Navigating my transitioning professional identity: an autoethnography of a Muslim woman

by

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Declaration

I declare that the dissertation/thesis, which I hereby submit for the degree Master of Education at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution."

Nurain Aboo
6 December 2021

Ethical Clearance Certificate

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Ethics statement

The author, whose name appears on the title page of this dissertation, has obtained, for the research described in this work, the applicable research ethics approval. The author declares that she has observed the ethical standards required in terms of the University of Pretoria's Code of ethics for researchers and the Policy guidelines for responsible research.

Dedication

I dedicate this research to my family, especially my beloved father and those who has been perceived in a negative role in this study. My father was also perceived in a negative role in this study but his not a bad father and I am extremely greatful to him and how my parents have raised me.

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To have achieved this milestone in my life, I would like to express my sincere gratitude to the following people:

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Abstract

The aim of this study is to understand my trasitioning professional identity as a Muslim Woman. The focus of this qualitative study was the navigation of my transitioning professional identity as a Muslim woman. The purpose of this study was to understand and interpret my experiences as a Muslim woman during my educational journey from religious education into a secular higher educational institution and the resulting process of professional identity change, (Travellion 2018). During this journey I identified a gap, where my Islamic environment was my confort zone but not my environment for professional growth. I employed the Interpretivist paradigm as epistemological stance of my study. Theoretically, the study was framed by a conceptual framework which I designed by merging the tenets of the Possible Selves theory (Marcus & Nurius, 1986) and the Johari Window model (Chapman, 2003). I chose autoethnography as research design in which I generated data including my personal narratives, artefacts, memory work and my researcher's journal. Co-constructors were identified and asked to verify my narratives to ensure the trustworthiness of this study. While analysing my data, I used a thematic analysis approach where I would read my data multiple times to recognise suitable themes to provide a response to my research questions. The findings of this study highlighted how my personal identity construction and all influences thereon influenced my professional identity especially from past experiences and my cultural and religious background. I had to learn to adapt and accept intrinsic and extrinsic factors for a continuously developing professional identity within various contexts

Key Terms:

Auto-ethnography; Higher education; Muslim women; South Africa; Transitioning professional identity

Language editor

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4 December 2021

To whom it may concern.

This letter is to confirm that the dissertation of Nurain Aboo has been edited for language correctness. She submitted seven chapters for editing which were completed today. If there are any queries, please email them to the address below.

Sincerely

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List of abbreviations

ANC	African National Congress
CAPS	Curriculum and Assessment Policy Statement
CNE	Christian National Education
DHET	Department of Higher Education and Training
DoE	Department of Education
HEI	Higher Education Institute
IPI	Initial Professional Identity
MRTEQ	Policy on the Minimun Requirements for Teacher Education Qualifications
OBE	Outcomes Based Education
PCK	Pedagogical Content Knowledge
PPI	Personal Professional Identity
RNCS	Revised National Curriculum Statement
SPI	Subsequent Professional Identity
WHO	World Health Organisation
WIL	Work-Intergrated Learning

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1. CHAPTER ONE: Overview of the study

1.1 Introduction

"A candle loses nothing by lighting another candle."

(Erin Majors, 2016)

I am a 27 year-old heterosexual Muslim woman who is part of the Indian culture and has a Sufi Sunni belief. I am single and the youngest of my siblings. I am currently employed as a part-time lecturer at a University in South Africa. The University I am employed at is a public and diverse University, which has large enrolment with students from all over the world. I attended an Islamic school for my schooling and grew up in a home that was strictly Islamic. Coming from an Islamic background, I lived in a perceived comfort zone, which created a "narrow-minded buddle." This narrow-minded bubble was the picture that I created for myself. My own Muslim people and my Islamic background is where I will be able to grow professionally and construct my professional identity. At this point I had to question myself, where do I actually belong, is there a comfort zone and what is a comfort zone? During my teaching practise, I chose the school where I matriculated for second term practise. I was excited and enthusiastic to learn from my teachers, but this was not the case, as I was treated as though I was still their student and not as an equal. The third term of teaching practise, I chose a non-Islamic school that was 50 minutes by car away from home but was treated as an equal and learnt so much from teachers, that I barely knew, there. This is where my topic evolves of navigating[1] my transitioning professional identity: an autoethnography of a Muslim woman.

