, the most remarkable thing happened. Each learner patiently waited for their turn to come closer to me and each wrapped their arms around me, rocked me left to right, planted a kiss on my face and gloriously smiled as they left. There was a sob in my chest.

I used my knowledge, skills, and my personal life journey from housewife to teacher to show my faith and love for the learners. Most children needed to escape from their challenging family conditions, many with their fathers being absent from their lives; some were victims in abusive homes. My determination to be in the classroom to make a difference in the children's lives swept me with intense fulfilment and joy; the hurt I felt with my husband and in-laws vanished and I entered serenity, true bliss, and loveliness. Having peace of mind prompted my falling in love with every one of my steps on this pathway as teacher. This fulfilment and the need to achieve something bigger for myself and the learners, gave me a crisp burning drive to be at school every day and to perform at my best.

Working as a team, in my community and as college student, motivated me to work together with my colleagues, Mrs Sithole and Ms Dlamini. This led to harmony, peace, respect, trust, and confidence which encouraged me to perform at my best in the classroom. As I encountered new learners and became a part of their lives, experiencing their sorrows and joys; my willingness, determination and personal life's challenges inspired me to talk passionately to learners and attain classroom outcomes as teacher.



Fig. 5.18: Photo: Teamwork

The strategic HOD – Shaping entrepreneurs

After eleven years of being the classroom teacher, I applied for the HOD position in this school.

The feeling of uncertainty brought on a creepy, unsettling sensation in me as I waited for the results. After a few days, I learned that I was successful. My journey as HOD was not easy. I had 28 educators under my supervision, with 4 grades and 1283 learners. I had to work as the only HOD under these abnormal conditions with such large numbers to supervise. To assist, I put my work ethics and teamwork teacher skills into action and devised strategies where I introduced grade leaders. Each grade had to choose one teacher with whom to work closely with to cascade information quickly. I dealt with stubborn and lazy teachers on a one-to-one basis, in my office.

I organised sleep-overs for learners, one night at school, entertaining them in plays, songs, dances, reading around a bonfire, Bobby Bear, firefighters, social workers and Nalibali story-tellers. I also organised graduation ceremonies for the different grades where learners received accolades for their outstanding academic achievements; excursions for learners; and team-building activities for educators. I acquired donations from different sectors to ensure the activities' success.



Fig. 5.19: Photo: Graduation mistress

My empathy as teacher helped as I identified learners with challenges, disabilities, child-headed families, and orphans with the aim to combat poverty, in school and in society. I used my business skills as housewife and introduced the Agrarian method where I involved parents, teachers, learners, NGOs (non-governmental organisation) and started a school food garden by acquiring the sponsorship of the Rotary Club and Toyota. I used my energies and work ethics to get Woolworths to provide our learners with food parcels on a weekly basis. I willingly sought the assistance of NOAH, a non-profit organisation, of which I am the chairperson, to prepare meals for our orphans and indigent learners on a weekly basis. I joined forces with Siyazimielela Association and together we demonstrated to children how they could start their own home food gardens. Throughout my terrain as DH, I used my student skills to remain faithful and focused on shaping learners to becoming entrepreneurs.

The resilient traditional healer – Refusal to succumb to defeat and dishonesty

In 2004, I married Mr Ntokozo who was fifteen years older than me. Seven years later, in 2011, I divorced him. Ntokozo turned out to be a womaniser, engaging in relationships with other women. Four years after marriage, differences cropped up when I experienced an ancestral calling and trained as a traditional healer. One day, I returned home early and witnessed him kissing my

housekeeper. I confronted the girl with a deep, stern voice, “What are you doing with my husband?” The girl cried profusely as she confessed in Ntokozo’s presence, “Mam, Ntokozo has been, for 6 months, sexually abusing me, he rapes me when I don’t give in to him.” I screamed, “Then, why didn’t you report this to me?” She sobbed, “He said if I wish to keep my job, then I need to remain silent”. This was my step out of an unreliable, dishonest, unstable, and unpredictable life because I dealt with stressful insecurities in terms of HIV and other sexually transmitted diseases (STD). Training as a traditional healer enabled me to deal with life’s ups and downs and to bounce back from difficult life situations and this helped me remain focused as I moved into my leadership positions at school.

Being the fully laden truck, embodied with strength and toughness, I hauled towards my goals, my dreams and my aspirations and I refused to succumb to cheating and dishonesty. Being ambitious in nature, I resolved to leave with Ndumiso, after seven years of marriage; living a now single and happy life. In my trip, I removed people that caused me heartache at certain contour points in my life and hauled the burdens of my learners, colleagues, and people in my community into my destination.

The Brave Deputy Principal – Rain and Shine

At the beginning of 2017, Mr Ndlovu, the deputy principal left school. I did very well in the interview and due to my competency, efficiency, and my positive work ethic as DH, I was positioned as acting deputy principal. My work ethics and teamwork skills gained when I was housewife, student, teacher, and head of department made it easy for me to work in tandem with staff and the management team to fulfil the school’s aims and goals. I used my efficiency and diligence to become the leader of curriculum and of teaching and learning. My ability to listen with empathy helped me to communicate effectively with students, staff, parents, and the wider community.



Fig. 5.20: Photo: Deputy Principal

In 2019, I succeeded in attaining the Deputy Principal position. My documents were handed to the Circuit manager. Then, suddenly all were reported lost. Copies which were left in the school’s safe with Ms Mokoena, acting Principal, also mysteriously disappeared. I queried this with the SEM (Superintendents of Education Management) and the District manager who set up investigations. Ms Mokoena viewed me as her threat because I was more diligent and resourceful than she was.

Parents became aware of this corruption and rioted outside the gates, “We want Mrs Nolwandle Nkosi as principal”. I became depressed due to my unfair treatment and was repeatedly threatened. I stayed at home for a few weeks because I feared being ambushed and slaughtered. I worked alongside Ms Mokoena, under tremendous fear. I stood steadfast as I willingly confronted agony, uncertainty, and intimidation in my workplace. I courageously braved physical hardships, and threats of death. I had the moral courage to act within my profession and face discouragements. My mental courage allowed me to persevere in supervising teachers, in developing education aims of the school and devising strategies to achieve them. My strength as a woman, confidence and focus which I developed over my time from housewife to departmental head assisted me to brave my adversaries and accomplish the day-to-day planning and management of the school to achieve goals.

I endured the highest of the highs and the lowest of the lows in my transit thus far, from the housewife to school deputy principal. My faith in the Lord has earned me school leadership exhilarations and success by encouraging me to remain steadfast in my personal life and in my career. Come rain or shine, tired or awake, I will continue to be courageous and steadfast in my position as deputy principal and in all areas of my personal and professional life because I am a strong woman, worthy of achievement and success.

5.5 Jubilance's Story

Figure 5.21: Jubilance's Object - Khoisan Stone



The ambitious, young supervisor – learning leadership in the home

I am the first born in the family. I have 7 siblings, four brothers and three sisters. My dad was an educator and mum, the typical housewife. Soon after my matric year, dad developed galloping cancer and passed away. As the first-born, I held a supervisory leadership position with my siblings, and it became my duty to look after my boisterous and challenging brothers.

The married woman – an emotional roller coaster

I met Douglas, married him and moved out of the family home. Douglas, ten years older than me, maintained a dominating and authoritative relationship with me. He was a caring gentleman at first. However, these everyday moments turned toxic over time, and I learned, “A person’s true character is seen only when you live with the person”. He built up prison walls little by little where he ended up trapping me inside it. His possessiveness of me was intolerable. I suggested, “Doug, boredom in the home is unbearable, I want to do a correspondence study from home to keep my mind busy and then get a job. I need to be productive. I need to do more with my life”. He responded harshly “Keep busy and productive by cleaning the house”. Later, I hinted “I want to learn to drive so I can do the shopping and be independent”. He remarked, “There’s no need for you to drive. I’ll take you where you need to go”.

I had to be at home every day and was not allowed to associate with my family, friends, and neighbours. Allowing me time with family or friends meant that he did not know my whereabouts and would not have control over me at all times. He snarled over simple things, like if I did not want to watch television with him, or if I went to bed a little earlier than normal. I was a victim of his possessiveness, and I was gradually losing my identity. My relationship with Douglas had no freedom, no spacing and no individuality. I downplayed this attitude that caused my suffering and started to evaluate every word I said in order to please Douglas and to save myself from being savagely beaten and belittled. My daunting task was to satisfy his every sexual fantasy. He accused

me of being unfaithful when I did not succumb to his sexual desires. He would throw me onto the floor, push me against the wall and beat me to state of silence and submissiveness. He was much bigger and stronger than me. Physically he overpowered me. I was in an abusive jail-like domain.

The fearful and obedient housewife

I felt very subservient. As long as I was obedient, and did exactly as I was told, he did not hurt me. I was in this vacuum, only to serve Douglas. I ensured that the house was clean, the meals prepared, the clothes washed and ironed and provided the sex which I was not interested in anymore. Whilst I was pregnant, the emotional, physical, psychological abuse increased. This made the nine months of my transition into motherhood especially difficult. He would pull my hair and toss me onto the floor. Whilst I lay on the floor, he would punch me as if he was at a punching bag. He became resentfully jealous and yelled, “Your attention is shifting away from me to this baby. Look at your body!! You look fat!!” My body was changing, and this was no fault of mine. There was no excuse for this abuse.

One evening, by mistake, I switched off the veranda light instead of the kitchen light and quickly switched it back on. He started to violently interrogate me, “Who are you gesturing outside?” “What nonsense!!!” I answered stammering in dumbstruck disbelief, “Douglas, that was a mistake”. He demanded an answer with a hoarse voice once again, “Who are you signalling to outside? Your boyfriend?” Using disgusting vulgar words, he slammed my face against the window and started punching at my head. The more I tried to pull away from his grip, the more aggressive he became. He grabbed my throat with his hands and squeezed to choke me. I tried to break free, to push him, but I couldn’t, he was too strong. I was pregnant and weak. The bashing was brutal. I cried hysterically at my misery and misfortune, “I need to break free from these prison walls”.

The caring mother – child protector seeking divorce

My beautiful daughter, Bronwyn, was born a few months later. I learned new things about babies and how to care for her because we lived away from my family and Douglas still did not allow family or friend visits. I learned about different baby medications. I took care of baby Bronwyn and managed the household duties all on my own. I did the best I could without anyone else’s help and tried to be the ideal wife and mother within my unpleasant oppressed conditions.



Fig. 5.22: Photo: The Dedicated Student

In the third year of marital tensions, I mustered the courage to start divorce proceedings. After spending four years in the home as the housewife, I focused on getting my life back on track. I enrolled at the University of Durban Westville.

The goal-driven university student – following dad’s footsteps

I looked deeply at myself and decided to cope with my failed marriage and was not going to allow this to destroy me. I made plans to study part time, in the evenings, because during the day I worked as the school’s secretary to finance my study. I successfully completed the Bachelor of Arts degree and thereafter, I engaged in studying for the Higher Diploma in Education. I was determined to honour my father’s aspirations and dreams for me and to follow in his footsteps as teacher, making a difference in the lives of children. I realised that I was worth more than the worthless house maid and was determined to prove my worthiness to myself and to people like Douglas who disrespect women. Prayer helped me, after I left my abusive home, to attain personal success by healing my mind and soul and encouraging me to find myself again, to raise my spirits and be a strong and confident woman.

Fig. 5.23: Photo: Family Love and support

After my divorce, I met Alan whom I married. He was perfect for me. After sixteen years, we had Chris, who is now twenty years old. I dedicated my weekends and holidays to my books. After successfully acquiring the Higher Diploma in Education, I felt an inner desire encouraging me to continue studying. When I looked into the mirror, I did



not want to see the housewife, instead I was determined to see a reflection of worth. The need for self-worth and ambition drove me to do the Honours degree in Education and with the love and support of my husband and family, I was successful in attaining this degree. The need for worthiness motivated me to study for the Master in Education degree which helped me to move into the deputy principal position.

Teacher - the empathetic listener earning trust and respect

At the mature age of thirty-two, the Department posted me to Purpleberry High School in Durban as the specialist teacher in English and School Guidance and Counselling. Nervous and feeling afraid, I arrived at the school and was allocated to teach grades ten and twelve. My maturity helped me to find my feet very quickly in the classroom. Despite my challenges, I began my day with a sense of purpose following in dad’s footsteps to serve the educational needs of children. I counted on my strengths as I entered the classroom. My desire for fulfilment, allowed me to enter the

classroom with confidence and embrace myself as teacher. My determination to succeed, helped me to be self-confident and positive so I could fulfil my goal of being the classroom teacher. I wanted to prove to myself that I was worthy of being somebody much more than the housewife maid. I became the teacher who understood my purpose and power and knew how to use it to benefit my learners. I miraculously took charge of the children, and they looked to me as their leader. I took hold of my classroom leadership reins, understood that those learners were my responsibility, and that I was the one who would impact their lives greatly.

I used innovative ways and emphasised different teaching methods to change the misguided belief that the English subject is dull and turned it into the most interesting subject which learners loved. I engaged in teaching extra classes over the weekends for learners who struggled to grasp the work. I listened compassionately to their problems and assisted with solutions. I also counselled learners with many personal issues which hindered their academic progress. I made home visits and spoke to these troubled learners' parents in an attempt to solve learners' problems so that they could concentrate on schoolwork and achieve academic success. I also wanted to improve myself.

At school, I was challenging in a productive, diplomatic way, without disparaging anyone. When I was assigned a duty at school, I took responsibility for that duty and carried that out to the best of my ability. I enjoyed being a team player. Growing up, my father taught me about interactions with other people. For example, I'd say, "Dad, at school today, Simon said cruel words to Joan". Dad would advise, "Jubilance, you stand in Simon's shoes and think why Simon said that?" I employ dad's teaching to walk in the other's shoes before judging. I employ empathy in every situation in my life. This quality helped me to build sound relationships because people learned to trust and respect me as I demonstrated understanding and fairness. This trust led to leadership personnel asking for my opinion on school-related matters.

Deacon – the spiritual leader

Fig. 5.24: Photo: Faith: My Cornerstone

I acquired the position as Deacon of my church because I was a teacher and because my love for my Lord has no boundaries. As the Deacon, I play a pivotal role in the decision-making processes, like church times, the upkeep of the church, income, expenditure, taking pastoral care of church people and currently, I post inspirational messages and sermons on communication platforms to motivate and inform the church people on the COVID-19 pandemic. My spiritual practices and Church duties,



carried out as Deacon, motivated me to lead my school teams with confidence and to be an inspiration to teachers and learners which encouraged me to take on a higher school leader position.

The success-driven HOD

After twelve years of classroom teaching, I applied for the HOD position at Purpleberry High. My strengths gained as the woman in the house, my determination to make something of myself as I studied, then my love and a huge positive feeling I experienced in the classroom, created an urgency within me to be and do more in my life. I felt a need for more stimulation in my work-life and this pulled me towards the HOD position. I reflected on my past life and how I used my energies to change my life. I used my potentials once again to become interested in myself and my society. I made the conscious choice to grow in my work life. I realised I had to step away from my comfort zone as classroom teacher and apply for the HOD position. I had a reason to be bold and I wanted to make a difference in the school. My enthusiasm for the leadership position encouraged my commitment and hard work. After three months, I was notified that I was chosen to occupy the HOD position. My drive for stimulation and success ensured that I fitted comfortably into this position of managing teachers and learners. I appraised teachers and guided them with their lesson preparations and SBAs (school-based assessments).

The Deputy Principal had passed away and as the HOD, I was called on to take the deputy's role as decision-maker, to draw up rosters for relief teachers, to cut the teaching periods when we had to release the learners earlier than normal or talk to department officials. I spent nine years as the HOD at Purpleberry High School managing teaching and learning and acting as informal deputy principal. I found myself preparing for the role of deputy principal during my nine-year terrain as HOD. I applied for the deputy position to three schools.

The empowered Deputy Principal – communicating effective leadership

I possessed this inner hunger for more professional achievement. I took my work seriously and aimed for the best for myself and gaining the deputy principal position was my goal I was working toward. My skills as the housewife and student helped me to remain focused and committed no matter what challenges came my way. My passion as the teacher paid off as I grabbed possibilities, and didn't just watch and wait, like taking charge of the school in the absence of the principal.



Fig. 5.25: Photo: Empowered Deputy Principal

My departmental head skills in supporting teaching and learning also came in handy and helped me to remain emotionally and intellectually aware of my goal. I desperately wanted to grow and progress into the deputy head position. A few days later, Serlocke Primary informed me of my success in attaining the deputy principal position there.

It is a breath of fresh air to be back with the little ones. The positive environment allows me to thrive and to exercise my leadership skills. At the beginning of the year, the principal and I plan strategically and review staffing. If people have stagnated, then I call them in and explain their movement. Talking to people is my forte. Communication, my strong-point, stems from my love, tolerance, and patience with people. Dealing with different people on a daily basis, I need to placate everybody and resolve issues. Many look to me for solutions. Previously, the staff were highly disempowered, however when I acquired the deputy position, I was tasked to empower people because every five minutes there would be a knock on my door to ask me, “Can I move that mat?” My response is, “That’s your mat, so take charge”. I delegate duties to HODs, supervise challenging groups of admin staff, the bursar, support staff, the eleven cleaners and the teaching assistants. I supervise and appraise the HODs. In the absence of the principal, I handle matters relating to the Department of Education. I am also responsible for the curriculum development program, the SA-SAMS program and ensuring that COVID-19 structures are in place. I have stood strong as the unbreakable rock and did not stray from my path’s goals. This is my seventh year as Deputy Principal, and I have traversed harsh territory from the housewife in a patriarchal home to becoming the school’s Deputy Principal. I feel a complete personal and professional fulfilment.

5.6 Madhura's Story

Figure 5.26: Madhura's Object: The Lotus Flower

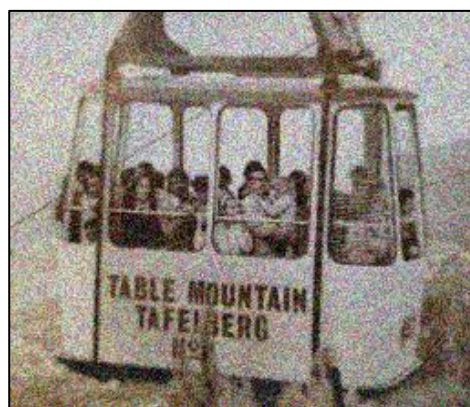


Birth – The ‘Mistake’

Being born out of wedlock was a great sin, which was no fault of mine, baby Madhura. My initial drink of nourishment came from a kind, generous African woman who saved my life by quenching my thirst and satisfying my hunger, because mum Kay was unable to feed me. Kay would often beat her ‘life’s mistake’ (me) and resented my existence. I loved Kay dearly, but sadly, her love was not returned to me, then and now.

Fig. 5.27: Photo: Happy days with dad

I was three years old when I started nursery school. At the age of five, I joined the Tamil (South Indian language) school in the next road. I walked to my classes on my own. I had a good childhood, thus far, spending my happiest days with my father, Jeffrey. In this priceless photograph (Fig: 5.26) which was taken in 1974, at the age of six, I feature together with both my fathers as we cabled up the Mountain.



When I was 7 years old, Kay divorced my father and married younger Nad. Yuri and I were not included in their new family. I continued taking care of myself and of Yuri since Kay did not want to. She refused to prepare me for school as most mothers do nor did she make my sandwiches and meals. I was an unloved girl who did not belong, an outcast.

The troubled teenager – A state of numbness

During my preparations for my matric Senior Certificate exams, mum became hysterical when she learned that I had befriended a boy. Bellowing at the top her lungs, “I will teach you a lesson. I will stop your schooling and get you married!!” I pleaded, “Don’t stop me from school, mum. We are only friends”. “You have been this huge burden on me since you were born. Now, I will get rid of you for ever. I never wanted you, but you still managed to hang around me,” the dreadful words tossed at me left me in a state of numbness. Kay used this opportunity to relate to me how I came

to be born and my ‘living’ as her constant reminder of her life’s misfortune and embarrassment. Days, months, and years passed by, and I constantly underwent a tornado of thoughts about that day. Did I not deserve a *mother*? Knowing my story, left a massive scar in my mind and negatively impacted my entire school year.

The defeated young adult – Pleading for understanding and love

I was determined to study Science at the University of Natal. I asked mum for assistance, and she responded, “Leave me out of your life and your studies!” I was thoroughly enjoying my studies and was progressing comfortably into my second year, when a dark cloud hovered over me. My mother learned that I had a boyfriend, and she became very angry. She deregistered me from the university and arranged my marriage to a man who was twelve years my senior. Two months later, I was a married woman. I loved mum, and I longed for her to hold me, just once. I didn’t know this feeling and would never know, not in this life.

The fear of leaving my house and going to a man I did not know was unbearable. In fact, I was still learning about who I was. I decided to end my life by swallowing a hundred headache pills. I awoke a few days later to find myself in the hospital where the toxin from my system was flushed out. As the wedding day neared, I became more anxious and depressed. Kay remained unperturbed. Getting me married meant that society would respect mum and Nad. This indicated to society that Nad was a responsible parent and cared for his step daughter.

The oppressed housewife – Living the Inferno

The following day, after my marriage, I was given a housecoat (a long apron) and house duties. I was their maid, a servant. I had gone from being a university student to a house slave in an instant two months. The family consisted of fifteen people, cats, and dogs. My job was to clean the house and prepare meals for everyone. I was not allowed the freedom to talk and to be myself. I swept and cleaned the floors, on my hands and knees. It was also very important to bathe, dress, feed and keep the children of the house happy.



Fig. 5.28: Photo: Unpaid Labour

As the mute housewife, I was compelled to keep my feelings to myself. Sookshma, the mother-in-law, considered me to be beneath her. She viewed me as the unpaid labour and constantly made

me feel inferior. Sookshma's mantra was, "I don't want to catch you idling at the mirror, your mirror is the kitchen floor!!" Percy worked in the cold rooms and wore a huge thick suit which I



Fig. 5.29: Photo: Dictator "mother-in-law"

cleaned and prepared for him on a daily basis. Sookshma instructed, "Make sure the boots shine". Every evening, I polished and shined dirty, milk-stained boots to look as good as new. "You need to be up at 3am, every day!!" bellowed Sookshma. I had to make her husband's (Balan) tea at 3am. I also had to shave Balan's angry face, trim his hair, make his special meals, and inject him with insulin.