Through this autoethnography I will be able to understand the ways in which my journey of teacher-becoming (thus beginner teacher identity) developed and how it transitioned from undergraduate student of education to postgraduate student and eventually as part-time lecturer in a post-apartheid transitioning Higher Education model (Sehoole, 2006.) I will also consider my schooling career which was primarily embedded in religious institutions and my familial context which was strictly Islamic.

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[1] "To plan and direct the course" (Oxford online dictionary 2019)

I will unpack the ways in which these contexts have influenced my professional identity; a transitive process of moving between religious and secular contexts in an educational environment.

1.2   Background and context of the study

I will be discussing the background and context of my study here. The background of my study includes, first, a brief background about myself, second, the understanding of the history of basic education and Higher Education in South Africa, and last, the context of my study including characteristics of Higher Education in South Africa which are relevant to this study.

i.   Basic Education in South Africa

According to Msila (2007) during apartheid, schools for basic education were separated according to race[2] and language. The history of schooling in South Africa until 1994 was based on apartheid, Bantu education, Christian National Education, Colonialism education, indigenous education, and missionary education (le Roux & Wassermann, 2016). Education in South Africa was based on segregation of race and the white people were the dominant race (le Roux & Wassermann, 2016). I will only discuss education with regard to Indian people as it is relevant to this study because I come from an Indian Muslim background.

Education under the British Colonial rule in the Cape and in Natal took place between 1807-1910 and 1843-1910. Basic education under the British empire was led by Sir John Cradock and English was the medium of instruction (le Roux & Wassermann, 2016,). Education in Natal was centred around the Indian labourers who were from India and worked on the sugar plantations. The only schools that the Indians could attend were the mission schools (le Roux & Wassermann, 2016).

Education in 1902- 1948 took place during the South African war.[3] The National party came into power in 1948 Christian National Education (CNE) was established

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[2] I use the term race grudgingly as it creates an idea of segregation, although it was a strong identity marker at that time

[3] The Angelo Boer War was between the British and Boers form (1899-1902)

where whites had a guardian role regarding black people (le Roux & Wassermann, 2016). CNE schools were taught in both English and Afrikaans medium, which was a disadvantage to black people who had an African language as a mother tongue thus giving them smaller chance of passing matric (le Roux & Wassermann, 2016).

Bantu education was established to educate through culture and language especially black people (Christie, 1982). Between 1948 and 1994 the Bantu Education Act was enforced, and learners were taught how to read, write and do maths in their own language. The Bantu education act was a conflict between two ideologies, the two ideologies were dominance and liberal integration. In this time Afrikaans was forced upon the students and this led to the Soweto uprising where black people decided to protest the language policy (le Roux & Wassermann, 2016). In 1994 The African National Congress (ANC) won the elections, thereafter Indians and other races were accommodated in education and different religious schools were established.

After the ANC won the election in 1994 there was a great change for school education in South Africa (Mouton, Louw, Strydom, 2012). One of the changes in the education system was curricula. In 1997 curriculum 2005 was introduced and in 2004 there was a Revised National Curriculum Statement (RNCS) introducing Outcomes Based Education (OBE) curriculum (Woest, 2018; Msila, 2007). The RNCS adjusted and added subject to accommodate the new multicultural South Africa, these subjects were Languages, Mathematics, Natural Sciences, Social Sciences, Arts and Culture, Life Orientation, Economic and Management Sciences, and Technology (Msila, 2007). I began my schooling journey in 1998, where I was in my Mother's Montessori Nursery school. I was there for three years as there were different groups, for different ages as we gained knowledge. I attended Central Islamic School in 2001 and Al Asr Educational Institute in 2002 and matriculated from Al Asr Educational Institute in 2012. My schooling career spanned both curricula, being curriculum 2005 from grade 1 to grade 4 and then OBE from grade 5 until I matriculated. The new Curriculum that schools have implemented since 2012 is Curriculum and Assessment Policy Statement (CAPS) (Woest, 2018). This was the curriculum that I had to teach during my teaching practise.