One of my duties was to scale large numbers of fish, de-gut, slice and cook these. The fish scales and blood on the walls and ground had to be scrubbed off with a wire-bristled brush. Monthly purchases of hairy sheep heads, intestines, trotters, and hens were made. Using heated metal rods, the sheep hair had to be burned off and the skin scrubbed clean with the steel scourer. Being pregnant, this strenuous task was agonising, and the bloody stench was unbearable. My hands literally burned and blistered. The sheep intestines had to be boiled and scraped clean and the hens, de-feathered and degutted. The different animal types needed to be chopped into small sizes and packaged for preparation during the month. As a vegetarian, I felt suffocated and battled with these chores. I lived my inferno here. The staple diet for the dogs was mealie meal and beef which I had to prepare. The handwashing of the family's clothes was done at sunrise, ironed, and set before dusk.



Fig. 5.30: Photo: Interstices of fatigue

Becoming the mother - A reason to live

Going into my 9th month of pregnancy, Sookshma's yelling increased because my feet swelled, and I was unable to perform the household duties timeously. Although Percy had a car, I walked a distance to catch the bus to the anti-natal clinic. On my last visit, I wore a knee-length dress because the summer heat was unbearable. Whilst I was away, Sookshma discusses with Percy, "She is a shameless woman, wearing that short dress". When I returned home, exhausted, and thirsty, I was dragged up the staircase; Percy literally ran up, pulling me by my tuft of hair. I felt the bump of each stair under my lower abdomen. He shoved me to the floor and proceeded to kick and punch

me all over my body and face. “Aunty Sookshma!” I shouted out. “Help me!” “Stop! Please! My baby!!” I begged for mercy. Sookshma stood at the bedroom door and watched as her son bashed me. I bled profusely. He ripped the dress off of me and tore it to pieces. I relinquished all my personal rights in the presence of this person. Felt like a dream. Was I awake? I didn’t feel awake. “This must be what death feels like”. For a short while, I lost touch with reality. I prayed in my mind, “Dear Lord, this baby is all I have to live for.” Two weeks later, a strong baby girl (Denali) was born, my pride, my joy.

I reached my peak of tolerance to this demented life of constant belittlement and senseless beatings. In addition, reading the sheet of newspaper on the kitchen table was not enough, I was hungry for more than that. I decided to take baby Denali and leave the in-laws’ house. I was definitely worth more than being the housewife slave. My inner voice often told me that I am worthless and undeserving of happiness. I suppose this inner voice was shaped from my painful experiences in my youth years, the feelings my parents had about themselves, the in-laws and also Percy. I found myself challenging my critical inner voice and I started to see myself for who I really was. I differentiated from how I was viewed by my mother and in-law family, and I began to understand and appreciate my own feelings, thoughts, desires, and values. Valuing myself factored greatly into my gaining independence and becoming a university student.

The go-getter - Awakening my true, authentic self

I looked at life as me being worthy because my thoughts related to my self-worth do not make up the real me. This life that I was dealt with, composes storylines that do not reflect who I truly am. I gave myself attention, realised my life is a fabricated script and not worthy of consideration and diminishing my innate worthiness. I wanted to reclaim the truth about my creativity, lovability, and divinity. To claim my worthiness, I needed to acknowledge my life, which was no fault of mine, and my insecurities; I understood that this was only one aspect of my essence. I felt a great need and a call to honour my whole self and not concentrate on the aspects that disempowered and oppressed me. My life’s imperfections and emotional scars are not something to cower from; instead, I embraced this as the wholeness of my essence. I take pride in my imperfections and my mental scars; they speak more vociferously than the daggers that created them. This pain teaches me who I am. Being a woman and being alive is all I had.



Fig. 5.31: Photo: Questioning my self-worth

I was in a metaphysical dilemma (I was a university student, and suddenly became the housewife). I needed to conquer my abnormal position in the home. I loved myself and my love is too delicate to have thrown back on my face. At times, I didn't know how to avoid my own face with tears because I was convinced that I had no right to sorrow. I couldn't tolerate feeling sorry for myself and being feeble.

With the passage of time, I lived my life the way others wanted me to. Until now (Fig. 5.30), I rarely questioned my self-worth. I deserved better and had to make life changing decisions. I let go of who I thought I was to allow my true, authentic self to awaken. I enrolled to do a teaching degree at the university and entered the next phase of my life. To raise my spirits, I joined the athletics club, participate in marathons, hike up mountains, and feed poor communities. This helps me to focus on my present, giving me a sense of fulfilment and satisfaction. I let go of my insecurities and started to transform my personal attributes into endowing characteristics.



Fig. 5.32: Photo: Shaping my life

The volunteer teacher - Bedrock into the professional platform

After six months, Percy wanted a reunion, promising to change. Experiencing life without my own father, I did not want this for Denali, therefore allowed Percy to live with us. After the birth of my son, Karthik, I was offered a teaching job at a high school. Percy disapproved and blurted out, "Your job is to clean the house and care for the children!" When Karthik was ready for pre-school, I gained the SGB employment at his school. Teaching which allowed me to flexibly combine family life and work, appealed to me. The best form of gratitude to my *Special African Mother*, was to teach in a school of African learners.

The classroom leader - worthiness and fulfilment

The DoBE placed me at Distance Primary School. I felt a sense of worthiness and fulfilment as the professional teacher. Although I had experience as the SGB teacher, I felt that this was an abrupt change, making the transition from housewife to member of the professional teaching staff. I had to pass over my jeans in my closet for a more formal selection of clothes. On my first day as school

teacher, I was addressed as ‘Mrs’ and my surname. Learners addressed me as ‘mam’. This made me feel so important. I became the academic leader in my classroom. I had to put my studies about teaching strategies, assessments, and discipline policies into application. As a new teacher, I felt eager, nervous, anxious, excited, and not as prepared as I preferred to be. I used my knowledge, vision for myself, integrity, kindness, respect, love, and my ability to think in the moment to begin my first momentous day. I began slowly by taking attendance, then, I started to teach sections of a lesson, firstly introducing the lesson, then moving to the lesson body, and then towards a closure where I took responsibility for the entire lesson. Then, as the weeks progressed, I navigated through writing lesson plans, setting assessments, calling parents, completing other duties assigned to me by my HOD.

This was an area of trial and of various errors for me. I did prepare for my responsibility as a teacher, and now I felt a degree of trepidation and exhilaration. Although I planned rigorously with the best intentions, I learned that the most important skill to survive in this profession was to develop an ability to move with the flow, and to amend my plans to suit the moment. At times, I was in survival mode conquering the demands of the day. Each new day came with different insights on how learners functioned, what the HODs expected, how colleagues got along as well as my personal and professional limits and strengths. I used my strengths from when I was the housewife and student to know my worth and to be myself as I established routines and paced myself throughout my day to get through my first weeks. Then I learned efficiency in lesson planning and timing accuracy, and I developed comfortable relationships with my learners and the staff. I familiarised myself with the school climate and made connections with parents. I found interesting and stimulating resources for my learners and as they progressed, I gained confidence in my role as a professional teacher. Being true to myself and knowing my worth encouraged me to develop the skills I needed to pace myself and become energetic.

The devoted mother – instilling values, morals, and discipline

I registered Denali and Karthik into the Durban Performing Arts Academy where each mastered the South Indian art of dance and music. Each also completed their studies in the Education in Human Values learning programme. I ensured that Denali and Karthik studied at the university.



Fig. 5.33: Photo: My Achievement- My Children

Meanwhile, I completed my post-graduate studies. I went against Percy, the ‘head’ of the household, and acquired for myself a position in society. I eventually purchased a beautiful house for my children and myself. I learned to drive and bought a car. Percy continued living with us and used every opportunity to break my spirits. He was unprincipled and a scratch-cat, following me sneakily to my work and monitoring my phone calls and messages. After twenty-five years in a loveless marriage, and when my children were mature to understand my plight, I divorced Percy.



Fig. 5.34: Photo: Significant Memories

The confident HOD – achievement and satisfaction

After nine years of classroom teaching, I applied for HOD position. At the interview, I was confident, trusted myself, and was in control. I was successful and needed to develop into my new position. I successfully completed my Master’s degree in education and currently in my Doctoral study in education leadership which has helped me to move into my departmental head position. I started with building good relationships with peers and studying the curriculum. I recognised early into my new role that I needed to work hard on communication and relationships. My aim was to get the best from every individual member of the team, so I used my housewife’s skills of fostering relationships, my student skills of honesty, integrity and genuinely respected their different strengths and areas of development which impacted positively on each member’s contribution to the team. I used my communication and relationship-building skills gained as student to ensure that leading teaching and learning was an example of excellence which increased my credibility to lead my team. Through determination and hard work, I nurtured and built an effective team.

There were quite a lot of administrative tasks, so I utilised my organisation skills which I developed as a teacher to balance managing my administrative tasks efficiently and effectively, with supporting and guiding my teachers and not being afraid to hold them accountable as well, and in addition, teach eighteen hours of English (HL). I was a committed specialist, with impressive expertise and passion for my subject. I was respected and listened to by the senior teachers because I was seen as a leader who was responsible for co-ordinating the achievements of strong teams across the school. I listened to my staff which made them more receptive to advice. I strived to be the best in my areas, led by example by doing the small things right myself and following school practices, updating marking policies, changing feedback and student response, updating files and

so on; so that teachers could follow. I used my housewife values to prioritise saying Thank You to make my staff feel appreciated when goals were reached and for their high work ethic. I used responsibility which I gained as student to show that I was willing to hold myself accountable for their results which made them eventually take responsibility for their own achievements and barriers. I juggled many different tasks and responsibilities, and to avoid being distracted and I used my teacher skills to keep a to-do list where I added every task to it. I used my skills from the housewife to afford staff opportunities to lead sections of meetings so they could feel valued. I remained true to myself, believed in myself and in my worthiness. I used my previous identity skills to learn and grow in my role which took me from a good to a great school manager.

The Faithful self– A lotus bloom *“The flower that blooms in adversity is the most rare and beautiful of all”*
(Asmaa Rabie)

I am honest and ethical in everything I do, and I work very hard for everything I need and want. My heart is pure and therein rests my Faith, in myself, and it is where I draw my strength from. I am determined to continue my unique journey, navigating through the darkness and uncertainties of life into becoming a greater individual in the education professional waters as well as in my personal life. I constantly strive to surpass myself and to make known to myself that I am worthy.

“If you feel lost, disappointed, hesitant, or weak, return to yourself, to who you are, here and now and when you get there, you will discover yourself, like a lotus flower in full bloom, even in a muddy pond, beautiful and strong”
(Emoto, 2011).

5.7 Conclusion

The chapter exhibited the first level of analysis (narrative analysis). I re-storied the narratives to present the participants multiple identities using narrative interviews, object inquiry and photo-walk-talk inquiry methods. The re-storied narratives provided answers to my first research sub-puzzle: *Who are the late-entry teachers that make the transition from housewife to school leader?* In the chapter hereafter, I provided additional analysis of the re-storied narratives to yield responses to my second research sub-puzzle. Therefore, the emphasis is on what meanings of self, drove these women to move from housewife to school leader.

CHAPTER SIX

PERSONAL AND PROFESSIONAL MEANINGS INFORMING THE TRANSITION OF LATE-ENTRY TEACHERS FROM HOUSEWIFE TO SCHOOL LEADER

6.1 Introduction

Chapter five responded to research sub-puzzle one: *Who are the late-entry teachers that make the transition from housewife to school leader?* In response to the first sub-puzzle, the re-storied narratives of Kasturi, Andrietta, Nolwandle, Jubilance and Madhura were presented. In this chapter, the second level of analysis (analysis of narratives) endeavoured to bring meaning and understanding to research sub-puzzle two: *What personal and professional meanings of self, informed the transition of late-entry teachers from housewife to school leader?* In response to research sub-puzzle two, the Social Identity Theory, Teacher Identity Theory, Theory of Liminality and Feminist Intersectional Theory steered the theorising of the narratives. The Social Identity Theory showed the forces between people and their social worlds (Tajfel & Turner, 1979), the Teacher Identity Theory informed that teacher identity is constructed and reconstructed where the person learns, lives, and functions (Rodgers & Scott, 2008), the Theory of Liminality demonstrated the transformative state where there is a change in identity over the course of the person's journey (Gennep, 1960 [1908]) and the Feminist Intersectional Theory accounted for the multiple grounds of identity in the social world (Crenshaw, 1989). I addressed the personal and professional meanings of self individually for each school leader seeing that individual selves create understandings from a blend of social categories (Stets & Burke, 2000). These categories, consequently, present sets of identities in people (Stets & Burke, 2000). This chapter presents the individuals' identities as multiple and rhizomatic in influencing each identity (Pasban, 2019) and how interconnected identities condition the constructed identities in Kasturi, Andrietta, Nolwandle, Jubilance, and Madhura in directions of motion from housewife to school leader.

6.2 Kasturi's Meanings

I present Kasturi's meanings in the order of her transitions from the organised housewife to the determined student; then from the organised housewife and the determined student to the hard-working teacher; thereafter from the organised housewife, the determined student, and the persevering teacher to the persevering departmental head; and following that from the organised housewife, the determined student, the hardworking teacher, and the persevering departmental head to the ambitious deputy principal. The following (Fig. 6.1) represents the meaning units

that contributed to Kasturi’s transformation from housewife to deputy principal.

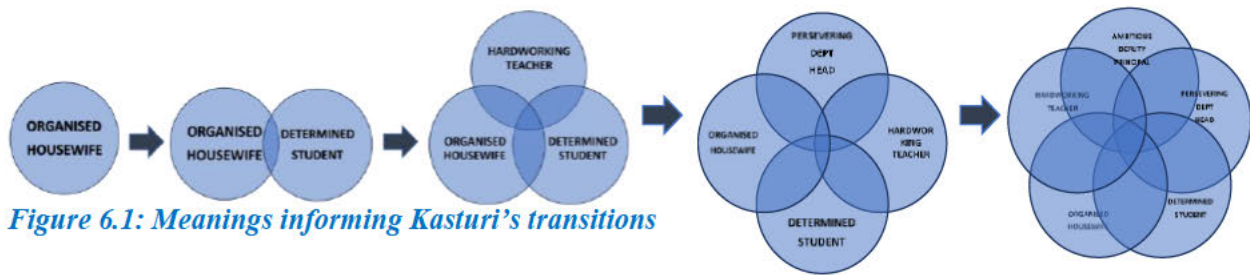


Figure 6.1: Meanings informing Kasturi's transitions

6.2.1 From an Organised Housewife to Determined Student

The organised housewife is a woman who devotes herself to the efficient management of her household and is one who cultivates her own self-improvement (Islam, 2020). The organised housewife keeps her family and house in order by accomplishing tasks from doing the laundry, to preparing meals, cleaning the house, ensuring the children are dressed and ready for their day, engaging in personal activities to bring about calm and organisation into the home (Islam, 2020). Kasturi shares:

...I planned my week to do my house chores and to include other activities.... I organised my time by creating a weekly schedule to plan out all my activities. I scheduled in time specific activities first, like dropping off and picking up the kids, appointments with my home salon, meetings at the book-club. Then, slotting in time for cleaning, laundry, meal preparations, and restocking the detergent and food cupboard and after school homework activities with the kids. I also allowed time for unexpected happenings, like visits to the doctor. I organised the paperwork: bills, forms, medical records, school notices, important house documents into labelled folders. I created a budget plan to juggle our monthly income and expenses which saved me time worrying about money. Planning and organising myself helped me into the next stage of my life (Chapter 5, page 110).

Kasturi’s housewife skills encompassed cooking, cleaning, childcare, gardening, tutoring, and house maintenance and in one day, she had to deal with ill children and additional tasks (McLean et al., 2021). She managed her household efficiently and in an organised manner, which led her to do more than just household tasks, such as community building and raising her level of conscientiousness thereby promoting her transformation into a student with the determination to succeed. Kasturi used the skills of time management, multi-tasking, planning, communication, and people management, to organise tasks logically to achieve effectiveness with her duties. The organisational skill is a driving force that transforms the housewife into the student, determined to achieve success (McLean et al., 2021).

The **determined student** is a strong-willed individual who is driven by willpower to study a particular profession, and whose willpower does not allow challenges to impede the course of study (Zhou, 2016). The determined student's traits include a positive attitude, skills to study independently, positive interpersonal skills, self-motivation and self-discipline, good time-management skills, and perceptiveness to accurately interpret ambition and then seek the right route to achieving it (Zhou, 2016). Kasturi describes:

Managing my time, planning my chores, sometimes doing many tasks at one time, engaging with people in my home and in my book-club, looking after my sick children and their schooling and basically organising tasks to completion kept my head clear and focused on becoming a university student. I had a positive attitude, was able to study independently, motivated, disciplined, and I juggled myself between tasks...This strong oak tree was determined to push through boundaries, persevere and discover new horizons ... (Chapter 5, page 111).

Kasturi embodied the dimensions of the organised housewife and wise mother, especially when it came to her involvement in her children and her home. The challenges of adding university into the mix of her life seem sizable, but Kasturi used every challenge as a chance to grow and was determined to be brave and chose to go back to learning, to pursue a satisfying career and to advance her abilities. Through the nexus of housewife and student, there is the visibility of student housewives whose organisational skills energises them to successfully enter tertiary institutes with the determination to be effective and productive students (Vietze et al., 2020). Kasturi's organisational traits as a housewife of managing time, multitasking, and planning tasks in a logical manner emphasised her flexibility and inspired her transformation into a determined student who cultivated a positive attitude and ability to study independently, with positive interpersonal skills, self-motivation, and self-discipline, good time-management skills, and perceptiveness.

6.2.2 From an Organised Housewife, Determined Student to Hardworking Teacher

The hardworking teacher is committed to improving learner outcomes within and beyond the classroom, influences role-players towards improved educational practices and accepts responsibility for achieving the outcome of their hard work (Ibrahim & Alhabbash, 2022). She/He is passionate about education, committed to teaching and learning, has good discipline and an engaging personality, is a good listener and makes a difference and achieves the highest standards for the school community (Ibrahim, & Alhabbash, 2022).

I worked my hardest to prepare my learners for the adult working world...I used my skills I gained as the housewife to plan, manage, and organise my time and activities and the determination to succeed which I developed as the student to transform myself into a teacher and worked hard to make a difference in the lives of children. I earned student respect by teaching with passion and genuine personality, in order to build credibility. I was committed to putting in extra time to provide additional support to students who needed a helping hand and encouraged students to learn by using classroom management skills and good discipline...My speaking, presenting, listening skills presented myself as an approachable and empathetic teacher with whom my students could speak to and confide in (Chapter 5, pages 111, 112).

Kasturi's teacher identity was shaped, in part, by the external forces of context and relationships, and was multiple, shifting, and constantly in the process of becoming (Beauchamp & Thomas, 2011). Kasturi's degree of organisation and determination needed for attaining long-term goals betwixt personal and professional challenges is a type of courage that propelled her to persevere and overcome failure, to work harder and to maintain commitment and move into a management position (Lewis & Baderoon, 2021). She formed and developed her teacher identity as a result of interactions and an awareness of her organisational and determination skills (committed to teaching and learning, good discipline, engaging personality, good listener, making a difference, and achieving the highest standards for the school community).

6.2.3 From an Organised Housewife, Determined Student and Hard-working Teacher to Persevering Departmental Head (DH)

The persevering departmental head is passionate about improving the standards of the teaching profession (Fabelico & Afalla, 2020). The consistent tendency amongst persevering departmental heads is the ability to step forward with a definiteness of purpose, strong desire, self-belief, willpower, plans, accuracy, and habit (Fabelico & Afalla, 2020). Kasturi describes:

.... continue to work hard, with the intention to nurture my self-belief and set goals to move ahead whilst immersing myself in the life of the school and in my studies. I was focused, believed in myself, and had a strong desire to succeed...My post-graduate studies, my high work ethic, and my need to achieve were key forces that earned me the DH position.... My firm foundation of knowledge which I gained during my time as the housewife, student and teacher assisted me to accomplish tasks as new HOD. ... I undertook the Foundation Phase PVT Speech League Finals...which flagged my perseverance and commitment to the profession (Chapter 5, pages 113, 114).

Kasturi's awareness of her organisational, determination and high work ethic skills triggered within her personal and professional context prepared her road to voice, agency and transformation to DH identity (Rodgers & Scott, 2008). Hard work, determination, appropriate organisational skills and embracing change to transform perceptions beyond the comfort zone, were the gateway for Kasturi's flourishing growth and teacher identity transformation. Kasturi's high organisation, hard work, and determination skills not only navigated her from teacher to professional DH position but also motivated her to work under time constraints with heavier workloads and to balance teacher and manager tasks to fulfil both teacher and DH positions adequately.

6.2.4 From an Organised Housewife, Determined Student, Hard-working Teacher, Persevering Departmental Head to Ambitious Deputy Principal

The ambitious deputy principal is propelled to reach beyond what is considered possible by fuelling creative and innovative thinking, displaying powerful leadership, and being focused on performing the best personally and professionally to attain greater levels of achievement for themselves and their schools (Barber, 2021). This leader delegates and empowers others, develops networks, applies communication skills, uses techniques to improve and develops curriculum and instruction, works with teams and applies time management (Khumalo & Van der Vyver, 2020).

Guiding and steering every aspect of the school life, ...I remained balanced, learned to relax, focussed on solutions and not on problems and I used every opportunity to transform myself and improve my leadership. I loved the challenge and made it my goal to rise above all, understand the curriculum, chair meetings, delegate, coordinate relief and stand in for the principal at times. I used the many lessons learnt during my time as housewife, student, teacher, and departmental head to stimulate prompt and wise actions to transform myself into the dedicated deputy principal ... (Chapter 5, page 114).

Kasturi used adversities as opportunities to grow stronger, resilient and transform into her new leadership position. Her identities were multiple and connected to her personal and professional performances across social, cultural, and historical contexts and she incorporated her most defining beliefs, values, and attitudes of the housewife, student, teacher, DH into coherence to empower and contribute to her transformation to the professional position of deputy principal (Rodgers & Scott, 2008). The participant's transformation into deputy principal position was an evolving nexus where social, historical, cultural, and political forces that constituted her life converged into a moving intersection of the inner and outer forces which consciously weaved her into the new leadership position.

6.3 Andrietta's Meanings

I present Andrietta's meanings in the order of her personal and professional transitions from the public-spirited housewife to proud teacher; then from the public-spirited housewife and proud teacher to tenacious departmental head; thereafter from the public-spirited housewife, proud teacher, and tenacious departmental head to effective principal. Figure (6.2) represents the meanings which contributed to Andrietta's transformation from housewife to school principal.