ii.   Higher Education in South Africa

Alemu (2018, p.21) defines Higher Education as "an organized tertiary learning and training activities and institutions that include conventional universities such as arts, humanities, and science faculties and more specialised university institutions in agriculture, engineering, science and technology." The history of Higher Education in South Africa was moulded by the English and Dutch (Sehoole, 2006). According to Badat (2004) black students have been viewed as victims of apartheid regarding their education. During the 1960's there was a University for Indians in Salisbury Island, and Universities that were non-white did not have much exposure to historical information (Strydom, 2016). Bunting (2006) explains that not all HEI's were internationally recognised during the apartheid era only. HEI's were purely racial, as this began due to apartheid government, which was under a white rule (Bunting, 2006). After the African National Congress (ANC) in 1994 won the elections, there was a new vision in South Africa and anyone could attend regardless of race, gender, creed, age or class (Lefa 2014; DoE, 1997). Due to the lack of historical literature provided from non-white universities, I cannot elaborate much regarding the historical evidence of Indians in Higher Education during apartheid (Strydom, 2016). With regard to my parents tertiary education, South Africa[4] was undergoing a change, and they had a better chance of tertiary education, than my grandparents had had.

According to Smit and Nyamapfene (2010), Higher Education is seen as a complex corporation due to globalisation. According to the Department of Education (DoE) in White Paper 3 (1997) there was a transformation in Higher Education. Some of these transformation factors included funding, students, staff, leadership, curriculum, research and either private or public Higher Education (DoE, 1997). One of the major transitions of tertiary institutions post-apartheid was merging the historical racial issue of apartheid (Mouton, Louw, Strydom, 2013). White paper 3 (1997) was used as the main source of transformation of Higher Education (Mouton

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[4] "The South African War broke out in 1899. The battle for control of South Africa's mineral wealth" (Greyling, 2017 p.47).

et al., 2013). My experience of Higher Education was different to my parents and siblings. My mum studied at the Laudium teaching College to become a teacher and my dad did short courses in business. My Eldest sister was a student at the University of Pretoria but did not enjoy the environment as she did not have the skills to socialise in a diverse institution. My brother chose to study through UNISA and my sister completed a designing course through Damelin College. Through my Higher Education years, I noticed that apartheid was still alive within many students, but was mainly focused on privilege and the issue of white versus black. As a lecturer, I chose to undo the racial issue and unite us as one, so that we can allow all students to build a better future. This was the purpose of the transformation of Higher Education after 1994.

In Higher Education, there are challenges involved as well. Some of these challenges are first year management classes, technology, social class, and gender (Morris & Tsakissiris, 2017; Anderson & Malmberg, 2015; Ng'ambi, Brown, Bozalek, Gachago, & Wood 2016). Other issues that are currently being faced are the large enrolment numbers of diverse students being accepted into the universities (Chetty & Pather, 2015). This makes it a huge challenge to manage the large number of students in first years for lecturers. The 21st century education revolves around the use of technology or blended learning. I faced these challenges as a senior tutor in 2018.

To understand the context of my study, I explain this through my journey. My professional journey was different to what I expected. I assumed that after my degree, I would complete my honours and be teaching in a school, shaping my beginner teacher identity to eventually construct a teacher identity. Thus, Olsen (2008) explains that teacher identity (as one of the tenets of professional identity) is a chronological process that begins from preservice preparation. This means that from the time one is trained to become a teacher the development of one's teacher identity begins. As a lecture in Higher Education, it is important for me to identify my roles and responsibilities. Harden and Crosby (2000) propose the six main roles of a teacher as an information provider, role model, facilitator, assessor, planner, and resource developer. By attempting to fulfil these basic roles as a lecturer, I strive to help my students develop their beginner teacher identity. To fulfil these six main

roles I have to understand the Higher Education context. I discuss the context of Higher Education relevant to this study, and thus relevant to a public tertiary institute. Multiculturalism is the focus of diversity, with understanding of cultural diversity regarding ethnic, national and the differences between religions (Osler, 2015; Song, 2010).

I explain the context of this study by elaborating on Harden and Crosby (2000) six main roles of a teacher and place it with a Higher Education context as a lecturer.
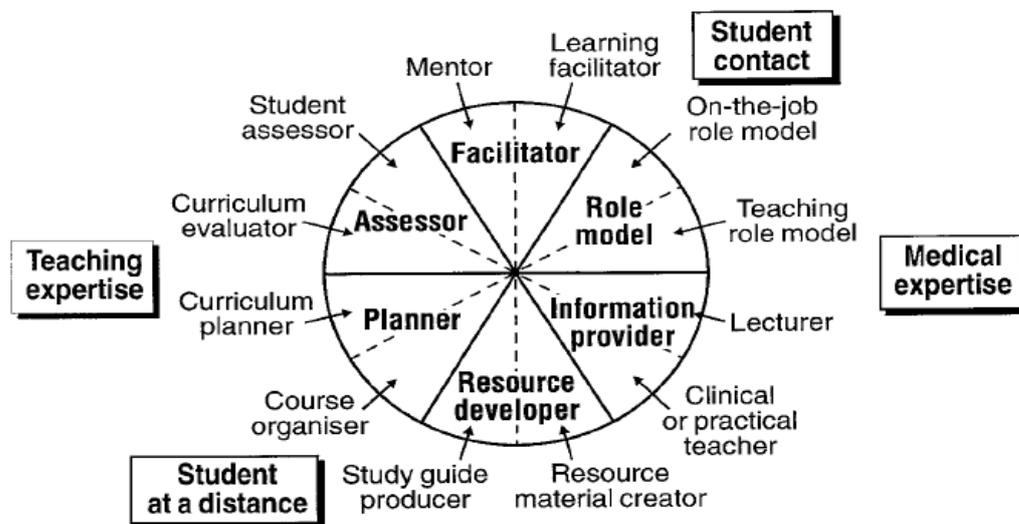
Figure 1.1 Six main roles of a teacher by Harden and Crosby (2000, p.336)
Each role discussed below is divided into two section by Harden and Crosby (2000).

An information provider:

Harden and Crosby (2000) divide an information provider into the lecturer, and the clinical or practical teacher. According to Myers (2021, p.41) this is recognised as a "pracademic." As a lecture in Higher Education, you are seen as the specialist in subject knowledge and a practical teacher, where you provide the content to students using teaching aids. Harden and Crosby (2000) elaborate that the practical teacher is the one who provides knowledge in practise. This means that while the lecturer is providing content information, practical information of being a skilled teacher is provided as well.

Role model:

The two sections that Harden and Crosby (2000) divide a role model into are the teaching role model and the on the job role model. In this situation, I understand the teaching role model as a lifelong learner. According to Lunenberg, Korthagen and Swennen (2007) teachers will teach the way that they are taught. As a lecturer in Higher Education, the way I lecture and mould my B Ed students will be the way they are going to be when they are teachers. It is my duty to be a good teaching role model. Harden and Crosby (2000) explain the on-the-job role model as an influencer who shows which direction the person will want to take in their career.

Facilitator :

A facilitator by Harden and Crosby (2000) is divided into a mentor and learning facilitator. According to Harden and Crosby (2000) a learning facilitator controls the way in which students learn. This is done by keeping the lesson student-centred instead of the lecturer being the supplier of information. As a lecturer, I enjoy drawing on the learners' knowledge in order to engage more in the lesson, rather than just providing information to them. Harden and Crosby (2000) describe a mentor as a guide and not someone who the student completely depends on. As a mentor lecturer to BEd students in their final year, I guide them into knowing what is expected of them as a student teacher and how to understand the responsibilities of being a good teacher.

Assessor:

Harden and Crosby (2000) divide the role of an assessor into a student assessor and curriculum evaluator. As a lecturer one needs to assess the knowledge of their students. Harden and Crosby (2000, p.340) elaborate that student assessment need to follow certain criteria which will be "valid, open, fair, and congruent with the objective of the course." According to Harden and Crosby (2000) it is important to evaluate the curriculum being taught. At the institute where I am employed, this is done by student feedback. As a lecturer I review my feedback to identify areas in which I can improve.

Planner:

Harden and Crosby (2000) divide the role of a planner into a course organiser and a curriculum planner. A course organiser and curriculum planner go hand in hand

according to Harden and Crosby (2000). This is where the curriculum in the institution and the course planner aligns the two. This means that all lecturers in the module should present the content according to the expectation of the course. In the institute where I am employed, we look at the outcomes and objectives of the course and align the curriculum accordingly.

Resource developer:

Harden and Crosby (2000) divide the role of a resource developer into a study guide provider and a resource material creator. In education, students depend on resources for successful learning (Harden & Crosby, 2000). During the lectures, students depend on the lecture tools we use. They tend to take down as much as possible of what is presented to them while teaching occurs. At the beginning of each module, we provide learners with a study guide that is usually created by the module coordinator. This indicates to the students what the expectations of the module are and what to do in different situations. Harden and Crosby (2000, p.341) describe a study guide as a "24 hour tutor."