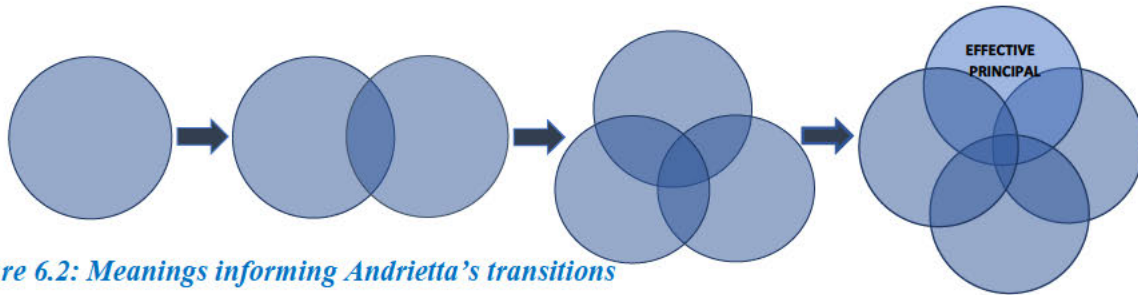


Figure 6.2: Meanings informing Andrietta's transitions

6.3.1 From a Public-spirited Housewife to Proud Teacher

The public-spirited housewife energetically acts in the interest of the public, willingly makes sacrifices for the good of the public, possesses a sense of duty and kindness to create inclusive ways to design, shape and deliver brilliant ideas for the betterment of people (Wang, et., 2020). This housewife's characteristics embraces innovativeness, imagination, tenacity, hard work, teamwork, and consistency to improve people's lives (Ayodhya, 2022). Andrietta explains:

...I welcomed two troubled couples from Johannesburg and Cape Town into my home. I provided a place of restoration for these people for almost four months....In the day, I involved myself in the children's ministry and in the orphanage in Greytown...A group of twelve-year-old girls from church, would come home on Friday evenings, with the church's approval. I used my home as a safe-haven for these girls... (Chapter 5, page 116).

Andrietta's social context shaped her teacher identity by adapting her personal ideals and understandings to professional teacher realities (Laney et al., 2021). Andrietta's personal spirit to build relationships with people, especially with children required patience, flexibility, time, and commitment was a bridge that transitioned her to professional teacher identity. The **proud teacher** is one who feels a sense of purpose and satisfaction with shaping and guiding people and making a difference in their future lives (Yenti & Sumarmin, 2020). Some traits of the proud teacher are building caring relationships with students; communicating effectively to facilitate the exchange of information; has a strong work ethic; engages in professional development; understands each

student's capabilities and strives to assist each one to attain their personal best (Woodroffe, 2021).

Andrietta expresses:

... I wanted to help Francois and children just like him. More especially, I wanted to help the parents of these children. I used my housewife skills to improve the way society looked at challenged children... ... My personal spirits motivated me to get involved in the lives of the children - in the sports day, fun day and all the events of the school... Engaging with people as the housewife made it easy to talk with teachers about different teaching methods and theories.....I used my housewife's sense of duty and my people's skills do more for the child that was just battling academically...I was intent on assisting other parents and their children to cope with these challenges of learning.... (Chapter 5, pages 117, 118).

Personal characteristics of duty and kindness to create inclusive ways for the betterment of people and her interest in ADHD children drove Andrietta to transform into the professional teacher with a sense of purpose to shape and guide children to live fulfilling lives (Babinski et al., 2020). Andrietta transformed into the proud teacher by using her personal attributes of hard work, teamwork, and consistency to improve people's lives to make a difference to the welfare and learning of ADHD children and she believed in the benefit that knowledge and education would bring to children and their families. The interplay between external and internal forces of her social, political, and historical contexts, transformed Andrietta to assume agency, find her voice, and take the authority to shape her professional teacher identity (Hohner & Riveros, 2017). Andrietta's process of learning to teach and her choice to enter the teaching domain were deeply personal matters linked to her housewife identity and her personal life's story.

6.3.2 From a Public-spirited Housewife, Proud Teacher to Tenacious Departmental Head

The tenacious departmental head is a leader who possesses an intense combination of persistence, determination, grit, and a growth mindset; and attains learner success by encouraging and supporting teachers, learners, and parents (Dunn, 2022). Andrietta expresses:

...I had acquired the HOD position based on my passion, understanding and knowledge of the child who experienced barriers to learning. ...I was determined to ensure learner success ... I utilised my housewife's sense of duty and my kindness and creativity as teacher to develop ideal teaching methods for the teacher, learner, and parent. My people's skills, earned as the housewife and my love and care for the child, as teacher, helped me to assist battling children to move from non-understanding to understanding. I used my skills to equip the teacher with techniques to handle the struggling child and to encourage teachers

and parents on how to communicate with and keep problem children focused on the learning (Chapter 5, pages 118, 119).

Andrietta's personal trait of willingness to empower people and her professional trait to equip teachers and assist parents to understand children's challenges, encouraged her to transform into the professional identity of Department Head. Andrietta's professional cognitive knowledge of ADHD children, her determination and grit to develop others mediated her efforts to assist others by deploying her personal traits of love and kindness thereby motivating her transformation from teacher identity to departmental head identity (Parker et al., 2020). As the housewife, Andrietta's first-hand experience of her own child's development gave her insight into other children's emotional needs, learning, moods, responses and how children use approaches, accordingly, inspired her transition to school leadership positions so that she could assist other people with similar developmental issues. The love and kindness that Andrietta, as the teacher, used when working with challenged children encouraged a determination to continue aiding the special child to improve his inner resources and understand his unique potential (Sellers et al., 2021). When children are challenged with the Goliaths of diseases, like ADHD, Andrietta's motherly spirit and willingness as teacher, guided her in putting together the stones of love, and care that the child needs to fight the foe; passaging her from mother into the teacher; then advancing her into the professional departmental head leadership identity.

6.3.3 From a Public-spirited Housewife, Proud Teacher, Tenacious Head of Department to Effective Principal

An effective school principal is a leader who exhibits exceptional interpersonal skills and professionalism, is a reflective learner who holds him/herself and the staff accountable for student learning and creates a safe and welcoming school culture (Stronge & Xu, 2021). She/ he has the vision and direction to keep abreast of current educational practices, manages time, builds trust, encourages communication, develops relationships with stakeholders and treats everyone with respect (Whitaker, 2021). Andrietta expresses:

.... I used my public skills gained as housewife to speak into parents' lives and assisted them with their children... ..I used my grit and developed in my role as leader, in my understanding of parents' challenges and I listened to the needs of teachers and supported and motivated all (Chapter 5, pages 119, 120). *...I honestly feel that everything I've done until this point in my life, as the housewife working for the public and building relationships*

with the people, as the teacher working with kindness and willingness with troubled children, and as departmental head forging ahead and never quitting has prepared me for this professional principal seat... (Chapter 5, page 120). Often, I reminisce about the little things I've learnt along the way in conflict management, in dealing with difficult parents or dealing with difficult children and I see how all played a vital role in my acquiring this position as professional leader and realising my worth... ...being the housewife, working for the people for five years and eventually gaining strength and wisdom to be this strong woman I am today, with a purpose to lead this school with might and splendour... (Chapter 5, pages 120, 121).

Andrietta's deep understanding of teaching, approachability, willingness to take personal and professional risks; and a high drive to support learners, teachers and parents motivated her transitioning to professional school leader identities in a way that was reaffirming, supportive and of living a fulfilled and balanced lifestyle (Laney et al., 2021). Operating from an active public-spirited value system, encouraged and guided purpose and meaning into Andrietta's personal and professional life, enabled her professional teacher, departmental head, and principal transitions to take place. Andrietta's personal, social, historical, and political contexts of housewife, to empower individuals; her love to work with challenged children as teacher; and to always support and care for special needs children, as departmental head; inspired the transformation of this late-entry teacher to principal identity (Warren & Knox, 2020). Using the traits of her multiple identities, Andrietta's tenacity, and grit to leading a diverse group of individuals towards a common vision, to embrace human imperfection and to educate and morph the people of tomorrow with excellence transformed her into the professional principal identity.

6.4 Nolwandle's Meanings

I present Nolwandle's meanings in the order of her transitions from the industrious housewife to the steadfast student; then from an industrious housewife and steadfast student to a profoundly empathetic teacher; thereafter from an industrious housewife, steadfast student and profoundly empathetic teacher to a performance-driven departmental head; and subsequently from an industrious housewife, steadfast student, profoundly empathetic teacher and performance-driven departmental head to a valorous deputy principal. Figure (6.3) represents the meanings which contributed to Nolwandle's transformation from housewife to deputy principal position.

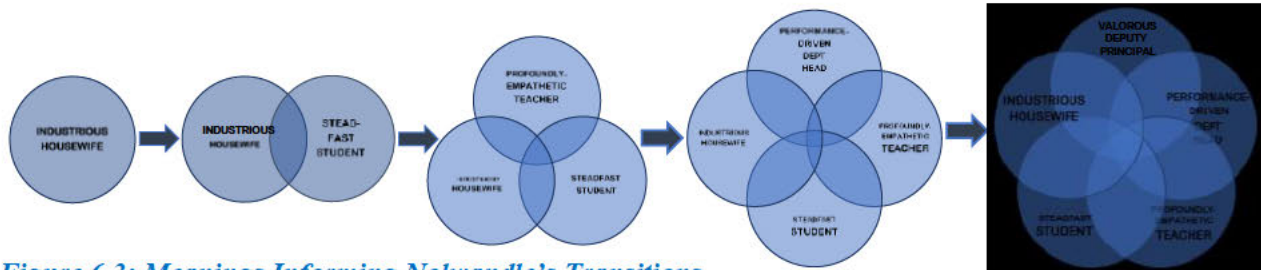


Figure 6.3: Meanings Informing Nolwandle's Transitions

6.4.1 From an Industrious Housewife to Steadfast Student

The industrious housewife is the woman who apart from maintaining the house and taking care of her family, constantly makes an effort to achieve something bigger for herself (Masterson, 2018). Some characteristics of industrious housewives include diligence, efficiency, energy, perseverance, willingness, and a strong work ethic (Masterson, 2018). Nolwandle states:

... I started a small home business selling fruit and vegetables, lollipops, chips, vet-koek with cheese and polony, chicken feet and ice cream with sticks and cones... I used a little for our everyday food and essentials and continued investing the profit into the small business... ... I worked hard in the day and tirelessly in the night preparing these food items for the following day's sales to make enough money to register at the teacher training college (Chapter 5, pages 123, 124).

... I would bring together the orphans in my neighbourhood for a cooked meal, lollipops, ice-cream, and small gifts for each one...Doing these small gestures for orphan children in the neighbourhood and listening to their sad stories, further impacted my decision to become the school-teacher. ...Becoming the teacher would allow me to satisfy my love for the children on a daily basis (Chapter 5, page 124).

Women of gendered virtues (modesty, loyalty, and industry) did not transgress social norms by taking on active roles as patrons, pursuing careers and engaging in business and other public roles to benefit their families and communities (Kaufman-Osborn, 2019). For Nolwandle, housewifery was a serious and legitimate undertaking, unquestionably worthy of the highest levels of ambition. She was the woman who despite adversities in her marriage, viewed as an inferior, incapable woman; stepped up and made herself busy, independent, became resolutely and dutifully firm and unwavering. Nolwandle's domestic and industrial skills successfully negotiated the business world, but containing them within her home, by merging marketplace values and domestic education principles, encouraged her transformation to college student.

The **steadfast student** is one who stands their ground and becomes immovable, possessing a sense of unswerving faith, loyalty, and devotion to learning (Hendley, 2018). Some characteristics of steadfast individuals are Peace of Mind: knowing they are doing their best to be the best; Unwavering Integrity: consistent behaviour; Confident: a servant heart and an internal self-assurance of purpose; Willingness to talk: speaks passionately with conviction; Determined: focused, persevere in trials, leads with heart and grit; Collaborative: works as a team and contributes to others' successes (Hendley, 2018). Nolwandle expresses:

...My hard work positioned me amongst the top achievers...As I journeyed through my studies, I learned that as a woman, I needed to be stronger and more powerful to accomplish my goals in this life of pain, suffering and struggles. ...I used these painful experiences as a platform to reshape my life and thoughts... It was time to reclaim my dignity, strength, and power (Chapter 5, pages 124, 125).

I strengthened my mind by directing my concentration on my more attractive target, becoming the school teacher. Throughout my studies, to remain focused, I had to continuously chant, "I am worthy of achievement. I am strong, powerful and I will attain my goal". My desire to achieve success for myself, my son, mum, and my community burned in my gut. I was determined to model 'Nolwandle Nkosi', the once financially poor housewife who begged her husband and in-laws for food and money for survival, achieved her goal to selflessly uplift and serve the community and to contribute into their lives as a professional teacher. I wanted to inspire the young poverty-stricken women in the community to learn from my failures and successes and achieve their own life's goals (Chapter 5, page 125).

Nolwandle's strength of industriousness and steadfastness influenced her to cross the threshold to unite herself with a new identity, understanding, consciousness, and a new world (Genep, 1969). She resolutely utilised her personal identity traits of inner strength, calmness, industriousness, and integrity to transform herself into student. Despite her personal adversities experienced by the student mother; Nolwandle's energy, diligence, and a willingness to work drove her to transform into stronger, responsible, and steadfast student (Bala, 2016). Entering the education field late in life, and encountering personal, social, historical, and political struggles as a woman, wife, mother; Nolwandle used her industriousness to remain steadfast with unswerving faith to complete her collegiate degree.

6.4.2 From an Industrious Housewife, Steadfast Student to Profoundly Empathetic Teacher

The profoundly empathic teacher is one who creates positive emotions and interactions with students by stepping imaginatively into their shoes, understanding their perspectives and feelings, and uses the understanding to guide their classroom actions (Aldrup et al., 2022). Profoundly empathetic teachers understand themselves and others, appreciate all relationships, empathise with all students, take responsibility for their students' well-being, have a rich adaptation for themselves and others, and are morally good persons (Aldrup et al., 2022). Nolwandle explains:

... My strong work ethic kept me focused on my assigned curriculum as I corralled learners into learning. I used my abilities with serving the community children, to validate, pay attention and listen to problems and stories of learners who were neglected, abused and from impoverished homes. I used my experience as student to share my thoughts and engage with children passionately ... (Chapter 5, page 126).

My determination to be in the classroom to make a difference in the children's lives swept me with intense fulfilment and joy; ...Having peace of mind prompted my falling in love with every one of my steps on this pathway as teacher. This fulfilment and the need to achieve something bigger for myself and the learners, gave me a crisp burning drive to be at school every day and to perform at my best.... Working as a team, in my community and as college student, motivated me to work together with my colleagues: Mrs Sithole and Ms Dlamini... This led to harmony, peace, respect, trust, and confidence which encouraged me to perform at my best in the classroom.... As I encountered new learners and became a part of their lives, experiencing their sorrows and joys; my willingness, determination and personal life's challenges inspired me to talk passionately to learners and attain classroom outcomes as teacher (Chapter 5, pages 126, 127).

Nolwandle's industriousness through personal trials inspired her to remain focused, to lead with heart and grit in her classroom; paved a pleasant path to teacher identity (Zhang, 2022). Her personal skills of working hard, love, concern and respect for the community children drove her transformation into professional classroom teacher identity. Nolwandle's steadfastness, forming good relationships and high work ethic provided consistency, stability and enabled a passage for her late-entry into teacher identity (Aldrup et al., 2022). Nolwandle's understanding of and support to learners' past and present spheres of life since, as a woman experiencing deep personal, social, and historical challenges; understanding people's social, emotional, and academic make-up, their loves, and dreams; encouraged her transformation to teacher identity.

6.4.3 From an Industrious Housewife, Steadfast Student, Profoundly Empathetic Teacher to Performance-driven Departmental Head

The performance-driven DH is a leader who focuses on what could be done in the present to achieve results and surpasses goals and expectations (Gómez-Leal et al., 2022). Some attributes of the performance-driven DH: are people-focused; able to identify skills and behaviours required to execute actions; set explicit expectations and consistently communicate these to achieve goals; inspire, mobilize, and reinforce behaviours and actions of employees to develop competencies to attain desired goals (Gómez-Leal et al., 2022). Nolwandle expresses:

... To assist, I put my work ethics and teamwork teacher skills into action and devised strategies where I introduced grade leaders. My empathy as teacher helped as I identified learners with challenges, disabilities, child headed families and orphans with the aim to combat poverty, in school and in society. I used my business skills as housewife and introduced the Agrarian method where I involved parents, teachers, learners, NGO's and started a school food garden by acquiring the sponsorship of the Rotary Club and Toyota. I used my energies and work ethics to get Woolworths to provide our learners with food parcels on a weekly basis. I willingly sought the assistance of NOAH, a non-profit organisation, to which I am the chairperson, to prepare meals for our orphans and indigent learners on a weekly basis. I joined forces with Siyazimielela Association and together we demonstrated to children how they could start their own home food gardens... Throughout my terrain as DH, I used my student skills to remain faithful and focused on shaping learners to becoming entrepreneurs (Chapter 5, page 127).

Nolwandle's industriousness, steadfastness and her profound empathy influenced her perseverance through adversities, cognitive patterns, stresses, and depression experienced with personal and professional demands; also motivated her transition to DH identity to uplift the Black community (Gurr et al., 2022). Her womanist consciousness did not prioritise her personal upsets and professional challenges but instead allowed herself to use the school to link race and gender work under the banner of performance-drive. As a Black woman DH, Nolwandle constantly facilitated community upliftment programmes, strove for professional advancement in education and continued to drive performance in efforts to improve educational opportunities for Black students (Peters & Nash, 2021). Her DH identity was influenced by personal struggles, efforts to defy oppression and deceit; and the strive for professional transformation to improve herself and the Black community.

6.4.4 From an Industrious Housewife, Steadfast Student, Profoundly Empathetic Teacher, Performance-driven Departmental Head to Valorous Deputy Principal

The valorous deputy principal shows valiance and courageousness in exercising a leadership and motivational position towards the school enterprise (Cameron et al., 2022). This school leader is focused, disciplined, passionate, has strength of will, and necessary knowledge to inspire teams to achieve organizational goals (Cameron et al., 2022). Nolwandle states:

...due to my competency, efficiency, and my positive work ethic as DH, I was positioned as acting deputy principal... My work ethics and teamwork skills gained when I was the housewife, student, teacher, and head of department made it easy for me to work in tandem with staff and the management team to fulfil the school's aims and goals. I used my efficiency and diligence to become the leader of curriculum and of teaching and learning, ... My ability to listen with empathy helped me to communicate effectively with students, staff, parents, and the wider community (Chapter 5, page 128).

*... I worked alongside Ms Mokoena, under tremendous fear. I stood steadfast as I willingly confronted agony, uncertainty, and intimidation in my workplace. I courageously braved physical hardships, and threats of death. I had the moral courage to act within my profession and face discouragements. My mental courage allowed me to persevere in supervising teachers, in developing education aims of the school and devising strategies to achieve them. My strength as a woman, confidence and focus which I developed over my time from housewife to departmental head assisted me to brave my adversaries and accomplish the day-to-day planning and management of the school to achieve goals...
...My steadfastness in my path and my faith in the Lord has earned me exhilarations and successes. Come rain or shine, tired or awake, I will continue to be courageous and steadfast in my position as deputy principal and in all areas of my personal and professional life because I am a strong woman, worthy of achievement and success (Chapter 5, page 129).*

Whilst there is the notion that Nolwandle's experiences from housewife identity to deputy principal identity can be reduced to marginalization, it also reflects her position of professional and social subordination which reinstalls the concept that she was a site of strength and transcendence and not simply complex spaces of multiple meanings (Perez et al., 2022). Nolwandle mobilized and engaged her characteristics of industriousness, steadfastness, empathy of her multiple identities to interpret and transform her social and professional worlds. Nolwandle illustrated how workplace discrimination at the intersection of marginalized identities continues with expectations that DoBE

teams will lead alliances away from unfair and oppressive practices towards fairness and social justice. Hence, being a strong Black woman, Nolwandle’s attaining deputy principal position, can be described as a socialization process of strength, courage, and competence, coping mechanisms which allows her to withstand marginalisation, recognition, equality, racial and gendered stressors which began early in her life and continued throughout her personal and professional life’s journey (Gillanders & van Der Werff, 2022). She used her courage, hard work, steadfastness, and determination as her armour to survive and remain resilient despite great social adversity in facing the consequences of her new marginalized identity of deputy principal.

6.5 Jubilance’s Meanings

I present Jubilance’s meanings in the order of her transitions from the self-actualised housewife to the self-determined student; then from a self-actualised housewife and self-determined student to a purpose-driven teacher; thereafter from a self-actualised housewife, self-determined student and purpose-driven teacher to an enthusiastic departmental head; and subsequently from a self-actualised housewife, self-determined student, purpose-driven teacher and enthusiastic departmental head to an achievement-oriented deputy principal. Figure (6.4) represents the meaning units which contributed to Jubilance’s transformation from housewife to deputy principal position.

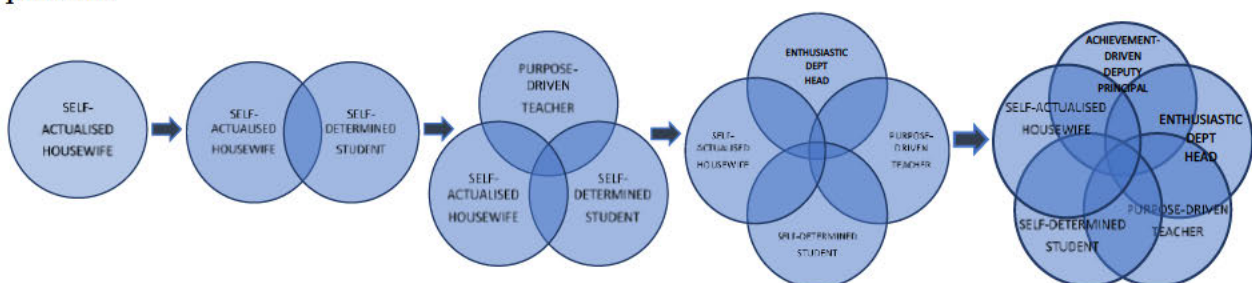


Figure 6.4: Meanings informing Jubilance’s transitions

6.5.1 From a Self-actualised Housewife to Self-determined Student

The self-actualized housewife refers to the woman’s desire for self-fulfilment and her tendency to enhance her position as housewife through reflection and reinterpretation of experience, allowing herself to recover, develop, change, and grow (Maslow, 2019). These housewives are very sensitive to the superficial and dishonest; rely on their own experiences and judgement to form opinions and views; are true to themselves and not how others want them to be; are task-centred with a mission to fulfil some task beyond themselves; are resourceful and independent; has

innocence of vision and appreciates life, fosters deep and loving interpersonal relationships (Maslow, 2019). Jubilance states:

I suggested, "..., I want to do a correspondence study from home to keep my mind busy and then get a job. I need to be productive. I need to do more with my life". I hinted "I want to learn to drive so I can do the shopping and be independent". (Chapter 5, page 130) ... I took care of baby Bronwyn and managed the household duties all on my own. I did the best I could without anyone else's help and tried to be the ideal wife and mother within my unpleasant oppressed conditions. After spending four years in the home as the housewife, I focused on getting my life back on track (Chapter 5, pages 131,132).

Jubilance's personal growth and development of herself, and the need for knowledge motivated her to become more productive and into a state of self-actualization (Maslow, 2019). Her personal qualities of resourcefulness and independence in caring for her baby and completing home chores on her own made her realise that she needed to improve her life. Self-actualization drives down-trodden and oppressed women to enhance their growth and development to improve their personal selves and to appreciate life (Nikadambaeva et al., 2021). Jubilance looked for salvation in her task-centredness, used her self's resources and judgement, within her personal oppressed home life, to attend to and satisfy home and motherly duties.

The **self-determined student** is one who does an activity without the need of an external prompt because it is stimulating and fulfils the essential psychological needs for autonomy, relatedness, and competence (Erzen & Ozabaci, 2021). Self-determined individuals develop skills and beliefs which enable them to exercise control over their own lives (Erzen & Ozabaci, 2021). The skills of the self-determined individual include decision making, self-assessment, action planning and coping with failure, (Erzen & Ozabaci, 2021). Jubilance expresses:

I looked deeply at myself and decided to cope with my failed marriage and was not going to allow this to destroy me. I made plans to study part time, in the evenings, because during the day I worked as the school's secretary to finance my study...I realised that I was worth more than the worthless house-maid and was determined to prove my worthiness to myself and to people like Douglas who disrespect women (Chapter 5, page 132). ...I felt an inner desire encouraging me to continue studying. When I looked into the mirror, I did not want to see the housewife, instead I was determined to see a reflection of worth. The need to make something of myself drove me to do the Honours degree in Education...the need for worthiness motivated me to study for the Master in Education degree (Chapter 5, page 132).

Jubilance utilised her housewife skills of self-fulfilment to reflect on her womanhood, allowing her to recover from her unpleasant home life, to develop, change her life, and grow into the student.

Self-determination enables goal-directed, competent, self-regulated, autonomous, active, and empowered behaviour; allowing housewives who experience challenged lives the ability to take control of their lives and to position into student identities (Phipps et al., 2021). Jubilance's gendered experience of abuse, subjugation and trauma in her marriage encouraged her to take control of her life and better her situation. She understood and valued herself, set goals and planned to take action to transform from housewife to student identity.

6.5.2 From a Self-actualised Housewife, Self-determined Student to Purpose-driven Teacher

The purpose-driven teacher is self-motivated, results oriented and contributes to students' progression using effective and efficient pedagogical teaching methods (Moreno, 2022). Purpose-driven teachers possess: Self-awareness: know their strengths, weaknesses, build relationships and are attuned to their own being; Drive: spring into action motivating people around them; Resilience: bounce back from adversities and thrive under pressure; Agility: anticipate and embrace change in the organisation; and Confidence: have positive self-image, good self-esteem to do the best for their organisations (Moreno, 2022). Jubilance shares:

...Despite my challenges, I began my day with a sense of purpose following in dad's footsteps to serve the educational needs of children. I counted on my strengths as I entered the classroom....My desire for fulfilment, allowed me to enter the classroom with confidence and embrace myself as teacher. My determination to succeed, helped me to be self-confident and positive so I could fulfil my goal of being the classroom teacher...I wanted to prove to myself that I was worthy of being somebody much more than the housewife maid. I became the teacher who understood my purpose and power and knew how to use it to benefit my learners... trust led to leadership personnel asking for my opinion on school-related matters. (Chapter 5, pages 132,133).

Jubilance's realisation for self-fulfilment encouraged her to grow personally, to be herself, fully human, fulfil dreams, be completely alive and willing to risk being vulnerable as the housewife into becoming the teacher with purpose. Women's inequality, harassment, and violence, including dominating social norms which subordinate women and institutionalise women's oppression leave women vulnerable and muted (Moreno, 2022). Jubilance encountered personal challenges which undermined her efforts to enact social change, however her task-centredness, with a mission to

fulfil becoming the teacher, and her determination to take action, assess herself and to cope with failure, navigated her through a precarious path. Jubilance's desire for fulfilment, capacity building and empowerment addresses her social transformation from ethnic housewife to the student; and further promotes and fosters a purpose and willingness within her to seek a broader cultural shift into classroom teaching (Moreno, 2022). Jubilance's movement between rejecting the violent subjugation and renegotiating her female role within her ethnic and traditional home, encouraged and strengthened her transformation to professional teacher. Jubilance used personal self-fulfilment and determination to remodel into a professional woman with purpose, formulating a more feministic approach to her new professional teacher identity.

6.5.3 From a Self-actualised Housewife, Self-determined Student, Purpose-driven Teacher to Enthusiastic Departmental Head

The enthusiastic departmental head is an inspirational and passionate leader who effectively supports school and student achievement and interest, breathing life into school's vision using enthusiasm and energy for work (Moe et al., 2021). This credible leader holds a position of power and influence in educational work engagement and has a high sense of inspiration, commitment, enjoyment, positivity, perceived meaningfulness, and self-efficacy (Moe et al., 2021). Jubilance mentions:

...My strengths gained as the woman in the house, my determination to make something of myself as I studied, then my love and a huge positive feeling I experienced in the classroom, created an urgency within me to be and do more in my life. I felt a need for more stimulation in my work-life and this pulled me towards the HOD position. I reflected on my past life and how I used my energies to change my life. I used my potentials once again to become interested in myself and my society. I made the conscious choice to grow in my work life. I realised I had to step away from my comfort zone as classroom teacher and apply for the HOD position. I had a reason to be bold and I wanted to make a difference in the school. ... My enthusiasm for the leadership position encouraged my commitment and hard work...
(Chapter 5, page 134).

Jubilance harnessed her strength, determination and purpose from housewife, student, and teacher positions to influence her professional growth. Enthusiasm modelling: positivity which enables the development of the woman's personal and professional aspects of life and work; a strong determination to achieve in personal and professional environments; and a purpose to look for opportunities to learn and grow, motivated the participant's well-being and performance at

all levels and remodelled her from housewife to professional departmental head identity (Wenström, 2020). Jubilance's enthusiasm, positive and reformatory orientation in her personal and professional life, drove her promotion to departmental head identity.

6.5.4 From a Self-actualised Housewife, Self-determined Student, Purpose-driven Teacher, Enthusiastic Departmental Head to Achievement-oriented Deputy Principal

The achievement-oriented deputy principal is a leader who establishes a high level of excellence for subordinates and aspires for continuous improvement, personally and for the organisation (Saleem et al., 2021). Their resilience and belief in their skills enables the balancing of negative emotions with positive ones to cope with setbacks on their path towards goal attainment (Saleem et al., 2021). Jubilance shares:

I possessed this inner hunger for more professional achievement. I took my work seriously and aimed for the best for myself and gaining the deputy principal position was my goal I was working toward. My skills as the housewife and student helped me to remain focused and committed no matter what challenges came my way. My passion as the teacher paid off as I grabbed possibilities, and didn't just watch and wait, like taking charge of the school in the absence of the principal. My departmental head skills in supporting teaching and learning also came in handy and helped me to remain emotionally and intellectually aware of my goal. I desperately wanted to grow and progress into deputy head position (Chapter 5, pages 134, 135).

Jubilance's good interpersonal skills with all school stakeholders and her drive for success encouraged her personal and professional transformation into deputy principal identity. Articulating her purpose, initiated new professional beginnings where Jubilance skilfully utilised personal challenging experiences to effectively navigate through crises and transformed to school leader identity (Jaca, 2021). Achieving results, taking risks, working hard, and learning new things in her personal life despite obstacles and complications, Jubilance developed confidence and strength to work proficiently to bring about personal and professional transformational wins.

6.6 Madhura's Meanings

I present Madhura's meanings in the order of her transitions from a self-valued housewife to the authentic student; then from a self-valued housewife and authentic student to a methodical teacher; thereafter from a self-valued housewife, authentic student, and methodical teacher to a

distinguished departmental head. Figure (6.5) represents the meaning units which contributed to Madhura's transformation from housewife to departmental head position.

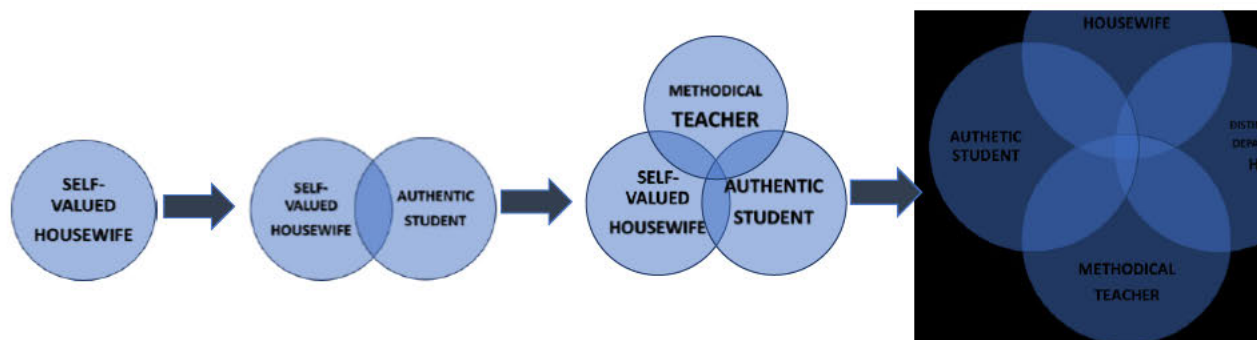


Figure 6.5: Meanings informing Madhura's transitions

6.6.1 From a Self-Valued Housewife to Authentic Student

The self-valued housewife is one who steps into her life's purpose and takes decisions, fosters relationships, nurtures her life's path, and extends her energies to communities (Miller, 1991). Some traits of the self-valued women: Acknowledges the inner critic voice is the dictator; has profound knowledge and broad vision; takes bold action, has courage to fight to the end; thinks independently; forgives themselves and others; attends to deep desires by feeding the soul spiritually and emotionally; serves others selflessly; accepts their authenticity; believes they are worthy of the best; has perseverance to attain goals, embraces femininity; possesses a self-confidence that exudes unwavering self-love and self-esteem (Meng, 2022). Madhura states:

... In addition, reading the sheet of newspaper on the kitchen table was not enough, I was hungry for more than that...I was definitely worth more than being the housewife slave. My inner voice often told me that I am worthless and undeserving of happiness... .. I found myself challenging my critical inner voice and I started to see myself for who I really was. I differentiated from how I was viewed by my mother and in-law family, and I began to understand and appreciate my own feelings, thoughts, desires, and values. Valuing myself factored greatly into my gaining independence and becoming a university student. I looked at life as me being worthy because my thoughts related to my self-worth do not make up the real me...I gave myself attention, realised my life is a fabricated script and not worthy of consideration and diminishing my innate worthiness. I wanted to reclaim the truth about my creativity, lovability, and divinity. To claim my worthiness, I needed to acknowledge my life, which was no fault of mine, and my insecurities; ...I felt a great need and a call to honour my whole self and not concentrate on the aspects that disempowered and oppressed

me. My life's imperfections and emotional scars are not something to cower from; instead, I embraced this as the wholeness of my essence. I take pride in my imperfections and my mental scars; they speak more vociferously than the daggers that created them. This pain teaches me who I am. Being a woman and being alive is all I had. ... I needed to conquer my abnormal position in the home. I loved myself and my love is too delicate to have thrown back on my face. ... (Chapter 5, pages 139, 140).

Madhura's housewife identity practices of cleaning, cooking, washing, ironing; narrated as everyday practices were repetitive, mundane, habitual, and residual; provides an understanding of imprisonment, exploitation, and oppression within her Indian home. Lefebvre (1991) states that we witness woman's oppression, liberation, agency, and domination in addition to the sphere of resistance and emancipation within her home space. Madhura's life's pain and unpleasantness in the home space helped her to discover her potentials, authenticities, and the courage to liberate herself and transform to student. The housewife actor is not a passive woman or a victim of the system, but a social actor who uses micro, domestic tasks, and daily life experiences to emancipate herself from the heavy burden and creates a space for her individuality and transformation into a new identity (Kinkaid, 2020). Madhura's new forms of ordinariness attached to mundane and repetitive daily domestic chores were not unused because each day held a power, which she used to build an identity, within the resistance, with authenticity and transformed. Lefebvre (2002) would name Madhura's reaction as a *moment* because within that moment, she questions her worthiness and identity as a woman; listens to her inner emotional state and intentionally and actively let's go and allows herself to step into student identity.

The **authentic student** is one who lives in the moment with confidence and conviction, is true to her/his own personality, spirit and values of truth, realness and genuine-ness in spite of the pressures that she/ he is under to act otherwise (Bell, 2016). The qualities of an authentic person: honest and trustworthy who lives a life of integrity, kindness, respect and love; deep thinker with keen emotional intelligence and self-awareness; generates thought power from within; lives in the moment; their open-mindedness is built on trust and faith, entertains new thoughts, ideas and people (Bell, 2016). Madhura explains:

I deserved better and had to make life changing decisions. I let go of who I thought I was to allow my true, authentic self to awaken. I enrolled to do a teaching degree at the university and entered the next phase of my life. To raise my spirits, I joined the athletics club, participate in marathons, hike up mountains, and feed poor communities. This helps me to focus on my present, giving me a sense of fulfilment and satisfaction. I let go of my

insecurities and started to transform my personal attributes into endowing characteristics
(Chapter 5, page 140).

Madhura's authenticity meant moving herself from the housewife identity to which she was marginally attached and entering a world of fluidity and change where she created a new student self (Bell, 2016). Madhura used her worthiness to realise her authenticity and inhabit a mind that was clear about her life's priorities which led to a personal transformation. Her authenticity enabled clarity of purpose, feeling empowered, feeling assured, and clear about how to transform from her difficult housewife space into a healthy and fulfilling student identity (Hallinan et al., 2022). She built new ways of seeing herself, built a desire to achieve the most challenging of goals, lived a life of passion and purpose thereby transforming her life into an adventure without limits. When Madhura understood her experiences, relationships, sense of worth, the notion of who she was entitled to be; she realised the change she was waiting for was her consciously aware self, which transformed her restricted thinking in the housewife space to inspiring aspirations of student.

6.6.2 From a Self-Valued Housewife, Authentic Student to Methodical Teacher

The methodical teacher is one who moves through the teaching process in an orderly, organized and efficient manner (Denha et al., 2022). Some characteristics of the methodical teacher: has a positive attitude to teamwork; efficiently plans lessons, assigns, and grades assignments; facilitates classroom learning; creates a learning environment that favours interactions with students, parents, and staff members; promotes the construction of knowledge; committed to self-improvement; actively develops professional skills and culture; develops innovative pedagogical problem-solving methods (Denha et al., 2022).

I had to put my studies about teaching strategies, assessments, and discipline policies into application... I used my knowledge, vision for myself, integrity, kindness, respect, love, and my ability to think in the moment to begin my first momentous day... (Chapter 5, page 141).

... I used my strengths from when I was the housewife and student to know my worth and to be myself as I established routines and paced myself throughout my day to get through my first weeks. Then I learned efficiency in lesson planning, timing accuracy and I developed comfortable relationships with my learners and the staff...I found interesting and stimulating resources for my learners and as they progressed, I gained confidence in my role as professional teacher. Being true to myself and knowing my worth encouraged me to develop skills I needed to pace myself and become energetic (Chapter 5, page 141).

Madhura's value system and her authenticity fuelled her transformation into teacher identity. She interacted between how she made sense of her teacher position and the teaching and learning culture by using her clear sense of self and her internally generated standards of love, worthiness and respect which also motivated her transformation into the methodical teacher (Bao & Feng, 2022). Madhura's teacher identity was internally motivated by the different aspects of self (her identities, socio-economic class, race, culture, history) borne in her teaching and in relationships with students, colleagues, and parents; also engaged her in methodical teaching. Madhura's teacher identity was an evolving nexus where the forces of worthiness and authenticity converged to bring about a wholeness where she found its vectors form and re-form each level of her teacher development encouraging her to cohere in an organized, methodical system of teacher professionalism (Eshov, 2022). Madhura's skilful combination of her personal qualities of housewife and student and the development of her professional and pedagogical orientation and an internal willingness to work with children in the Black community transformed her to perform professional activities methodically as teacher in the education environment.

6.6.3 From a Self-Valued Housewife, Authentic Student, Methodical Teacher to Distinguished Departmental Head

The distinguished departmental head is the school leader who has incisive and clear vision and thinking to manage teachers and students effectively (Brooks, 2022). Some qualities of the distinguished departmental head are: establishes trust with teachers, listens to staff members, person of action, is a team player, provides positive feedback, sets clear goals, communicates his/her vision, is accountable, creative with resources, adheres to the plan of action, works progressively, works effectively with school management team, provides opportunities for teams to succeed, works with fellow DHs, has the self-confidence and determination to learn and develop (Brooks, 2022). Madhura explains:

...My aim was to get the best from every individual member of the team, so I used my housewife's skills of fostering relationships, my student skills of honesty, integrity and genuinely respected their different strengths and areas of development which impacted positively on each member's contribution to the team. I used my communication and relationship-building skills gained as student to ensure that leading teaching and learning was an example of excellence which increased my credibility in leading my team. Through determination and hard work, I nurtured and built an effective team...(Chapter 5, page 142).

...I utilised my organisation skills which I developed as a teacher to balance managing my administrative tasks efficiently and effectively, with supporting and guiding my teachers and not being afraid to hold them accountable as well, and in addition teach 18 hours of English.I used my housewife values to prioritise saying Thank You to make my staff feel appreciated when goals were reached and for their high work ethic. I used responsibility which I gained as student to show that I was willing to hold myself accountable for their results which made them eventually take responsibility for their own achievements and barriers. I juggled many different tasks and responsibilities, and to avoid being distracted and I used my teacher skills to keep a to-do list...I used my skills from the housewife and student to afford staff opportunities to lead sections of meetings so they could feel valued. I used my previous identity skills to learn and grow in my new role which took me from a good to great school manager (Chapter 5, pages 142, 143).

Life history research indicates that social contexts shape identity, whilst personal narratives highlight the development of professional identities (Jaca, 2021). Madhura used her contexts, relationships, and emotions to shape her identities, to (re)claim the authority over her own voice and made a psychological shift of thought to improve her spaces as housewife, student, teacher and then transform to departmental head. Her transformation to DH was dependent on and formed within the multiple contexts of social, cultural, political, and historical forces; involved emotions and relationships with others; was shifting, and merged with previous multiple identities (housewife, student, teacher) traits (Rodgers & Scott, 2008). Madhura transformed her identities by adapting personal understandings and ideals of housewife and student to professional organisational realities of teacher; further encouraging the formation of her professional DH identity which involved an interaction between internal and external forces such as her beliefs, attitude, life history, emotions, personal narratives, meaning making and desires of Madhura. Madhura held a high level of self-worth, was organised, accepted her authentic self, loved herself unconditionally, and understood that no matter the storms that brew the dirty water (that is social, political, historical contexts) she remained the lotus in full bloom; focused, not rattled by external circumstances and maintained a steady inner world which empowered her positive change from housewife, student, and teacher to school departmental head identity.

6.7 Conclusion

This chapter explored and captured the personal and professional meanings of the participants, which informed their transformation from housewife to school leader. This second level of analysis deconstructed my five storied narratives from Chapter Five, addressing my second research

question: *what personal and professional meanings of self informs the transition of late-entry teachers from housewife to school leader?* The following chapter addresses the third research question: *What are the housewives' affordances and constraints as they transition through their liminal spaces to become teacher leaders?* The analysis informed the forces which are brought upon the housewives as they transitioned through liminal spaces to take on school leader positions. The analysis identifies common themes, referred to as commonalities of experience and unique themes, referred to as particularities of experience (Dwyer & emerald, 2017) that emerge from the participants' narratives.

CHAPTER SEVEN

THE HOUSEWIVES' AFFORDANCES AND CONSTRAINTS AS THEY TRANSITION TO BECOME TEACHER LEADERS

7.1 Introduction

Chapter six presented the analysis of narratives (second level of analysis) for the second research question: *What personal and professional meanings of self informs the transition of late-entry teachers from housewife to school leader?* Chapter six, which presented the first section of the analysis of narratives, continues into this chapter, which presents the final section of the analysis of narratives. This chapter addresses the third research question: *What are the housewives' affordances and constraints as they transition through their liminal spaces to become teacher leaders?* The analysis draws on the forces which are brought upon the housewives that enabled and/or constrained them as they transitioned through liminal spaces to take on school leader positions.

I connected the participants' affordances and constraints across their narratives, keeping my focus on the research sub-puzzle. In presenting the analysis of housewives' affordances and constraints as they transitioned through liminal spaces to become school leaders, I present the common themes amongst the participants, referred to as commonalities of experience, and themes that are unique to only one participant, referred to as particularities of experience (Dwyer & emerald, 2017). The chapter begins with the presentation of the affordances to becoming a teacher leader followed by the constraints.

7.2 The Affordances to becoming a School Leader

To illustrate the affordances to becoming school leader, I present the commonalities of experience. From the analysis of the narratives, I picked up no particularities of experience.

7.2.1 The Commonalities of Experiences of the Housewife Transitioning to School Leader

The following themes indicate the participants' affordances as they transitioned through liminal spaces to become school leaders: The Experience of Spirituality as a Catalyst in Transitioning to School Leader, The Experience of Caring for Children as an Accelerant in Transitioning to School Leader, The Experience of Professional Development as a Stimulus in Transitioning to School Leader.