1.3.   Rationale of the study

Bak (2018) defines a rationale as "your justification of the research project." My rationale of this study has been discussed from a personal justification, professional justification, conceptual justification and scholarly justification.

1.3.1. Personal justification

The personal justification of this study is the story of my "own people." I needed to understand what I perceived as my "own people," and to understand what the true meaning of that phrase was by navigating my transitioning professional identity as a Muslim woman. When I describe my "own people," these are people who are Indian Muslims and the way we live life and do things is the same. In this study I refer to my "own people" being Indian Muslim, as this is the community where I was brought up, and lived my entire life. I do acknowledge that there are other Muslims of different race out there, but for this study, I refer to Indian Muslim. When I decided to complete term two of my final teaching practice at the school I matriculated from, I chose this school as it was my own people. My experience at that school was

terrible as I was treated as though I was still their student and never as an equal. This experience is described further in Chapter four in my self-reflective narrative called *How about some affirmation?* This experience made me realise that professionally, I was stifled and unable to grow and this made me move from an Islamic environment to a secular environment.

1.3.2. Professional justification

This study is of great significance on a professional level. As a part-time lecturer in Higher Education, I view a teacher as a person with high amount of responsibility. Therefore, when I see myself lecturing education students, I have the responsibility to guide and train them to take their place in the real world once they are qualified teachers. Playing a role of a mentor lecturer and only having teaching practice experience of being a teacher created a major challenge. This study allowed me to grow personally and professionally in my career in a secular space. I mention secular space as I have allowed my professional identity to develop in an environment that is outside of my comfort zone.

1.3.3. Conceptual justification

Here, I explain the conceptual value of my study and why these concepts are valuable to me. My study includes the concepts of professional identity, Muslim women in Higher Education and autoethnography. Professional identity is of value to me as I did not teach in a school but became a lecturer and discovered academic life. Professional identity interests me as it is a continuously developing process and it has a sense of accomplishment when one adjusts.

Muslim woman in HE as one term and not separate concepts, therefore, I chose to understand this term as I have worked from a Muslim women's perspective in Higher Education. This has allowed me to understand my roles and responsibilities in Higher Education as Muslim woman. These roles and responsibilities of an academic are not different for any woman, but I had to adjust and shift myself from my religious identity to accommodate these roles and responsibilities. I have included autoethnography as a research design because this is the design that I have used in this study. By having understood this concept it has allowed me to use the correct approach toward this study. Story telling was a good option as this helps

me understand my transitioning professional identity which stemmed from my personal and religious experience.

1.3.4. Scholarly justification

The scholarly view of my study has allowed me to identify the concepts where I can add to the existing body of knowledge. The key concepts that I have identified are professional identity, Muslim women in Higher Education and autoethnography. Autoethnography as concept that I can add to the body of knowledge lies within the definition of Ellis, Adams and Bochner (2011, p.273) where autoethnography is defines as, "an approach to research and writing that seeks to describe and systematically analyse personal experiences in order to understand cultural experiences." Therefore, from the definition of an autoethnography I can add to the body of knowledge from my analysis and interpretation of my findings.

1.4.   Focus and purpose of the study

The focus this study is to understand how I navigated of my transitioning professional identity as a Muslim woman. The purpose of my study is to understand the navigation of why I navigated my professional identity as a Muslim woman the way I did?

1.5.   Primary research questions

- How did I, as a Muslim woman navigate my transitioning professional identity?

1.6.   Secondary research question

- Why did I navigate my transitioning professional identity the way I did?

1.7.   Clarification of the concepts

There are several key concepts that are important to the understanding of my study. These is explained below.

1.7.1. Transitioning

Transitioning is derived from transition, which is defined by many authors. Al-Yateem and Docherty (2015:36) defines transition as "passing or passage from one condition, action, place, to another" or "development from one stage, form or style to another." According to Hölscher, Wittmayer and Loorbach (2018, p.2) transition is defined as "having the core meaning of going-across." Carlyon (2016, p.99) further states that "transition can be conceptualised as the psychological process that an individual goes through when they move to a new situation." For the purpose of this study, I agree with the definition of Al-Yateem and Docherty (2015), which incorporates the concept of development from one stage to another. In this study transitioning is conceptualised as a continuous development from one stage to another.