7.2.1.1 The Experience of Spirituality as a Catalyst in Transitioning to School Leader

Spirituality is a force that infuses life into humans, inspires, and energises people, defines truth and true uniqueness of self, and confirms individuality (Suraji & Sastrodihardjo, 2022). Spirituality means having a sense of peace and understanding your life's greater purpose (Ongaro & Tantardini, 2023). Spirituality may have been a catalyst for Andrietta, Nolwandle and Jubilance to transition to school leadership positions encouraging them to perform meaningfully and productively linking the caring area of leadership with the need to enhance student success (Edwards & Peruma, 2017). For Andrietta, spirituality formed part of her professional practice. She expresses:

My spiritual values served as an impetus to move to the ranks of school leader by creating calm, peace, and mental strength within me to work with teachers, children, and parents. My spirituality assisted my transition to school leadership position by making me into a compassionate, fair, kind, trustworthy, respectful, honest person with integrity, having care and well-being to support growth and success of all stakeholders. My prayer and doing God's work led to my movement into school leader positions by releasing me from my childhood pain, depression; keeping me grounded, spirited, and focused and developing me on my goal to attain success for myself and for my school learners, teachers, and parents. I became a school leader because my spiritual work, which was the backbone of my life experiences, created a wholeness within me making me into a wise, virtuous, courageous, hopeful, grateful, forgiving, team-player with limitless love to share with children. The dove represents my spiritual faith and my flight through my depression ... eventually gaining strength and wisdom to be this strong woman I am today, with a purpose to lead this school with might and splendour (Chapter 5, page 121).

Andrietta's spiritual values cultivated wholeness of herself which may have enabled her movement to school departmental head and principal positions to support growth and success with children, parents, and teachers. Her prayer and doing God's work created a sense of calm, peace and mental strength promoted occupational mobility to school departmental head and principal positions by ensuring her psychological well-being, lowering her stress levels, grounding, and keeping her spirited and focused. Nolwandle too, shared deep-rooted spiritual values which strongly supported her transition to school departmental head and deputy principal positions. She explains:

My spiritual anchoring renewed my commitment and recommitment to living and being whole instead of fragmented as I pursued with studies and later to becoming departmental head and deputy principal. As a Black woman, single mother and oppressive continuities with my husband and in-laws; presenting myself at studies and later at school and pushing

boundaries took a personal toll on my psyche such as sexism, genderism, finances. I used my spirituality to move into higher school leadership positions by becoming anchored in prayer and dedicated to my school work (Chapter 5, page 125). ... Training as a traditional healer enabled me to deal with life's ups and downs and to bounce back from difficult life situations and this helped me remain focused as I moved into my leadership positions at school (Chapter 5, page 128). ... My faith in the Lord has earned me school leadership exhilarations and success by encouraging me to remain steadfast in my personal life and in my career... (Chapter 5, page 129).

Nolwandle's spirituality and rooting herself in African spiritual practices may have enabled her to think clearly, peacefully and to living and being whole which could have encouraged her to attain professional school departmental head and deputy principal positions. Nolwandle's school leadership success may be measured by her self-reliance and firmly grounding herself with spiritual practices. Jubilance's church duties also may have enabled and guided her into a healing journey by separating herself from the gender-based violence and motivating her movement into deputy principal. Jubilance expounds:

Prayer helped me, after I left my abusive home, to attain personal success by healing my mind and soul and encouraging me to find myself again, to raise my spirits, and be a strong and confident woman (Chapter 5, page 132). ...As the Deacon, I play a pivotal role in the decision-making processes, like church times, the upkeep of the church, income, expenditure, church projects, taking pastoral care of church people and currently, I post inspirational messages and sermons on communication platforms to motivate and inform the church people on the COVID-19 pandemic. My spiritual practices and Church duties, carried out as Deacon, motivated me to lead my school teams with confidence and to be an inspiration to teachers and learners which encouraged me to take on a higher school leader position (Chapter 5, pages 133, 134).

Jubilance's movement from the battered housewife to survivor, healing her mind and soul and reclaiming her selfhood through prayer may have motivated and raised her spirits and strength to attain personal and professional success. Jubilance's spiritual practices, church projects and duties as Deacon, could have inspired and equipped her ascent to school deputy principal position.

Spiritual comfort and strength and the separation (the act of leaving the abuse) may have contributed to Jubilance's sense of wellness, healing and safety which could have galvanised her transition to deputy principal. Spiritual healing from gender-based violence renewed Jubilance's selfhood and purpose and may have encouraged her to aim for deputy principal position (Czerny

et al., 2018). Spiritual church positions with Andrietta and Jubilance; and Nolwandle's spiritual ancestral practices were not restricted to prayer and the traditional worship, but integrated with family life, work settings, social and civic aspects, including actively taking pastoral care of church people. These activities inspired their peace of mind and soul, and encouraged Andrietta, Nolwandle and Jubilance to perform meaningfully and productively as a team and also motivated a sense of love, care, and success for people which may have mobilised their occupational growth.

Andrietta, Nolwandle and Jubilance's movement from late-entry teacher to school leader, enabled a deep grounding of spiritual values which encouraged mental strength, wisdom and created a sense of calm and peace in the school leaders which may have inspired them to move further up the professional ranks. Andrietta, Nolwandle and Jubilance equipped themselves with spiritual values and knowledge and became critical of the systems of depression, sexism, oppression, violence, which sharpened their ability to become agents of change and may have encouraged their progress to school leader (Mogadime, 2021). A Black woman's resistance operates on the base of spirituality, with the aim to better educate themselves, and their community members of Black African descent (Mogadime, 2021). With spirituality in the forefront of their lives, Andrietta, Nolwandle and Jubilance, forged for educational advancement and self-improvement, refusing to be constrained by personal and professional challenges, they advanced into higher leadership positions. Spiritual values of respect, truth, honesty, integrity, compassion of Andrietta, Nolwandle and Jubilance may have motivated them personally, by shaping their morale and giving them the energy to define their uniqueness and true individualities; and professionally, by encouraging them to be more productive with a heart based on spiritual ethics as they ascended into their leadership positions (Suraji & Sastrodihardjo, 2022). The dynamic process of using spiritual values and experiences may have transformed Andrietta, Nolwandle and Jubilance's professional identities from classroom teacher to departmental head to deputy principal and to principal identities (Fu & Clarke, 2018). Teacher identity means reflecting upon the *self* from multiple paths, over time because identities are not fixed, rather constructed and reconstructed (Beauchamp & Thomas, 2009) and the spiritual self of Andrietta, Nolwandle and Jubilance shaped their pedagogical choices which may have encouraged them to move up the professional ranks (Fu & Clarke, 2018).

7.2.1.2 The Experience of Caring for Children as an Accelerant in Transitioning to School Leader

Caring for children is the observation and assessment of, identifying with, and responding to

children's needs, situations, concerns, joys, and interests (van Dierendonck & Patterson, 2015). In education, a leadership of care expresses respect, compassion and empathy; and provides for children's nurturance and safety: supports learning, development, independence, self-sufficiency, and the ability to work in and contribute to society; encouraging academic success, general well-being, and prepare students for tertiary education, work in the public sphere, and responsible citizenship (Murphy & Torres, 2014). Caring for the child may have intrinsically encouraged Kasturi, Andrietta, Nolwandle and Jubilance to aspire to school leadership positions. Kasturi's pedagogical and socio-emotional care for students may have motivated her accession to deputy principal. She details:

I was interested in addressing bullying with The Representative Council of Learners (RCL). I wanted learners to be involved in creating a peaceful learning environment for everyone. I communicated, "To bring about peace, we need to learn to live together by developing an understanding of ourselves and other people and to respect all religions, cultures and gender". I worked closely with Teenagers Against Drug Abuse (TADA) and recruited four grade eleven drug-users into a rehabilitation programme. Their academic performance improved greatly. I grew in strength and was determined to ensure that every matric learner achieved success in their final examinations (Chapter 5, pages 111, 112). ... I was committed to putting in extra time to provide additional support to students who needed a helping hand and encouraged students to learn by using classroom management skills and good discipline. I offered voluntary tuitions to assist the weaker students who battled with understanding the English Home Language (HL). I was committed to becoming a better teacher... (Chapter 5, page 112).

Children are faced with insecurities and stress which can make learning and adjusting in diverse ethnic and linguistic classrooms difficult (Bredtmann et al., 2021). Kasturi created a caring and a safe environment for all students, by responding to their needs, loving them, and giving them her time. Children coming from backgrounds that are ethnically, linguistically, and culturally unique makes the challenge for peaceful classrooms more complex (Bredtmann et al., 2021). Kasturi demonstrated care for students by addressing bullying, drug-use and she wanted students to be successful by providing them with additional support which may have propelled her to acquire the position of school leader. The action of caring may lead to the teacher's sense of satisfaction, occupational mobility, and fulfilment (van Dierendonck & Patterson, 2015). Andrietta, furthermore, demonstrated pedagogical and socio-emotional care for the child by providing the

scaffolding to help children achieve their potential which may have inspired her progress to principal. She explains:

My passion was to help these children to get those building blocks back in place and get them to move onto the next level of learning. As the parent, having experienced the devastation and anxiety with my child, I was intent on assisting other parents and their children to cope with these challenges of learning. I realised that if I wanted to help ..., then I needed to be more than the classroom teacher and improve my position. (Chapter 5, page 118). ...my love and care for the child, as teacher, helped me to assist battling children to move from non-understanding to understanding. I used my skills to equip the teacher with techniques to handle the struggling child and to encourage teachers and parents on how to communicate with and keep problem children focused on the learning (Chapter 5, page 119).

Andrietta cared about her students and made their conditions and challenges her active concern because she identified with them by understanding their difficulties and needs. She consciously knew her students and cared for them in a culturally responsive way because learners' perceptions about teachers' care or non-care influences how they interact in the classroom (Bredtmann et al., 2021). Andrietta's helping the struggling children with tasks, expressing kindness, encouragement and establishing relationships may have contributed to her climb to school principal. However benevolent and selfless a person may be, the acknowledgment of caring for others is advantageous to the person's efforts, persistence, esteem, and motivation (Noddings, 2013). Additionally, Nolwandle's attachment-pedagogical (maternal care for the secure development of the child), socio-emotional, domestic, and her passionate pedagogical engagement with children may have instinctively influenced her mount to school deputy principal. She states:

...I wanted to better myself in the classroom, but more importantly, I used my abilities with serving the community children, to validate, pay attention and listen to problems and stories of learners who were neglected, abused and from impoverished homes...
(Chapter 5, page 126).

Nolwandle cared for learners whose economic and emotional survival was a reality. Her listening, validating, and paying attention to children conveyed a sense of acknowledgment, being respected as a member of the classroom, and being emotionally supported. She created a caring atmosphere by getting to know about her learners' socio-economic, social backgrounds, limitations, and strengths, thus facilitating strong teacher-learner relationships which may have encouraged her

advancement to school leader. Through purposeful caring for children, Nolwandle may have used the opportunities for occupational mobility, to adopt new professional identities and responsibilities, apply new understandings; and practice, challenge and transform her leadership in school (Carver, 2016). The formation of a caring leadership identity is profound and subtle, which changes with time, perceptions of care and a willingness for increased leadership duties and responsibilities (Carver, 2016). Jubilance, also, exhibited pedagogical and socio-emotional caring attributes in counselling and encouraging efforts to promote academic success with troubled learners, which may have prompted her ascent to deputy principal. She expresses:

...I also counselled learners with many personal issues which hindered their academic progress. I made home visits and spoke to these troubled learners' parents in an attempt to solve learners' problems so that they could concentrate on schoolwork and achieve academic success. I also wanted to improve on myself (Chapter 5, page 133).

Jubilance created a nurturing and caring environment to establish optimal learning for learners. She attended to the individual needs of her learners whose personal and social settings impacted on their behaviour, cognitive engagement, and classroom achievement. Jubilance's counselling and visiting parents reflects moral and ethical commitment to care for her learners and their academic success which could have influenced her mobility to deputy principal. For teachers, forming a strong caring identity unfolds teacher agency, personifies teacher identity, and influences the ongoing shaping of higher levels of teacher identities (Beauchamp & Thomas, 2010). Jubilance's caring for the child's development, was a positive force to effect change, move onwards, transform the teaching context, achieve goals and a process of her teacher identity development which may have soared her movement to teacher leader (Beauchamp & Thomas, 2010).

The pedagogical and socio-emotional care for children experienced with Kasturi, Andrietta, Nolwandle and Jubilance as they journeyed from late-entry teacher to school leader, were affordances which may have reinforced the participants' drive for occupational mobility. Kasturi, Andrietta, Nolwandle and Jubilance encouraged learner engagement which promotes learner academic and socio-emotional learning and their overall well-being (Smylie et al., 2016). Kasturi, Andrietta, Nolwandle and Jubilance's goals, morals, mind-sets, and competencies through action and interaction in cultivating and developing caring school contexts and communities may have innately enhanced their progress from late-entry teacher to school leader (Smylie et al., 2016). These late-entry teachers' identities evolved and transformed over time by interacting with cultural contexts, institutions, and with people with whom they lived, learned, and functioned and

furthermore, their identities may have constructed and reconstructed to school leader due to a strong, innate care for the development of children (Rodgers & Scott, 2008). The constructing and reconstructing of meanings in Kasturi, Andrietta, Nolwandle and Jubilance's lives demonstrates the different developmental stages of their professional selves and in addition, their caring relationships with children, may have immanently contributed to their ascent from teacher to school leader (Rodgers & Scott, 2008). O'Connor (2007) adds that the caring that teachers demonstrate suggests a certain perspective they take on their professional identity. High levels of emotion involved in the child's educational reform, may have caused Kasturi, Andrietta, Nolwandle and Jubilance to construct higher professional identities (O'Connor, 2007). Showing school children pedagogical care, socio-emotional care, domestic care, attachment-pedagogical care; could have been the influential factor which enriched Kasturi, Andrietta, Nolwandle and Jubilance's mobility to school leader.

7.2.1.3 The Experience of Professional Development as a Stimulus in Transitioning to School Leader

Professional development means continuing career and education training subsequent to entering the workforce in order to develop new skills, make career advancements and keep up-dated on current trends (Evans, 2022). It includes attending classes, workshops, professional conferences, or acquiring a certificate to extend knowledge in chosen fields (Evans, 2022). Professional development was used as a stimulus to empower Kasturi, Andrietta, Jubilance and Madhura to effectively grow their professional capital and take on leadership positions at school. For Kasturi, it was her in-service activity where she led the speech league finals and her post-graduate Master's study that may have contributed to her advancement into school deputy principal position. She explains:

...The BEd Honors degree motivated me to excel professionally by attaining the Teacher of the Year Award in 2005... ...I attended branch workshops and SADTU Branch Biennial General Meetings (BBGM) which empowered and inspired me to represent and assist educators who experienced problems at school (Chapter 5, page 112). Serving on the SGB as teacher representative, I was encouraged to manage many social issues at school and cottoned onto a wealth of knowledge about school governance. Developing myself professionally equipped me to chair the English subject committees and to design different curriculum preparation programmes to suit teachers' needs and school context. My BEd degree motivated me to play a key role in the Common Assessment Team in Phoenix as the examiner on the panel for the English Common

Exams (Chapter 5, page 112, 113). ...I registered to study for the Master of Education degree with Professor Naicker which motivated me to work hard, to nurture my self-belief and set goals to forge on personally, whilst immersing myself in the life of the school and in improving myself professionally. My post-graduate studies, my high work ethic, and my need to achieve school leadership success were key forces that transitioned me into the Deputy Head position (Chapter 5, page 113). Empowering and developing myself with Master of Education degree, prompted me to lead the Foundation Phase PVT Speech League Finals in Phoenix, Verulam and Tongaat circuits, which flagged my perseverance and commitment to the education profession and also helped my move into DH position... I kept abreast of the latest developments in the leadership field by attending workshops and seminars which raised my morale and developed my leadership skills to perform competently which assisted my transition into my deputy principal position (Chapter 5, pages 113, 114).

Kasturi's professional development enabled the growth of her leadership capital, driving the professional goals she wanted to achieve. Growing her leadership capital by investing in herself, unlocked the leader within her. Unlocking her leadership capabilities, developing, and leveraging her leadership capital by working hard, setting goals, nurturing her self-belief, and acquiring new skills; may have motivated her progress from teacher to DH and then, to deputy principal. Her Master's study, workshops, and being a SADTU and SGB representative may have bolstered her confidence and translated into her overall personal and professional satisfaction, performance, and morale which could have motivated her occupational mobility to school leader. Andrietta's professional development also allowed her to improve continually, strengthened her ability to work with learners' areas of strengths and development, and provided continuous support and motivation for her possible ascent to her principal position and to perform effectively. She clarifies:

After attaining my Honours degree in Barriers to Learning, I then applied to McKinley Primary School because I wanted to move into the position of Head of Remedial Department After two weeks, I received news that I had acquired the HOD position based on my passion, understanding and knowledge of the child who experienced barriers to learning, all of which I had learned during Honours degree in Barriers to Learning and this motivated my move into my HOD position (Chapter 5, page 118). Doing my Master's in education study to develop myself to provide quality education for all, inspired me to apply for principal position at John Muir School (Chapter 5, page 120).

Andrietta professionally developed herself, by engaging with education studies and her passion, knowledge and understanding of the learner who experienced difficulty in learning may have elevated her to school departmental head and thereafter to school leader. For Andrietta, developing herself through educational studies facilitated competence to practice school leadership by increasing knowledge, skills, and practical experience to provide quality education for teachers, learners, and parents, which could have encouraged her progression to school principal. For Jubilance, continuously building her inner strength and self-worth skills may have empowered her to develop herself professionally and to attain her desires and school leadership goals. She verbalises:

After successfully acquiring the Higher Diploma in Education, I felt an inner desire encouraging me to continue studying... The need for self-worth and ambition drove me to do the Honours degree in Education and with the love and support of my husband and family, I was successful in attaining this degree. The need for worthiness motivated me to study for the Masters in Education degree which helped my move into the deputy principal position (Chapter 5, page 132).

Jubilance's desire for worthiness and ambition encouraged her to engage in educational studies which could have advanced her to deputy principal. The care and love in Jubilance's personal life, by family members, motivated her to work harder and gain professional standards. Jubilance's professional development grew her confidence and allowed her to feel equipped, capable and into a well-rounded educator who believed in her abilities. This belief was connected to thoughts about her past life and her goals for her future professional life. Her professional development which created a sense of self-worth to achieve goals, may have encouraged her transition to school leadership. Madhura also uses educational advancement opportunities to ascend to the school departmental head position. Madhura asserts:

I successfully completed my Master's degree in education and currently in my Doctoral study in education leadership which has helped me to move into my departmental head position (Chapter 5, page 142).

Madhura has an educational growth-oriented mindset. She develops herself professionally through additional education and training and this may have encouraged her progression to school leader. School leaders play an important role in improving student success and attaining educational and organisational goals by engaging in professional development programmes which may encourage their transition to leader positions, under demanding work conditions dealing with multifaceted

education issues and radical political, economic, and social changes (Mestry, 2017). Some school leaders experience great difficulty in coping with school issues and changes, mostly due to their inadequate professional development for leadership positions, and they also lack the required skills, knowledge, and attitude to lead schools efficiently and effectively; therefore, developing themselves professionally could assist their transitions into leadership positions (Mestry, 2017). Kasturi, Andrietta, Jubilance and Madhura embarked on professional development programmes which develop and increase knowledge, technical skills, and professional performance standards to provide quality education, which may have inspired their occupational mobility to departmental head, deputy principal, and principal positions (Schweisfurth, 2022).

Kasturi, Andrietta, Jubilance and Madhura's movement from late-entry teacher to school leader enabled them to empower and develop themselves professionally which may have created an ambitiousness in them to soar to greater professional heights. The dynamic teacher identities of Kasturi, Andrietta, Jubilance, and Madhura developed and shifted over time to school leader identities due to internal factors such as a personal need for achievement, self-worth, and external factors such as high professional work ethic and life experiences (Rodgers & Scott, 2008). The expectations of public education required that Kasturi, Andrietta, Jubilance, and Madhura foresaw new roles for themselves, to keep up with society's diversity, development of and access to knowledge which may have inspired their advancement to school leader identities (Beauchamp & Thomas, 2011). Kasturi, Andrietta, Jubilance and Madhura recreated their professional identities which encouraged the active pursuit of professional development and learning (Beauchamp & Thomas, 2009). Intersectionality recognizes the development of multiple professional identities that Kasturi, Andrietta, Jubilance and Madhura constructed and reconstructed for themselves, and their acquiring of knowledge shows the importance in their occupational mobility (Gravett & Bernhagen, 2018).

7.3 The Constraints to Becoming a School Leader

To illustrate the constraints to becoming school leader, I commence by presenting the commonalities of experience followed by the particularities of experience.

7.3.1 Commonalities of Experience of the Housewife Transitioning to School Leader

The following theme, a commonality of experience, indicates the participants' constraints as they transitioned through liminal spaces to become school leaders.

7.3.1.1 The Experience of Battling Silences of Oppression, Domestic Abuse and Subjugation in Transitioning to School Leader

Oppression is the unjust exercise of power over a group of individuals in an authoritative or culturally humiliating manner (Bishop, 2023). Depending on its practice, oppression may be overt or covert and is associated with regimentation, punishment, class, and society (Lorde, 1983). Domestic abuse is the physical, sexual, emotional, economic, psychological, or technological threats of actions, or actions that one intimate partner uses to gain control and power over and influence the other person in a relationship (Wilson, 2006). The actions include behaviours that manipulate, intimidate, isolate, humiliate, frighten, coerce, terrorize, threaten, hurt, blame, wound, or injure the partner (Wilson, 2006). According to Card (2010), domestic abuse is a kind of terrorism where the male dominates, and the female depends on and serves the dominant male. Subjugation is a type of injustice where one group controls and dominates another group, taking away their freedom and forcing them to do as they are told (Halpin, 2022). Jubilance and Madhura share their forms of oppression, domestic abuse, and subjugation. Jubilance's oppression, abuse and subordination occurred during her transition from housewife. Jubilance expounds:

...He built up prison walls little by little where he ended up trapping me inside it. ... (Chapter 5, page 130). ...I had to be at home every day and was not allowed to associate with my family, friends, and neighbours. My daunting task was to satisfy his every sexual fantasy. He accused me of being unfaithful when I did not succumb to his sexual desires. He would throw me onto the floor, push me against the wall and beat me to state of silence and submissiveness. ... Physically he overpowered me. I was in an abusive jail-like domain (Chapter 5, pages 130, 131). ...Whilst I was pregnant, the emotional, physical, psychological abuse increased. ...He would pull my hair and toss me onto the floor. Whilst I lay on the floor, he would punch me as if he was at a punching bag. ... (Chapter 5, page 131). ... Using disgusting vulgar words, he slammed my face against the window and started punching at my head. ... He grabbed my throat with his hands and squeezed to choke me. ... The bashing was brutal. I cried hysterically at my misery and misfortune, "I need to break free from these prison walls" (Chapter 5, page 131).

The authoritarian oppression subjugated Jubilance, making her feel pressed down, to live in fear, and that if she displeased her dominating husband, then he would physically hurt and harshly punish her (Taylor, 2023). Jubilance's network of constraints may have socially restricted, controlled, terrorised, and prohibited her freedom of speech and movement and made

her feel hopeless, trapped, in despair and unjust subordination (Taylor, 2023). Jubilance was forbidden to have interactions with family and friends and had to remain indoors which not only denied her access to resources to escape her maltreatment, but also perpetuated the oppressor husband (Taylor, 2023). Nolwandle shares her narrative of gender, abuse, neglect, and violent states of oppression; Nolwandle verbalises:

... When he did arrive home after weeks away, he was aggressive, and his arguments turned violent. ... He was physically abusive and hurt me daily. He was a strong man and would hit and kick me as though I was a soccer ball. I felt lost, unsteady, and adrift and was forced to report this abuse and neglect to Families South Africa (FAMSA) for marriage counselling and hope. ... I felt cheated because he used me for the sex and then when my son was born, he disappeared (Chapter 5, pages 122, 123). ... The in-laws ... daily curses and insults at me because I did not contribute financially, became intolerable. ... When the brothers-in-law were under the influence of alcohol, they would come to hit me and used abusive language (Chapter 5, page 123).

In her housewife's setting, Nolwandle experienced exploitation, marginalization, powerlessness, and violence of a Black woman (Young, 2014). The aggressive and violent actions of the husband soon after marriage, made Nolwandle feel lost and cheated. The social oppression through a vast network of everyday practices, attitudes, assumptions, family behaviours, and home rules leaves the young Nolwandle distraught, neglected and helpless (Young, 2014). Nolwandle's in-laws cursed, insulted, and beat her because she could not contribute financially to the home. The economic and gender oppression in Nolwandle's in-law's home yielded unjust and maltreatments, attitudes of slavery, property rights, and forced displacement in Nolwandle's livelihood (Bishop, 2023). The rules constituting and regulating the major sectors of Nolwandle's life such as family relations, poverty, housing, abuse, and financial responsibilities may have impaired her movement (Young, 2014). Madhura articulates her socially oppressive experiences:

I was their maid, a servant. ... I was not allowed the freedom to talk and to be myself. As the mute housewife, I was compelled to keep my feelings to myself. Sookshma, ..., ... viewed me as the unpaid labour and constantly made me feel inferior... (Chapter 5, pages 137, 138). ... Going into my 9th month of pregnancy, ... I was dragged up the staircase; Percy literally ran up, pulling me by my tuft of hair. I felt the bump of each stair under my lower abdomen. He shoved me to the floor and proceeded to kick and punch me all over my body and face. ... (Chapter 5, pages 138, 139). ... I was offered a

teaching job at a high school. Percy disapproved and blurted out, “Your job is to clean the house and care for the children!” ... (Chapter 5, page 140).

Madhura’s oppression illustrates power dynamics and imbalances related to her status as an Indian housewife (Young, 2014). Madhura’s gender oppression was a form of social oppression, occurring through the domination and subordination of the husband and in-law family by exercising their power to design and manipulate the rules and regulations on Madhura (Bishop, 2023). She felt downtrodden and deprived of her basic need to talk. She endured a life of sufferance and a sense of inferiority with the beatings and various, strenuous household chores. Madhura’s gender-based oppressive state forced her into unpaid household chores and child care labour, which benefited the husband (Garriott et al., 2023). The other extreme category of oppression was violence where physical force to injure, abuse, damage, and destroy Madhura’s integrity and spirits may have hindered her progress to teacher (Taylor, 2023). Madhura’s oppression denied her the opportunity to develop herself and may have obstructed her path to teacher (Young, 2014).

Experiencing oppression, abuse and subjugation was Jubilance, Nolwandle and Madhura’s reality and the outcome of societies’ disunions in the home-front causing these women to be imprisoned within their physical bodies (relegations to 2nd class citizenship) (McGiveron, 2023). The complex and evolving barriers of oppression, abuse and subjugation may have retarded Jubilance, Nolwandle and Madhura’s ambitions of attaining teacher identities (Taylor, 2023). Jubilance, Nolwandle and Madhura’s silences, being unable to speak for herself, not challenging dominant home practices and social hierarchies is seen as the “right speech” for oppressed housewives (hooks, 1989, p. 6). For Jubilance, Nolwandle and Madhura, their silences as housewives do not indicate their insubordination but rather, submissiveness (hooks, 1989). Jubilance, Nolwandle and Madhura were governed by male dominations resulting in their exploitation, oppression, and marginalization (Crenshaw, 1991). hooks (1990, p. 341, 342) views marginality as “much more than a site of deprivation [...] it is also the site of radical possibility, a space of resistance” for the “oppressed, exploited and colonized people”; a prerequisite for the housewife’s struggle (of gaining voice, eradicating her oppression and discrimination in society) emerges the voice which contributes to the woman becoming critically conscious. For Jubilance, Nolwandle and Madhura, the liminal space, between the housewife and becoming a teacher, in which they experienced oppression, abuse and subjugation were mute and jail-like interstices that may have disabled and trapped their consciousness, voice and progress to schoolteacher.

Young (2014, p. 38) claims that all forms of oppression share the trait of inhibiting the exercise of

capacities and of expressing thoughts, feelings, and needs. Oppression, domestic abuse, and subjugation may have inhibited Jubilance, Nolwandle and Madhura's growth by making some career and development options unavailable to them (Dubeau, 2020). If oppression and domination infringed on self-development by lessening Jubilance, Nolwandle and Madhura's options, it may have interfered with their abilities to attain their goals by taking desired action, or by impacting their agency (McGiveron, 2023). Frye (1983) claims that the only options for oppressed women are those that bring about the punishment, attack, or deprivation and that they cannot do what they wish to under constant punishment, therefore Jubilance, Nolwandle and Madhura's social structures of oppression, abuse and subjugation may have impeded their aspirations to teacher leader.

7.3.2 Particularity of Experience of the Housewife Transitioning to School Leader

This subsection presents one theme on the particularity of experience relating to constraints which influences the participant's transition through liminal spaces to become school leader.

7.3.2.1 The Experience of Professional Unfairness, in the Workplace, as a Hindrance in Transitioning to School Leader

Professional unfairness in the workplace is when someone on the staff is treated unfairly and discriminated against because of certain characteristics, which include race, gender identity, ethnicity, age, sexual orientation, religious beliefs, promotions, or national origin (Sunaryo et al., 2021). Professional unfairness can take place between co-workers, or between employees and their employers; however accidentally or purposefully, professional unfairness irrespective of intention, is illegal (Sunaryo et al., 2021). Unfairness at the workplace can lead to the individual feeling upset, fearful, depressed and their morale and productivity levels to plunge (Vyas-Doorgapersad & Bangani, 2020). The unfair treatment of employees can drain energy, lower motivation, and increase their absenteeism level since staying off work seems better than facing stressful situations (Sunaryo et al., 2021). Nolwandle felt threatened by colleagues due to her advancing to deputy principal. Being threatened at the workplace is a form of professional bullying that could have thwarted Nolwandle's leadership path. She verbalises:

In 2019, I succeeded in attaining the Deputy Principal position. My documents were handed to the Circuit manager. Then, suddenly all were reported lost. Copies which were left in the school's safe with Ms Mokoena, acting Principal, also mysteriously disappeared. I queried this with the SEM (Superintendents of Education Management)

and the District manager who set up investigations. Ms Mokoena viewed me as her threat because I was more diligent and resourceful than she was. Parents became aware of this corruption and rioted outside the gates, “We want Mrs Nolwandle Nkosi as principal”. I became depressed due to my unfair treatment and was repeatedly threatened. I stayed at home for a few weeks because I feared being ambushed and slaughtered. I worked alongside Ms Mokoena, under tremendous fear. I stood steadfast as I willingly confronted agony, uncertainty, and intimidation in my workplace. I courageously braved physical hardships, and threats of death (Chapter 5, pages 128, 129).

Nolwandle’s liminal space before taking on the position of deputy principal was a site in which she experienced unfairness, jealousy and heightened stress which may have constrained and hindered her mobility to school leader. The managers lost Nolwandle’s official promotion documents which were intended to be handed to the Department of Basic Education (DoBE) for Nolwandle’s official promotion to deputy principal (Mbokazi et al., 2022). The copies of Nolwandle’s promotion documents which were kept with the acting principal, Ms Mokoena, in the office safe were also lost. Nolwandle was unfairly denied the opportunity to be designated as deputy principal by the DoBE because the efficient and effective use of resources and professional ethics were not exercised in the safe-keeping and handing over of the promotion documents to DoBE (Mhlauli, 2022). The threatening directed toward Nolwandle and the jealousy from Mokoena resulted in Nolwandle fearing injury, death, physical abuse, heightened stress, and anxiety (Sunaryo et al., 2021). Nolwandle’s unfair treatment created a toxic work environment, lowered her morale, and detained her at home, which ultimately may have constrained her path to deputy principal (Sunaryo et al., 2021).

In terms of Section 195 (1) of the Constitution of the Republic of South Africa, 1996, public administrators need to be accountable for their actions or inactions; for trustworthy leadership that commits to serve the community. Community protested for Nolwandle to take on the position as principal in the school. According to (Mhlauli, 2022), community trusts institutional leadership which leads in an ethical manner with integrity to build a better society; however, Nolwandle’s move to leader was impeded due to her promotion papers going missing. Nolwandle’s colleague’s envy, maliciousness, not possessing similar characteristics or skills that Nolwandle possessed, posed a threat and expressed negativity in the workplace which may have hampered Nolwandle’s rise to leader in the organisation (Kucuk et al., 2020). The negative and unfair conditions, engagements and experiencing patterns of threats in the workplace, created feelings and emotions

of depression and fear in Nolwandle. Unfairness which caused her to fear being killed detained her in the house, may have generated a setback in her aspiring to school leader (Hargreaves, 2001). Nolwandle's setback on her incline to transformation and leadership may have been shaped by the unfair workplace conditions such as agony, intimidation, and threats of ambush by colleagues, however, Nolwandle courageously conformed to the rules of being a teacher and left her emotions outside the classroom (Rodgers & Scott, 2008).

7.4 Conclusion

In this chapter, I presented the analysis on the forces that brought upon the housewives that enabled and constrained them as they transitioned into school leader positions. I connected the participants' affordances and constraints across their narratives. I presented the common themes among the participants, referred to as commonalities of experience, and themes that were unique to only one of the participants, referred to as particularities of experience (Dwyer & emerald, 2017). In the following chapter, I draw inferences, using all my findings from the study. Additionally, I will present my study's contributions.

CHAPTER EIGHT

CONCLUSIONS AND CONTRIBUTIONS OF THE STUDY

8.1 Introduction

In the previous chapter, I addressed my third research sub-puzzle: *What are the housewives' affordances and constraints as they transition through liminal spaces to become teacher leaders?* The chapter was organized in a manner that revealed the commonalities and unique experiences of each participant (Dwyer & emerald, 2017). In this concluding chapter of my study, I started by providing a retrospective glance of the study to refresh the reader's memory about the core of each chapter. Following that, I adopted a meta-perspective of my findings to derive the study's conclusions. I then shared my reflections on conducting the study. Subsequently, I delineated the contributions my study has made to the scholarship of education leadership in South Africa, education leadership theory, and methodology in education leadership. Following that, I discuss the potential for future research, and finally, I conclude the chapter.

8.2 A Retrospective Glance at the Preceding Chapters

This thesis consists of eight chapters. In the following, I briefly presented the focus and purpose of each chapter and the key learnings from each of the chapters.

Chapter one focused on laying the groundwork for the study. I teased out the rationale, research puzzles and the key concepts. The purpose was to illuminate the phenomenon under study: *"From Housewife to School Leader: Lived experiences of Late-entry Teachers"*. The chapter also unveiled the inquiry's personal, practical, and theoretical justification. The purpose of the personal and practical justifications clarified my interests and how this led to my commencement of this study. The theoretical justifications reaffirmed my personal and practical justifications. The main research puzzle of this study was: *What are the lived experiences of the late-entry teachers as they cross boundaries from housewife to school leader?* The main research puzzle comprised of three sub-puzzles which addressed key elements of the main puzzle. The chapter then explained the key concepts in the study. The learning was that during the 1950s, many women sought to break free from traditional roles as wives, mothers, and housewives and explored opportunities beyond the home. Despite societal expectations, some women ventured into the working sector, contributing to their families and challenging gender norms. Their resilience and determination paved the way for progress, inspiring future generations. I learned that to be successful in the working world,

women needed to understand the prevailing and entrenched culture and values of their male counterparts, to offset their gender-based attitudes. The essential learning was that women have shaken off the shackles of the past and in their unwavering battle against gender inequalities and political and social oppressions, they acquired richly deserving identities for themselves in the world.

The focus of chapter two was to define and discuss the study in terms of the philosophical theories. The purpose of using the Social Identity Theory (SIT), Teacher Identity Theory, Theory of Liminality, and Feminist Intersectional Theory was to guide the different features of the research process from the problem statement, literature debates, methodology, analysis, the findings and the conclusions. SIT explained that an individual not only owns one personal or social identity but can have multiple identities and selves related to his/her associated groups. The learning from using the Social Identity Theory was that SIT recognized that people have multiple social identities based on their positions (e.g., housewife, mother, community member) which are more or less salient depending on the context. The key learning was that the transition from housewife to school leader involved shifts in identity salience, self-categorization, and adaptation. Using the SIT, I observed how the processes of salience, self-categorisation, and adaptation guided the housewives' effective school leadership development and empowered them to embrace school leadership identities. Teacher Identity Theory unfolded an understanding of the personal and professional selves of the participants in this study which brought meaning to the study's first and second research sub-puzzles. The teacher identity theory taught me that late-entry teachers bring with them identities shaped by their previous experiences (e.g., mothers, housewives, community members). The knowledge gained was that during teacher education programs, the women constructed teacher identities informed by program content, pedagogical approaches, and their aspirations as teachers. As the housewives entered the teaching profession, they encountered complex boundaries between their personal lives and professional lives. The boundary experiences prompted shifts in their identity, as they recognized themselves as potential leaders. The key point was that teacher identity formation was dynamic and involved multiple factors and experiences. The key learning was that late-entry teachers' transitioning to school leaders navigated identity shifts, learned about agency, and adapted to their new school leader identities. The Theory of Liminality indicated the participant's experiences in a space or time when she was between the 'what was' and the 'next'; a place of transitioning, waiting, and not knowing before she entered a new identity, which led to the understandings of the second and the third research sub-puzzles. I learned that the Theory of Liminality (Gennep, 1960 [1908]) looked at the housewife's liminal spaces as a transformative

state with an epistemological understanding and an ontological change of identity as she transitioned from housewife to school leader. The key learning was that as the housewife re-created her social and professional teacher identities in her liminal spaces, she liberated herself for example., from the clutches of oppression and discrimination (within her race, gender, and class) and developed into a new and improved professional identity (i.e. Departmental Head, Deputy Principal, Principal). I discussed the Feminist Intersectional Theory which raised meanings to the forces that shaped the housewife's transition into the school sector as well as her experiences as she transitioned to school leadership positions; thereby providing understanding to the second and the third research puzzles. Within the context, 'experiences of the housewife transitioning to school leader', I presented how the study's theories cohered to form the framework of this inquiry. My learning in using the Feminist intersectional theory was the valuable insights into how the housewives' multiple social identities (e.g., gender, race, class) intersected and shaped their experiences as they transitioned to school leader. The core knowledge was that in embracing feminist intersectionality, the housewives recognized their multifaceted identities, challenged stereotypes, and navigated the transition to school leadership with resilience and authenticity.

Chapter three informed key debates from literary works. The purpose of key debates was to describe the push, and the pull factors associated to the woman changing her identity from housewife to acquiring leader identities. The key debates in this study displayed the housewife's passage from a space of deficit to an asset-based space, patriarchy which is an impediment to housewives mobility and achievements, circumstances that drives housewives to transitioning into the work field, the housewives movement from spaces of disempowerment to spaces of empowerment, the housewife's transitioning experiences in her liminal spaces, the woman's strengths in her transition from housewife to leader, the housewife's development and learning as she crosses boundaries to attain school leader positions. Given the paucity and dearth in scholarship in public education around the phenomenon of the housewife crossing boundaries to leadership positions in schools, I was forced to draw on peripheral studies from other public and private sectors to bring substance to this study's literature review. The essential learning was that the interplay of push and pull factors which shaped the housewives' identities, influenced their school leadership journey.

Chapter four focused on the methodology in this research. I stated the paradigmatic position, which was the interpretivist approach. The purpose was to address the research design which emphasised the qualitative experiences and its relevance to the study. I did an in-depth examination of Narrative

inquiry, as a methodology, and demonstrated how it was used to steer the study. This methodology was used to craft out the lived experiences of housewives transitioning to school leader positions. I divided each section of the methodology into subsections for readers to share in my understanding of the methodology. I discussed how I purposively chose the participants for the study. I addressed the methods I employed to generate data. Furthermore, I enclosed my reflections on the field and my participants' reflections on data generation. Lastly, my discussion focused on trustworthiness, ethics, and the limitations of this study. The narrative inquiry method allowed me to learn of the authentic voices of housewives-turned-school leaders, uncovering their struggles and celebrating triumphs as the women transitioned to school leader. The learning was that the school leaders encountered barriers at individual, societal, and organizational levels. The important knowledge was that despite challenges, the women's stories demonstrated resilience in navigating obstacles. I learned that the methodology, Narrative inquiry, required that I, as the researcher, approach the study with cultural humility, acknowledging and respecting the life experiences of my participants. My learning was that narrative inquiry, enabled me to use conversational cues, which fostered an authentic and open dialogue with my participants. My key learning was that the methodology chapter told the story of this study – the decisive developments of the study influenced the production of the final study structure, and the results presented.

Chapter five exhibited the first stage of the analysis, which was narrative analysis. The research text depicted the re-storied narratives from the fieldwork (namely narrative inquiry, object inquiry and photo-walk-talk inquiry). The purpose of the chapter was to address the stories' response to research sub-puzzle one: *Who are the late-entry teachers that make the transition from housewife to school leader?* The sub-puzzle explored the identities of the late-entry teachers who transitioned from housewife to school leader. The purpose of the chapter was to provide a detailed presentation of the co-constructed narratives of the five participants and their experiences into the school leadership sector. Their experiences consider who the school leaders are personally as well as who they are professionally. The transcribed stories included the use of the participants' direct quotes to support and illuminate core reflections, happenings and/or realities as narrated by the women school leaders. The key learning was that Narrative analysis was a powerful qualitative research methodology that delved into the lived experiences of housewives' who acquired leadership positions in schools, using storytelling. The learning was that applying Narrative analysis to this study of the housewives transitioning from late-entry teacher to school leader, it provided rich insights into their lived experiences and the dynamics of their leadership journey. The essential learning was that the identities of the late-entry teachers that transition from housewife to school

leader is in a state of flux. I learned that the late-entry teachers' social and cultural contexts influenced their identity transformation, thereby influencing their teacher practices and their attainment of school leader identities. The understanding was that the late-entry teachers, adapted to moving from their social and cultural contexts of the home into social and cultural contexts of school leader. The core learning was that women who are determined to achieve success, adapts, and reinvents themselves in ways that honour their strengths and needs while maintaining their energy and drive to succeed.

Chapter six focused on responding to the second level of analysis (analysis of narratives). The purpose was to bring meaning and understanding to research sub-puzzle two: *What personal and professional meanings of self, informed the transition of late-entry teachers from housewife to school leader?* In response to research sub-puzzle two, the purpose of using the Social Identity Theory, Teacher Identity Theory, Theory of Liminality and Feminist Intersectional Theory was to steer the theorising of the narratives. The Social Identity Theory showed the forces between people and their social worlds. The Teacher Identity Theory informed that teacher identity is constructed and reconstructed where the person learns, lives and functions. The Theory of Liminality demonstrated the transformative state where there is a change in identity over the course of the person's journey and the Feminist Intersectional Theory accounted for the multiple grounds of identity in the social world. The purpose of addressing the personal and professional meanings of self individually for each school leader was because individual selves create understandings from a blend of social categories. The learning was that the participants' identities were not only multiple, but rhizomatic in influencing each identity and the interconnected identities conditioned the constructed identities for occupational mobility. The core learning was that the multiple personal and professional selves of late-entry teachers, intersected and influenced their occupational mobility.

Chapter seven presented the analysis of narratives stage. The purpose was to provide the participants' responses to research sub-puzzle three: *What are the housewives' affordances and constraints as they transition through their liminal spaces to become teacher leaders?* The purpose of the analysis was to inform the forces which are brought upon the housewives that enabled and/or constrained them as they transitioned to take on school leader positions. To illustrate the affordances and constraints, I presented the common themes amongst the participants, referred to as commonalities of experience, and themes that are unique to only one participant, referred to as particularities of experience (Dwyer & emerald, 2017). The learning was that late-entry teachers

found ways to integrate a range of influences, confront tensions and contradictions, to explain, justify and make sense of themselves as they journeyed towards becoming teacher leaders. The participants' affordances which influenced the late-entry teachers transitions to school leader were some of the distinguished learnings. The important learning for me was that the combination of workshops, post-graduate studies and a commitment to continuous improvement equipped the late-entry teachers with the skills and mindset needed for their transitions to school leader and for the practice of effective school leadership. The core learning was that the journey from housewife to school leader was a remarkable transformation fuelled by determination and resilience, and the women not only embraced their leadership positions, but also uplifted the entire educational communities. The basic learning was that in elevating school leadership, the women exemplified resilience, empathy, and a commitment to life-long learning. The learning was that their impact reverberates far beyond the classroom walls, shaping the future of education. A key learning was that in the precarious space between housewife and teacher, the weight of oppression, domestic abuse, and subjugation bore down heavily on late-entry teachers. Their journey was fraught with struggle, and the suffocating grip of these forces left them feeling trapped, their aspirations stifled. As they sought to transition into teacher positions, these invisible chains held them back, hindering their progress toward assuming leadership positions within schools. The critical knowledge was that for these late-entry teachers, the road to school leadership was not linear; it wound through the labyrinth of trauma and societal norms. The lessons learned were of the women's courage and their unwavering commitment to education, despite the odds.