1.7.2. Professional identity

Olsen and Buchanan (2017, p.14) define professional identity as "an active process of phenomenological self-construction within the flow or daily activities, past and present." Another definition of professional identity by Pei Tan, Van der Molen and Schmidt (2017, p.505) differs from the previous one, and defines professional identity as "the self that has been developed with the commitment to perform competently and legitimately in the context of the profession, its development can continue over the course of the individuals' careers." According to Van der Wal, Oolbekkink-Marchand, Schaap and Meijer (2019, p.59) the "Professional identity is an ongoing interaction between contextual as well as processes which can impact the way early career teachers act." Olsen and Buchanan (2017) and Van der Wal *et al.* (2019) define professional identity as an active process and an ongoing interaction. This study aims to understand professional identity which is related to the concept of the-self and I therefore choose to use the definitions of Olsen and Buchanan (2017) and Van der Wal *et al.* (2019). These definitions also visit concepts such as activities of past and present as well as early career, which is relevant to my study as I am starting my career as a lecturer.

1.7.3. n Auto-ethnography

According to Ellis *et al*. (2011, p.273) "An autoethnography is an approach to research and writing that seeks to describe and systematically analyse personal experience in order to understand cultural experiences." Humphreys (2005, p.840) defines an autoethnography as "an autobiographical genre of writing and research." For this study, I agree with the definition of Humphreys as I wanted to understand the navigation of my transitioning professional identity as a Muslim woman.

1.7.4. Muslim Woman

Muslims consider the Quran, their holy book, to be the verbatim word of God as revealed to the Islamic prophet and messenger Muhammad (Imad, Razimi & Osman, 2017:1). According to the online etymology dictionary a "Muslim" is an Arabic word meaning "submitter" (to God) in the form of (Salah) prostration which is a Fard (compulsory) prayer that is done five times a day. However, with reference to this study, I choose to use the definition of a Muslim by Imad *et al.* (2017) as this definition gives a clear indication of what a Muslim is.

According to Jenkins (2016) a woman is defined as "(roughly) someone who is socially subordinated in some way on the basis of presumed woman sex." According to Merriam Webster (2020) a woman is defined as "an adult woman." Although both are accurate definitions I choose to use the definition of Jenkins for this purpose of this study. Therefore, the definition conceptualised for a Muslim woman in this study, is that I submit to God and wear the headscarf and I perceive myself as a woman from presumed woman sex.

1.8.   Summary of the conceptual framework

I have grounded my autoethnography in a combination of the Possible Selves' theory by Markus and Nurius (1986) and the Johari Window Model 1950 (Chapman 2003). Markus and Nurius (1986) discuss the ideal-self in relation to the definition of Possible Selves' theory. Possible Selves' theory represents the self from the past and the self of the future, which introduces the idea of self- knowledge. This theory highlights the concept of the-self. Possible Selves theory is important in order to understand the intended meaning of navigating my transitioning professional identity, as Possible Selves' theory is closely aligned to understanding identity.

According to Chapman (2003, p.1) Johari's Window model is "a model for self-awareness, personal development, group development and understanding relationships." The Window model is broken up into a four-square grid which are the open area, the free area, the hidden area and the unknown area. Johari's Window Model and the Possible Selves theory are used as the grounding theories for my study which deals with the self and self-knowledge. These theories allowed me to understand the process of navigating my professional identity through an autoethnography. Possible Selves theory and the Johari Window Model interconnect as both the theory and the model address the concept of the-self.

1.9.   Summary of the research design

This is an overview of what the research methodology entails. I position myself as a subjective researcher concerning my writing style as I write this dissertation from a Muslim woman perspective. I discuss my paradigmatic stances which shape this study and include an ontological stance (what is the reality of there?) and epistemological stance (how can we know about the reality out there?). I engage in a qualitative methodological technique. The methodological approach is descriptive and exploratory (Cohen, Manion & Morrison, 2018). The research design for my study is an autoethnography. I choose an autoethnographic approach for my study as it will help me understand a complex issue, termed professional identity, within the self. This approach will also help by examining past experiences which give rise to how I developed my professional identity.

I use participants to act as co-constructors for my study because I will select people who have had an influence in my life, either positively and negatively, to enable me to understand certain encounters and experiences that contributed towards the development of my professional identity. In my study I will be using documentation for information from past experiences, for example photographs and quotes that were created through personal experiences were used to construct a collage which is explained in detail via a short story. I will also be using videos, observations, and short stories. The video recordings of my lectures will be transcribed into reflections. Other events were described as short stories and these are added as images.