8.3 Conclusions of the study

The main research puzzle in the study concerned the lived experiences of the late-entry teachers as they crossed boundaries from housewife to school leader. Three sub-puzzles were cast to address the main research puzzle. After answering the sub-puzzles (presentation and discussion of the findings in chapters 5-7, pages 107-186), I drew conclusions around each sub-puzzle.

8.3.1 Who are the late-entry teachers that make the transition from housewife to school leader?

Firstly, late-entry teachers that transition from housewife to school leader hold a multitude of identities, thus creating a network of complexes in their identification. The teacher identity theory confirms that teachers possess multiple selves, which encompasses their personal and professional identity (Beauchamp & Thomas, 2009). Some dominant personal selves, in the study, were that the

late-entry teachers were industrious housewives, dedicated spiritual leaders, and steadfast students. Also, some novel professional selves were purpose-driven teacher leaders, performance-driven departmental heads, achievement-oriented deputy principals, and effective principals.

Secondly, the study uncovered that the identities of the late-entry teachers that transition from housewife to school leader is in a state of flux. The teacher identity theory outlines that, over time, teacher identities are dynamic and shifting (Beauchamp & Thomas, 2009; Burke & Stets, 2022; Hanna et al., 2020). In this study, the shift in the participants' identities were due to elements that were internal, such as a need for worthiness, and external, such as context (for example, a new home setting) (Beauchamp & Thomas, 2009). The late-entry teachers' identities transformed due to numerous forces which influenced them, such as family, afflictions, industriousness, relationships, empowerment, spirituality, self-construction, bravery, resilience, community work and self-worth, amongst others (Maslow, 2019). An important factor which shaped their transformation and change in identity was their proximal contexts (family relationships) and distal contexts (accountability, and dedication to the profession) (Wenström, 2020). I conclude that the identities of the late-entry teachers that transition from housewife to school leader are under constant reconstruction and always in the making.

Thirdly, the late-entry teachers that transition from housewife to school leader are inspired by their interactions and relationships with people. Relational identity is an important feature of identity that influences teachers (Pappa & Moate, 2021). Relational identity, in this study, refers to the late-entry teachers' narratives about who they were in relation to their families in the home, children in the classrooms, and teachers at school. The spaces where children's and teachers' lives in motion meet and hold layers of relationships and where each person contributes to learning together, builds relational identity (Huber et al., 2011). The late-entry teachers' experiences from family places, university places, school places and in their liminal places from late-entry teacher to school leader, bumped against the dominant narrative that shaped their teacher identities. Dominant narrative refers to their experiences that unfolds into diverse interactions with families, children, and teachers in an era of growth and development (Huber et al., 2011). The participants showed how relationships with other people, in and out of school, influenced their identities. I conclude that the late-entry teachers that transition from housewife to school leader illustrated that relational identity influenced who they are, as school leaders.

Fourthly, the identities of late-entry teachers that transition from housewife to school leader depend on the context which they are in. Their social and cultural contexts influenced their identity

transformation, thereby influencing their teacher practices and their attainment of school leader identities. The school leaders, in this study, had to live through many interstices in the social and cultural contexts which either enabled or constrained their transitions, firstly as housewives and thereafter as teachers in the school. I conclude that the late-entry teachers, in this study, adapted to moving from their social and cultural contexts of the home into social and cultural contexts of school leader.

8.3.2 What personal and professional meanings of self, informed the transition of late-entry teachers from housewife to school leader?

The school leaders' personal identities influenced the formation of their professional identities. The multiple personal and professional selves endorse that the late-entry teachers transitioning from housewife to school leader using multiple selves show features of haecceity (unique, like no other). Haecceity suggests that the unique and individual school leaders' identities collectively contribute to multiple selves (Clarke, 2023). Certain personal and professional meanings captured, indicated the school leaders' values and the need for personal and professional development encouraged their transformation from housewife to school leader. The personal self is an apogee of past and present lived experiences which impacts how individuals develop into their professional selves (Yazan, 2019). I conclude that attending developmental workshops, and engaging in post-graduate studies in education, drove the transformation of the late-entry teacher to school leader positions and practices which geared them towards continuous improvement for their organisations. They demonstrated a leadership for learning keeping the child's best interest and success in focus. I claim that the women, in the study, despite their arduous journey in transitioning to school leaders; empowered teachers, students, and parents by developing their skills, vision, and resources which is essential for elevating school leadership.

The participants' identities were not only multiple, but rhizomatic in influencing each identity and the interconnected identities conditioned the constructed identities for occupational mobility. The intersections of the housewife, student, teacher, and school leader identities and the intersections of identities influenced and developed into new leader identities. I conclude that the multiple personal and professional selves of late-entry teachers, intersect to promote occupational mobility to school leaders.

8.3.3 What are the housewives' affordances and constraints as they transition through liminal spaces to become teacher leaders?

Firstly, the female principals displayed discrete resilience mechanisms within their transitions such as their spirituality which they used as a coping mechanism to face severe adversities. The late-entry teachers found ways to integrate a range of influences, confront tensions and contradictions, to explain, justify and make sense of themselves as they journeyed towards becoming teacher leaders. The late-entry teachers in this study discovered ways which enabled their teacher identities to flourish so that they may ascend to departmental head, deputy principal and principal identities. The affordances of caring for children, professional development, and spirituality and how these affordances influenced the late-entry teachers' transitions to school leader were some of the distinguished learnings for me. Research endorses that for the advancement of school leadership, there needs to be an organizational culture of caring, a practice of good values and of teacher leader development (Pan & Chen, 2021; Webber, 2021). The school leaders, in this study, had a clear vision for their schools, which influenced their leadership practices and established a clear sense of purpose and direction for their schools. They emphasised the importance of setting educational goals, planning the curriculum, and evaluating teachers and teaching. These school leaders developed and maintained positive relationships with staff, making them feel cared for, valued, and involved. This improved teaching and learning performance, by demonstrating their core values and personal traits in their daily interactions in the organisation. They displayed a passion and a commitment to education and to the success of people. I conclude that the caring for children, professional development, and the value of spirituality enabled the late-entry teachers' transitions to school leader.

Secondly, late-entry teachers have similar and individual constraints which challenged and handicapped them from advancing into teacher leaders. The late-entry teachers home challenges were stumbling blocks to their transitions to teacher leaders. Envy, maliciousness, threats and, negativity in the workplace hampered one of the late-entry teacher's rise to school leader in the organisation (Kucuk et al., 2020). Some influential encounters that echo with me are the experiences of professional unfairness, coupled with jealousy and heightened stress at my school, as well as the challenge of oppression. I claim that school leaders need to develop leadership competences and have mechanisms in place to manage workplace jealousy and conflicts, provide opportunities for teachers' growth, and develop a culture where teachers work jointly with school stakeholders for the upliftment of the children and the success of the organisation. Experiences of

oppression, domestic abuse, subjugation, and professional unfairness infringed on some participants' self-development by lessening their developmental options, stifled their abilities to attain goals by taking desired action or by impacting agency (McGiveron, 2023). Furthermore, my participants, in their spaces of constraints, did succumb to their setbacks.

Also, I was in a quandary about whether to see the spaces of oppression, domestic abuse, and subjugation as a constraint or as an enablement to occupational mobility; because according to hooks (1990), this was a space of opportunity, a productive space which could have served as a springboard for the women to break free from their oppressive situations, and to become teachers and move up the ranks in their profession. The liminal space between the housewife and becoming a teacher, which could be seen as a catalyst for the participants, was actually a constraint for my participants which suffocated them to the extent that they could not think any further and where they felt trapped. I, therefore, conclude that in the liminal space between the housewife and becoming a teacher, the structures of oppression, domestic abuse, and subjugation suffocated the late-entry teachers to the extent that they felt trapped which set them back from advancing to teacher leader positions.

8.4 My reflections on doing the study

This section narrates my personal reflections on the study.

8.4.1 My personal reflections on the study

As I reflect on my study, I located an image that encases my feelings through my research journey. The picture (Figure 8.1) illustrates the ice-berg illusion. After completing my Master's degree, I set my sight on embarking the PhD journey because I love learning, and I have a passion for unearthing new things. Also, doing the PhD qualified me to choose a topic that interested me, gave me the freedom to dive deep into the heart of the problem, decided what I worked on, how I worked on it and how I would get there, with the support and guidance from the supervisor. The PhD also allowed me to draw on my many years of research and practice in the Education Leadership Management and Policy (ELMP) field, to forge my own empirical findings and perspectives and to make my contribution to a body of exceptional research. The PhD will certainly enable me to continue my research in the ELMP field. After talks with my Master's supervisor, Prof Naicker, about my determination to do the PhD, he sent me the following metaphorical image (Figure 8.1) advising that the "PhD journey is hard work and requires dedication".

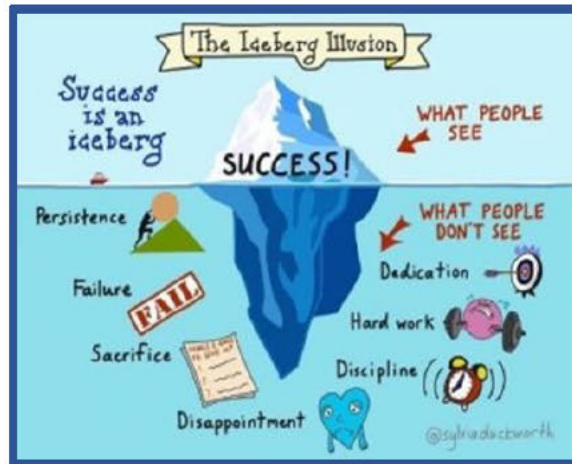


Figure 8.1: The Iceberg Illusion

Undoubtedly, the tip of the iceberg is my end goal, glory, the monumental win, a successful completion of the degree. However, underneath this iceberg is not only hard work and dedication, as Prof Naicker, advised. It is filled with tension, frustrations, sacrifices, failure, crises of confidence, loneliness, late nights, and early mornings and all the wobbling that come before walking, much less running. To be direct, my PhD journey was much more than the sum of the process and it was never smooth and easy going. Doing a PhD is a long journey, and amid the lingering challenges of uneasiness, uncertainty, frustrations, failure, planning, work-life balance, and lack of personal drive, the expedition is rewarding when students position themselves within the tough ride to align their personal interests and goals with those of supervisors and institutions and foster practices that enable them to live to their full potential (Rodrigues, 2021).

At the beginning of my third year of study in 2021, I experienced the heartache of losing my son, who passed away in a car accident. I had to suspend my research study because I was in an anxiety-ridden and depressive state for almost two years after that. The pain of losing a child does not ever go away. I lived through failures and encountered disappointments. There were many times when I thought about throwing in the towel. Moving house to find peace, transitioning to school leader, and studying PhD was most difficult. Career researchers encounter similar challenges, as I did, as they completed their PhD studies (van Rooij et al., 2021). Then, about eighteen months later, my daughter, Samantha, gave birth to a beautiful baby-girl, Nova-Skye. I feel that Nova-Skye was sent by the “Universe” to bring an abundance of love, laughter, and joy into my life. She was my motivation to complete my PhD journey.

I can say, with certainty, that my supervisor, Prof Naicker, also played a crucial part in lifting my spirits. On our follow-up meetings, he would say, “Prissy, I always tell you that you are one of the

most resilient and strongest people I know. You will finish this study”. Hearing these encouraging words from my supervisor, I worked hard, disciplined myself and tried to be persistent in the face of challenges. I dedicated valuable time and energy to this process. The supervisor plays an important role in the life of a PhD student and guides him/her through their journey (Phillips & Johnson, 2022).

I needed to be successful in my endeavours and to experience mastery with my PhD study. My supervisor supported this need by guiding me with attaining academic skills, for e.g., research techniques, academic writing and referencing. My supervisor showed that he cared about me as a person: about me completing this study, my school issues and my personal challenges and he reassured me of my strength and fortitude during my stressful times (Su & Wood, 2023). When I was short-listed for an interview for a school leadership position, my supervisor not only provided me with a list of suggested questions but also coached me on how to respond to questions. Prof Naicker’s guidance and encouragement enabled my successful appointment as the school’s Departmental Head.

As PhD student, Prof Naicker allowed me the space and opportunity to make my own choices and treated my viewpoints with respect. Research shows that perceived autonomy provides the student with the satisfaction, to higher research self-efficacy in continuing the PhD study (van Rooij et al., 2021). My supervisor provided timely comments on my draft-work via email. He expected the highest level of commitment and independence from me. His experience, wisdom, and academic excellence taught me many life skills. Our meetings developed my thinking skills and made me look at the world more wisely and from different viewpoints. Prof Naicker’s comments on my submissions were strict and firm. He would say, “Prissy, this is PhD, so think like a PhD student!” Due to my supervisor’s regular demand for critical thinking, I am now able to think more critically, not only in academic work, but in all areas of my life. Critical thinking has made me into a much more powerful and insightful individual in my personal and professional life. This authenticates that the personal and professional life of an individual work in partnership with each other (Beauchamp & Thomas, 2009). Sometimes, it took me seven or more sets of draft-work to master a section before it was accepted. My supervisor did not compromise on his high standards of work, ensuring that my work was scholarly. This ideal brimmed into my professional work life where I execute my duties as Departmental Head with the highest of standards.

In my study, I used some work by Dwyer and emerald (2017) and cited emerald with a capital ‘E’. My supervisor commented that I was effacing the author’s identity and wanted an explanation

about why I had written the author's name with a capital letter 'E'. I did lots of reading around elke emerald's works, but I could not find precisely why she writes her name in small letters. My supervisor did not forget and after a few weeks, via email, again requested my explanation. I decided to use the Facebook Messenger App to locate and then message the author, elke emerald. I informed her that



Prissy Govender

Hi elke. I am a final year PhD student at the University of Kwazulu-Natal, in South Africa. I am doing a study on women school leaders and cited some of your work. I notice that you write your name with a small letter 'e'. I am curious to know why you write your name with a small 'e'.

I was a PhD student and inquired about why

Fig. 8.2: Facebook message to elke emerald she



elke emerald

Hi Prissy

I use small letters to queer convention making the point that we invent our social world, and we can re-invent it, and make it up differently if we choose. Wishing you every success with your PhD study.

writes her name in small letters. After a few weeks, elke emerald responded with an explanation and she wished me the best with my studies. I have included a picture of this message (Fig. 8.3). My supervisor was critical of every word and kept me reading and thinking from the beginning to the end of this journey. In essence, my supervisor has played a mammoth role in my personal and professional growth.

Fig. 8.3: Facebook message from elke emerald

As I mentioned, my PhD journey was more than the sum total of what I have gone through. This voyage to success was arduous with frustrations, disappointments, a multitude of failed attempts; but the simultaneous little achievements and support made it possible to the end.

8.4.2 My Theoretical and Methodological reflections on the study

This section presents my theoretical and methodological reflections on the study.

8.4.2.1 Theoretical reflections

Combining the identity theories, theory of liminality, and feminist intersectional theory, in this study, provided a comprehensive and nuanced understanding into the complex journey of the housewife transitioning to school leader. If I were to conduct the study again, there are a few theoretical considerations that could be made to further enhance the research. While feminist intersectional theory provides a powerful framework for understanding the multiple identities and social categories that intersect in the housewife's transition to school leader, I could delve deeper into this intersectionality in order to explore other dimensions of identity. What I would do differently is that I would leave out the Social Identity Theory because I have noted that there are sufficient concepts in the Feminist Intersectional Theory that covers the Social Identity Theory. I

would retain the Teacher Identity Theory because the Feminist Intersectional Theory only slightly touches on Teacher Identity Theory. It does not go into it in detail.

8.4.2.2 Methodological reflections

Narrative inquiry allowed the participants to share in-depth experiences through personal stories (Clandinin, 2022). For the late-entry teacher, this approach captured the nuances of their journey. The late-entry teachers' unique backgrounds, encouragements, and adversities were illuminated. Narrative inquiry valued subjective perspectives, which allowed the late-entry teachers to express their feelings, beliefs, and sense of identity during their transitions (Clandinin, 2022). Whilst narratives provided rich insights, narrative inquiry acknowledges that they may not represent all late-entry teachers (Clandinin, 2022).

Considering the traumatic nature of the housewives' lived experiences, narrative inquiry served both as an enabler and a constraint. As an enabler, Narrative Inquiry allowed the housewives to voice their experiences authentically. Sharing their stories were empowering and provided a sense of agency and validation (Clandinin, 2006). Narrating traumatic events were cathartic and allowed the housewives to process emotions, find closure, and release pent-up feelings (Connelly & Clandinin, 1990). The personal narratives humanized the women's experiences, fostered empathy, and created an understanding with me, as researcher. Revisiting traumatic memories during interviews re-triggered emotional distress with the participants (Connelly & Clandinin, 1990). Balancing the need for authentic narratives with ethical considerations (for example., informed consent, confidentiality) was challenging. Whilst the narratives provided depth, they do not represent all housewives' lived experiences. Generalizing findings were complex.

Although Narrative Inquiry offered an intimate exploration of late-entry teachers' experiences, future researchers may want to navigate its potential impact on participants' well-being. I need to sound a caveat to future researchers that they need to engage with Narrative Inquiry ethically and honourably, respect the participants, be accurate in representing their experiences as they had lived and understood them, honour complexities, and the uniqueness of each of the participants' experiences, create a safe and supportive space for participants to share their stories, and also strive to minimize harm to participants; because my learnings from using these values in this study is that ethical conduct in working with vulnerable groups is not just a moral obligation, but also a crucial aspect of producing high-quality, reliable, and impactful research. It's about treating participants with respect and dignity and ensuring the integrity of the research process.

8.5 Original contributions of the study

I present the original contributions the study has made to the discipline of education leadership.

8.5.1 Researching a novel phenomenon in Education leadership

This study has contributed to knowledge of a phenomenon in educational leadership which has not been researched before. It has filled a research gap by making visible and theorising the experiences of late-entry teachers as they professionalise themselves and transition to positions as school leaders. The study provides significant and novel unveilings about the multiple selves (personal and professional) of late-entry teachers and how these entangled selves intra-act to either serve as a catalyst or constrain their movement into school leadership positions.

8.5.2 Educational leadership research methods

My second contribution is adding a novel participatory visual method to research vulnerable participants in Education Leadership and Management. Whilst I used narrative interviews to encourage participants to share their lived experiences, I also had to lean on the photo-walk-talk inquiry to generate data, seeing that this group under investigation was highly vulnerable, emotional, and traumatised. I relied on the photo-walk-talk method used successfully in geography studies to generate data. In these studies, it was called the walking interview, where the researcher and participant walk together while conducting the interview (Evans & Jones, 2011). The data generated are profoundly informed by the landscapes in which they occur, emphasizing the importance of environmental features in shaping discussions (Evans & Jones, 2011). This method is relatively new and innovative in geography studies (Evans & Jones, 2011); and it has not been used in educational leadership research on vulnerable groups.

I re-designed the method for my study by adding photo-sharing and named it the photo-walk-talk inquiry. My original contribution is specifically using the photo-walk-talk inquiry for research into highly emotional and traumatised housewives who transition to become school leaders. Given the intimate nature of the study, the novel photo-walk-talk inquiry was suitable for the participants' comfort and to use their photos to prompt talking about their experiences as they walked casually within calm settings, that is along the nature reserve, parks, and gardens. In my study, the photo-walk-talk method was also a therapeutic process for the participants who relieved themselves of in-built tension and anxiety. The walking in this particularly peaceful setting made it easier to speak, and by talking to me, a heavy burden was lifted off of their shoulders. Telling me their

stories meant that, once again, they had to go through the traumatic events that emotionally affected them (Caruth, 2016). The photo-walk-talk method prompted a peace to the surrounding environment, generated richer data about life's experiences and also lessened the double trauma to the participants.

I propose that when researching sensitive topics in educational leadership such as this study, the photo-walk-talk inquiry could effectively minimize some of the perceived limitations of more traditional, sessile interviews. It is a valid, valuable, feasible, and empowering means of generating rich, qualitative data.

8.6 Implications for further studies

The study of the housewife transitioning to school leader, is an original study in the education leadership context in South Africa. Further research is needed on this phenomenon to expand the knowledge base on the housewives' transitioning from late-entry teacher to school leader.

The study focused on five school leaders who were selected from KwaZulu-Natal schools, in South Africa. Further studies are required to investigate the transitioning experiences and identities of a larger sample of late-entry teachers from all provinces in South Africa. A sizable sample of participants from schools throughout South Africa would provide a nuanced view, greater insight, and understandings about the housewife's movement to school leader. Also, further studies on this phenomenon would create a deeper understanding on the affordances and constraints on the housewife's experiences from late-entry teacher to school leader. Further analysis would also amplify our understanding on the unique experiences and skills that housewives bring to school leadership.

The transition from housewife to school leader as a late-entry teacher is a unique and complex journey in which their identities were found to be in a state of flux. Subsequent investigation using a larger sample could provide a broader perspective on how the leaders' identities evolve over time, and it could also deliver a thorough understanding of additional factors which influences this evolution. This could provide broader context and insight into the dynamic nature of identity construction. Further studies could investigate various other socio-cultural factors, such as different societal norms and expectations, which impact identity flux. This could yield a deeper understanding of the external influences on identity construction. Upcoming research could provide a detailed examination on how school culture and policies, influence the identity flux. This could provide deeper knowledge into shaping identities in the workplace environment. Further

investigation could contribute to a better understanding on the identity flux which could effectively inform the designing of professional development programs for late-entry teachers. This would assist to tailor the programs to address the unique needs and challenges of late-entry teachers and their journey to leader.

Future research could explore how multiple identities intersect, influence each other, and advance into new leader identities. This could offer deeper insight into the dynamic nature of identity development and transformation. Studies could delve into how the intersections and development of these identities affect leadership practices and styles. This might contribute to further understandings on unique leadership qualities that the group brings to their leader positions. Further research could investigate the influences of these intersecting and developing identities on school performance. This may identify and explain challenges and benefits linked to such complex identity intersections in leadership positions.

Further analysis could identify and understand further key affordances that facilitates the housewife's transition to school leader, to include support systems, professional development programs. Further studies could explore the particular aspects of professional development that are most gainful for late-entry teachers' transition to school leader. This may tailor programs on professional development to address the unique challenges and needs of late-entry teachers. Further investigations could look into the impact of affordances on school performance which may identify challenges and benefits connected to late-entry teacher transitions to leadership positions.

Future investigations could centre on understanding the particular ways in which the housewives' experiences impact their career progression to school leader. This may provide deeper insight into the constraints they face and the support they need. Studies could examine the support systems to assist housewives and late-entry teachers to overcome constraints. This may include counselling, mentoring, and opportunities for professional development. Further studies could delve into policies aimed at developing and better supporting late-entry teachers facing challenges.

8.7 Conclusion

In this chapter, I presented a retrospective glance of the chapters. Then, I discussed my conclusions of the study. After that, I imparted my personal reflections as well as my theoretical and methodological reflections. Next, I explained the contributions my study has made to educational leadership theory and research methodology. Thereafter, I outlined the implications for future studies. The chapter also reflects how this study has developed my ability to think critically. This

study has built a foundation of opportunity for further studies to be conducted in the South African education leadership sector.

8.8 References

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APPENDIX A

DATA GENERATION INSTRUMENTS

Storytelling follows global rules that steer the processes of producing stories which Schütze (2016) explains as the 'inherent demands of narration' and what others call 'narrative convention', 'story schema' or 'story grammar'. A schema builds a semi-autonomic process enabled by a pre-defined situation. An account or story is, therefore, provoked based on specific clues, and, once the research participant has commenced, storytelling will maintain a course of narration based on underlying unspoken rules. Storytelling ensues a self-producing schema with three main characteristics in the following way (Schütze, 2016):

Detailed Texture: This relates to the need to provide detailed information to account for plausibility for the movement from one story event to another.

Relevance Fixation: The research participant talks about those parts of the event that have relevance according to how she views the world.

Closing of the Gestalt: A key event referred to in the narration must be stated fully, having an introduction, a body, and a conclusion. This threefold framework of an event allows the narration to stream along, once the participant has begun: the introduction leans towards the body, thereafter body veers towards the closure.

I use Narrative Interviews, Object Inquiry and Photo-Walk-Talk Inquiry and follow the above points to generate data. The data generation process will be conducted over a period of four to six days with each participant. On the first two days, each participant will be met with for the narrative interview and the focus will be on the lived experiences as they transitioned from housewife to school leader. The third day will be used for discussions on the object inquiry. The fourth to sixth days will be used for discussions on the photo-walk-talk inquiry.

Narrative interviews (Day one and Day two)

Oral interviews will be conducted with the participants. Participants will be prompted to share their personal and professional stories about their lived experiences in their liminal spaces as they transitioned from housewife to school leader. Participants will also be prompted to tell their life stories about what shaped their movement across boundary spaces.

To elicit a less imposed and therefore more 'valid' rendering of the informant's perspective, my influence, as the interviewer, is minimal, and the setting should be arranged to achieve this minimal influence (Clandinin, 2016). Prior to the story telling interaction, I discuss with my participants their preferences because it is important that they have control to choose the date, time, place and duration of the interview along with the assurance that they can cancel or postpone the session without consequences (Clandinin, 2016). The reason I give my participants the preference to choose their own location is because it is critical for them to feel safe to share their stories, for example they may choose to talk in the privacy of her own homes, or a quiet park where we can sit on the park bench or on the grass and talk, or the coffee shop (Marsh et al., 2017). I will carefully use the language that is used by the informants during the interview (Marsh et al., 2017). Jovchelovitch & Bauer (2000) gives a representation of the elicitation technique which comprises the basic phases of the narrative interview which I aim to use in my narrative interviews with my research participants.

<u>Phases</u>	<u>Rules</u>
Preparation	Exploring the field Formulating basic questions
1. Initiation	Formulating initial topic for narration Using visual aids
2. Main narration	No interruptions Only non-verbal encouragement to continue narration Wait for the coda
3. Questioning phase	Only 'What happened then?' No opinion and attitude questions No arguing or contradictions No why-questions Extrinsic into intrinsic questions
4. Concluding talk	Stop recording Why-questions allowed Memory protocol immediately after interview

The above gives a brief summary of the basic concept of the narrative interview and the procedure rules. As suggested by (Jovchelovitch & Bauer, 2000) there are four phases: it begins with the initiation phase, follows through with the narration phase and then the questioning phase, and concludes with the talk phase. A few rules are suggested for each of these phases (Jovchelovitch & Bauer, 2000). The function of these rules is to offer orientation and guidance for the interviewer to provoke copious stories (Jovchelovitch & Bauer, 2000). By adhering to these rules, I ensure non-threatening conditions, and I also keep the research participant's willingness to narrate the story (Singh, 2018). Therefore, when conducting the interview, I will remain flexible and maintain a relaxed, conversational style throughout the narrative interview (Singh, 2018). I will listen generously and will not guide the conversation but, I take a position of respectful curiosity, and I will encourage my participants to tell their own stories in their own unique ways. Making use of respectfulness, empathy, and a reflexive approach, I am hoping to get the participants open up about their feelings and tell their rich stories (Marsh et al., 2017).

Object Inquiry (Day three):

Participants will be requested to select an object, usually something visual, that will assist in gaining a direct understanding of the research topic. Objects may include relational maps, diagrams, drawings and arts, writings, scrapbooks, maps, television programs, and video diaries and so on that will trigger important memories about the research participants' transitioning from housewife to school leader. Each participant will weave meaning into their chosen object when sharing their experiences on their transitioning. I will probe certain questions to flake off the sheets of understandings and obtain thick, rich description from participants. Firstly, I ask research participants to describe their object, followed by additional prompts to elicit "thick description" (Jovchelovitch & Bauer, 2000):

- Can you give me an example?
- What would that look like?
- How do you do that?
- Can you tell me more about that?
- What were other people doing then?
- How did others [e.g., family member] respond to that?

To get their rationale, feelings and thoughts, I may prompt the following types of questions (Jovchelovitch & Bauer, 2000):

- Why was that important to you?
- Why does that stand out in your memory?
- Why do you think you noticed that?
- Why does that matter?
- What motivated your response?
- How did you feel about that?
- What was significant about this to you?

I will also find out about variations. To learn if their answers would be otherwise in different circumstances, I may consider the following prompts (Jovchelovitch & Bauer, 2000):

- Have you always felt this way?
- How has your approach changed over time?
- What motivated this change?

Photo-Walk-Talk Inquiry (Day four to six):

This inquiry involves a systematic walk, talk and photo-viewing. Being in a suitable, comfortable venue, for example a nature reserve, participants will bring along photographs imaging their experiences in their liminal spaces as they crossed boundaries from housewife to school leader. During the walk, as the participants engage in the process of viewing the photographs, taking them into the realm of their memories, they will be prompted to tell their stories.

I aim to add validity and reliability to a word-based survey whilst walking (strolling) in a peaceful environment (for example, the nature reserve), looking at and talking about the photographs (Collier & Collier, 1986). In narrative inquiry, the goal of slow walking is to access experiences of the interview participants (Jones et al., 2008). Anderson (2004, p. 260), notes, “the physiological movement of the body through place offers the opportunity to literally and metaphorically, wander from plans to recollections to observations”. Walking and talking with participants permits them to remember embodied experiences in ways that are difficult in a seated, more analytical setting (Anderson, 2004). Walking interviews assists in the researcher’s understanding the dimensions of participants’ spatial experiences that might be difficult to elicit whilst in a seated position (Jones et al., 2008). Walking allows for a certain sequential flow of experiences of attachment and detachment, mental wandering and physical immersion, memory, and recognition (Kinney, 2017).

I aim to use slow walking (strolling) with my participants in nature, to make them feel comfortable to talk about their experiences in their liminal spaces (Kinney, 2017).

Nature (plants and trees) is a natural way to get women to be relaxed and to talk with ease, thereby adding validity and rigor to the data (Kinney, 2017). While photos are ‘taken-for-granted’ in daily life, critical consideration unveils how photos can aid in understanding how both the researcher and the participant construct meaning (Torre & Murphy, 2015). Photo elicitation will take place based on the photographs that the research participants bring to the interview. I use photos to extract responses and talk about different understandings related to the content of the photos, to bridge and to open up understandings of the study topic (Richard & Lahman, 2015) and “evoke information, feelings, and memories that are due to the photograph’s particular form of representation” (Harper, 2002, p. 19) and arouse “latent memory, reducing areas of misunderstanding, eliciting longer and more comprehensive accounts of ideas... eliciting values and beliefs, and connecting to core definitions of the self to society, culture, and history” (Jordan et al., 2009, p. 24). That extraordinary sense of seeming to retrieve something that has disappeared, which we now see in the photograph, leads to deep and interesting remembrances and stories (Glaw et al., 2017).

I will brief my participants on the aspect of photo-elicitation in this study research. There are two phases of briefing (Bates et al., 2017). The first briefing will take place at one time-point to inform participants of the collection of the photos along with the main purpose and ethics of the research (Bates et al., 2017). Following an appropriate time to collect photos, participants are then called on again to take part in the interview in which I will ask them to bring in their selected photographs (Torre & Murphy, 2015). The choice of photos is strongly participant-driven, and the interview format is largely unstructured because I want the story and experience of the research participants to emerge without any contamination or influence by my pre-existing beliefs (Torre & Murphy, 2015). I will ask research participants to bring along photographs that represents or reflects their experiences as they transitioned from housewife to school leader. The second briefing will take place at this juncture where I include a complete account of the purpose and ethical assurances of the research (Bates et al., 2017). Upon arriving to their interview and after the briefing, I will provide the research participants with a series of generic open-ended guided questions to begin the conversation, for example:

- Please can you talk through these photographs and explain why you have chosen them.

- How do you think these photos capture your transitioning experiences from housewife to school leadership position.
- Why is X (depicting something in a photo) an important aspect of you being a teacher leader?
- Is there anything else you want to discuss about your transitioning experiences which is not being depicted here?

These questions, I use, are not intended to direct the nature of these discussions; rather, the photographs frame the structure of the interview process (Harper, 2002). The photographs will determine the what and the why aspects that will be discussed. By doing this I leave the power and control of the interview process, as far as possible, with the participant (Jordan et al., 2017).

After each session, I will thank the participants and be certain to let them know how valuable their stories are to this research.

APPENDIX B



24 June 2020

Ms Pushparanie Govender (205525417)
School of Education
Edgewood Campus

Dear Ms Govender,

Protocol reference number: HSSREC/00001113/2020

Project title: From Housewife to School Leader: Lived Experiences of Late-entry Teachers

Degree: PhD

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 24 February 2020 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 24 June 2021.

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

Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

INSPIRING GREATNESS

APPENDIX C

UKZN HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE (HSSREC)

APPLICATION FOR ETHICS APPROVAL For research with human participants

INFORMED CONSENT LETTER FOR PARTICIPANTS

**Education
College of Humanities
University of Kwazulu-Natal
Edgewood Campus**

10 April 2020

Esteemed Madam

My name is Pushparanie Govender. I am a PhD student studying in the Education, Leadership and Management discipline at the University of Kwazulu-Natal, South Africa. My contact number is: [REDACTED]; Email: [REDACTED]

My supervisor, Professor Inba Naicker, is located at the School of Education at the University of Kwazulu-Natal. He can be contacted at:
Email: Naickeri1@ukzn.ac.za
Phone: 0312603461

You are being invited to consider participating in a study that involves narrating your transitioning experiences from housewife to school leader. The aim and purpose of this research is to explore the experiences of late-entry teachers as they moved from housewife to school leader positions. The study is expected to enrol five participants, from different ethnic backgrounds, in the Kwazulu-Natal province. To generate the information, I am interested in asking you some questions, by interviewing you on three separate days. The first two interviews will be 40-45 minutes long. All interviews will be carried out at the Botanical Gardens in Durban, KZN. For the third session, you will be asked to bring along 4 photographs which depict your life as you transitioned from housewife to school leader. We will dialogue about the photographs while taking a slow walk in the park for about 30 minutes.

This research is valuable because it will provide information about the experiences of late-entry teachers transitioning from housewife to school leader positions. In South Africa, the experiences of late-entry teachers from housewife to school leadership positions is a phenomenon in which scholarship is not yet developed. Silences on the housewife to school leaders lived and told stories and of what her experiences in crossing boundaries and moving through liminal spaces encompasses, has led to bafflement about

how the common housewife can become a school leader (that is, Principal, Deputy Principal, HOD). My study aims to create a knowledge base in the South African education system by addressing these gaps and by exploring the life stories of late-entry teachers as they transition from housewife to school leader.

Please note that:

- Your confidentiality is guaranteed as your input will not be attributed to you in person but reported only as a population member opinion.
- Each interview may last for about 1 hour and may be split into two parts depending on your preference.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalised for taking such an action.
- The research aims at narrating the lived experiences of late-entry teachers as they move from housewife to school leader positions.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the audio recorder and if you will allow the photographs (with blurring identities of people) to be used in research.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee.

In the event of any problems or concerns/questions you may contact the researcher at:

Mobile Number: [REDACTED]

Email address: [REDACTED]

or

Supervisor, Professor Inba Naicker, located at the School of Education at the University of KwaZulu-Natal. He can be contacted at:

Email: Naickeri1@ukzn.ac.za

Phone: 0312603461

or

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Thank you for your contribution to this research.

[REDACTED]

P. Govender (Researcher)

APPENDIX D
CONSENT BY THE PARTICIPANT
DECLARATION

I (full names of participant) have been informed about the study entitled From Housewife to School Leader: Lived Experiences of Late-entry Teachers by researcher: Ms P. Govender. I hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction. I declare that my participation in this study is entirely voluntary and that I will not be financially compensated for my participation.

I have been informed about medical treatment if injury occurs to me as a result of study-related procedures. I understand that I am at liberty to withdraw from the project at any time, should I so desire. I give/ do not give (delete that which is not applicable) permission for the interview to be digitally recorded.

If I have any further questions/concerns or queries related to the study, I understand that I may contact the researcher at:

Mobile number [REDACTED]
Email address: [REDACTED]

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researcher then I may contact:

Supervisor, Professor Inbanathan Naicker, located at the School of Education at the University of KwaZulu-Natal. He can be contacted at:
Email: Naicker1@ukzn.ac.za
Phone: 0312603461

OR

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

I hereby provide consent to:

Audio-record my interview	YES / NO
Video-record my interview	YES / NO
Use of my photographs for research purposes	YES / NO

Signature of Participant

Date

APPENDIX E

TURN-IT-IN REPORT

Turnitin Originality Report

 Turnitin Originality Report

Chap1 to 8 turnitin 3.docx by Pushparanie Govender

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APPENDIX F

LANGUAGE CLEARANCE CERTIFICATE

25 Maple Crescent
Circle Park
KLOOF
3610

Phone 031 – 7075912

Fax 031 - 7110458

E-mail:
dr1govender@telkomsa.net
sathsgovender4@gmail.com

Dr Saths Govender

28 JUNE 2024

TO WHOM IT MAY CONCERN

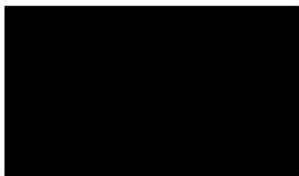
LANGUAGE CLEARANCE CERTIFICATE

This serves to inform that I have read the final version of the thesis titled:

From Housewife to School Leader: Lived Experiences of Late-entry Teachers by Pushparanie Govender, student Number, 205525417.

To the best of my knowledge, all the proposed amendments have been effected and the work is free of spelling and grammatical errors. I am of the view that the quality of language used meets generally accepted academic standards.

Yours faithfully



DR S. GOVENDER

B Paed. (Arts), B.A. (Hons), B Ed.
Cambridge Certificate for English Medium Teachers
MPA, D. Admin.(2003)





ANNEXURE A

The personal and professional meanings of self which influences the late-entry teacher's transitioning are uncovered, thereby bringing understanding and meaning to research sub-puzzle two:

What personal and professional meanings of self, informed the transition of late-entry teachers from housewife to school leader?

MEANINGS OF SELF	INFLUENCES ON TRANSITIONING	THEORY USED
PERSONAL ↓		
ORGANISED HOUSEWIFE →	planning and organising efficient management of household	
PUBLIC-SPIRITED HOUSEWIFE →	acts in the interest of the public willingly makes sacrifices for people sense of duty and kindness	
INDUSTRIOUS HOUSEWIFE →	starts a small home business aims to achieve something bigger for herself invests profit into business works tirelessly in the day and night brings community together for meals	
SELF-ACTUALISED HOUSEWIFE →	shows love to community children need to be productive need to be independent need to do more with life manage the household duties	← SOCIAL IDENTITY FEMINIST INTERSECTIONAL THEORY OF LIMINALITY
SELF-VALUED HOUSEWIFE →	ideal wife and mother within unpleasant home conditions hunger for more reading and knowledge understanding and appreciation for own feelings, thoughts, desires and values need for self-worth gains independence life as worthy of the self reclaims truth about creativity, lovability and divinity need and a call to honour the whole self embraces imperfections and emotional scars as wholeness of essence uses pain as catalyst love for the self	
DETERMINED STUDENT →	positive attitude, study independently motivated, disciplined	
STEADFAST STUDENT →	hard work - top achiever strong and powerful painful experiences reshapes life and thoughts reclaims dignity, strength and power worthy of achievement	
SELF-DETERMINED STUDENT →	selflessly uplift and serve the community contributes into childrens' lives inspires young women in community to achieve deep look at self - decides to cope plans to study part time worth more than the house-maid encouraged by inner desire reflection of worth need for worthiness need to make something of the self	← SOCIAL IDENTITY FEMINIST INTERSECTIONAL THEORY OF LIMINALITY
AUTHENTIC STUDENT →	prove worthiness to self and people make life changing decisions allows true, authentic self to awaken raises spirits focuses on present sense of fulfilment and satisfaction endowing characteristics	

ANNEXURE B

PROFESSIONAL		
HARDWORKING TEACHER	<ul style="list-style-type: none"> → committed to putting in extra time → provides additional support to students → encourages students to learn 	
PROUD TEACHER	<ul style="list-style-type: none"> → classroom management skills and good discipline → sense of purpose and satisfaction → shares and guides children → makes a difference with people → builds caring relationships with students → communicates effectively to facilitate the exchange of information → strong work ethic → engages in professional development → understands each student's capabilities 	
PROFOUNDLY EMPATHETIC TEACHER	<ul style="list-style-type: none"> → strives to assist each one to attain their personal best → shares personal thoughts and experiences → validates, pay attention and listen to learners' problems and stories → engages with children passionately → drive to be at school every day and to perform the best → determination to make a difference in the children's lives → fulfilment and the need to achieve something bigger → harmony, peace, respect, trust and confidence 	
PURPOSE-DRIVEN TEACHER	<ul style="list-style-type: none"> → strong work ethic → serves the educational needs of children → desire for fulfilment → confidence and embrace the self → determination to succeed → self-confident and positive to fulfil goals → worthy of being much more than the housewife maid 	 <p>SOCIAL IDENTITY TEACHER IDENTITY FEMINIST INTERSECTIONAL THEORY OF LIMINALITY</p>
METHODICAL TEACHER	<ul style="list-style-type: none"> → understands purpose and power → builds trust with school staff → applied strategies, assessments and discipline policies → knowledge, vision for the self, integrity, kindness, respect, love and ability to think in the moment → uses strengths and worth → efficiency in planning, timing accuracy → establishes routines for the day → confidence in role as professional → develops comfortable relationships with learners and staff → creates interesting and stimulating resources for learners → being true to the self and knowing self worth → develops skills to pace the self with energy 	
PERSEVERING DEPARTMENTAL HEAD	<ul style="list-style-type: none"> → nurtured self-belief → set goals to move ahead → immersed in school-life and studies → focused, self-belief → strong desire to succeed → passionate 	
TENACIOUS DEPARTMENTAL HEAD	<ul style="list-style-type: none"> → understanding and knowledge of the child who experienced barriers to learning → determined to ensure learner success 	
PERFORMANCE-DRIVEN DEPARTMENTAL HEAD	<ul style="list-style-type: none"> → devised strategies to introduce grade leaders → combat poverty, in school and in society → involved parents, teachers, learners, NGO's → faithful and focused on shaping learners to be entrepreneurs → acquired sponsorships from businesses → encourages school food gardens → children to start their own home food gardens 	
ENTHUSIASTIC DEPARTMENTAL HEAD	<ul style="list-style-type: none"> → urgency within me to be and do more in my life → love and a huge positive feeling → need for more stimulation in my work-life → interested in myself and my society → conscious choice to grow in work-life → to make a difference in the school → enthusiasm for the leadership position → encourages commitment and hard work 	 <p>SOCIAL IDENTITY TEACHER IDENTITY FEMINIST INTERSECTIONAL THEORY OF LIMINALITY</p>
DISTINGUISHED DEPARTMENTAL HEAD	<ul style="list-style-type: none"> → honesty, integrity and genuine respect for teachers → fosters relationships → credibility in leading teams → determination and hard work → balances and manages administrative tasks efficiently and effectively → supports and guides teachers → saying Thank You to appreciate staff → responsibility for accountability 	
VALOROUS DEPUTY PRINCIPAL	<ul style="list-style-type: none"> → sets up platforms to value and develop teachers → guides and steers school → stimulates prompt and wise actions → competency, efficiency and positive work ethic → works in tandem with staff and the management team → fulfils the school's aims and goals → efficiency and diligence → leader of curriculum and teaching and learning → listens with empathy → strength as a woman, confidence and focus → courageously braves physical hardships → achieves professional goals → mental courage to persevere in supervising teachers → communicates effectively with students, staff, and community → develops education aims of school and devises strategies to achieve → braves adversaries and accomplishes day-to-day planning and management → moral courage to act within profession and face discouragements → steadfastness in path and faith in the Lord → strong woman, worthy of achievement and success → inner hunger for more professional achievement 	 <p>SOCIAL IDENTITY TEACHER IDENTITY FEMINIST INTERSECTIONAL THEORY OF LIMINALITY</p>
ACHIEVEMENT-ORIENTED DEPUTY PRINCIPAL	<ul style="list-style-type: none"> → works seriously → aims for the best for the self → focus and commitment → passionate → grabs possibilities → supports teaching and learning → emotionally and intellectually aware of professional goals → desperate need to grow and progress 	
EFFECTIVE PRINCIPAL	<ul style="list-style-type: none"> → has grit and develops in role as leader → understands parents' challenges → listens to the needs of teachers → supports and motivates all → strength and wisdom → strong woman, with purpose 	 <p>SOCIAL IDENTITY TEACHER IDENTITY FEMINIST INTERSECTIONAL THEORY OF LIMINALITY</p>