As an autoethnography my data analysis was done using a thematic analysis and grounded in literature and conceptual frameworks (Tenni, Smith & Boucher, 2003). Quality measures of an autoethnography are based on a subjective view of the researcher (Ellis *et al.*, 2011, p.273). When talking about the trustworthiness and reliability of an autoethnography, the participants and evidence of certain experiences provided by the researcher, play an important role. The quality measures that I use in this study are trustworthiness, transferability, authenticity, and verisimilitude. The ethical considerations in this study include basic ethical principles, informed consent, potential for harm, honesty, caring for my co-constructors and caring for myself.

1.10. Outline of chapters

1.10.1.   Chapter one: Introduction and background to the study

In chapter one I set the scene of this study and how the study ignited the research method of an autoethnography. By stating the research method of my study, I place myself as an insider of the study. I also identify the problem statement, focus and purpose of my study. Next, I explain the background and context of my study which is a South African from a Muslim woman's perspective. I describe my schooling years and the journey of how I eventually became a part-time lecturer at a Higher Educational Institute (HEI). Thereafter, I state my two main research questions. Additionally, I explain the rationale of my study from a personal, professional, conceptual and scholarly viewpoint and then extend into the clarifications of the concepts. I also state the ethical considerations, quality measures, research assumptions and conclude with the limitations of the study.

1.10.2.   Chapter two: Discussion of previous literature and conceptual framework

Chapter two highlights a deep understanding of previous literature that relates to this study. I discuss four themes that are identified in this study. The themes are concepts of identity, the Islamic religion as an influence on my professional identity and significant concepts of Higher Education. I place the finding of the themes in both a South African and a global perspective. I present a conceptual framework which is a combination of a model and a theory. I use the Johari Window Model

developed by Joseph Luft and Harry Ingham in the 1950's (Chapman, 2003) and Possible Selves' theory by Marcus and Nurius (1986).

1.10.3. Chapter three: Research design and research methodology

In chapter three I discuss and give grounds for the research design and methodology strategy which I choose. Lastly, I explain my data collection methods, data analysis and data interpretation that I use in this study.

1.10.4. Chapter four: Generation of data

In chapter four, I compile a narrative of short stories which outline the understanding of an autoethnography. It encapsulates my experiences with emotions and gives meaning to my autoethnography from a personal viewpoint and account.

1.10.5. Chapter five: Data analysis and interpretation study

In chapter five, I present the findings of this study. The findings are derived through data analysis which is structured around professional identity. I discuss the findings in detail and back them up with references to the literature.

1.10.6. Chapter six: Conclusions of the study

Chapter six anticipates the conclusions of the study with reference to the research questions and purpose of the study. The findings and conclusions are supported by the literature used in the study. This chapter also includes recommendations for future studies.

1.11. Summary of chapter

Chapter one provides the direction and a discussion of the context of the study. The mains two research questions are stated. This chapter explains the rationale, focus and purpose of the study. I discuss the limitations and clarify the concepts of the study. This chapter also provides an outline of the chapters. In chapter two I discuss existing literature relevant to the study and describe my conceptual framework.

2. CHAPTER 2: LITERATURE REVIEW

"The best thing you can do is MASTER the chaos in you. You are not thrown into the *fire; YOU ARE THE FIRE.*"

(Mama Indigo,2015)

2.1. Introduction

The above quote by Mama Indigo (2015) includes the word "You" in the quote four times. As this is an autoethnographic study I link the quote to the auto (self) within autoethnography (Chang, 2008). In this study, I want to understand the phenomenon of my own transitioning identity, which cannot be separated from personal identity (the self) (Woest, 2016). This chapter is a review of existing literature in my research field and highlights the key concepts of this study. The main themes that are discussed are identified as concepts, Muslim beliefs and practices and lastly concepts of Higher Education. After presenting a scholarly argument of the existing literature relevant to my study, I discuss my conceptual framework, which consists of a theory and a model. The theories used in this study are the possible selves' theory by Markus and Nurius 1986 and the Johari Widow Model by Joseph Luft and Harry Ingham 1950 (Chapman, 2003).

2.2. The nature and purpose of a literature review

A literature review is defined as, "a systematic examination of the scholarly literature about one's topic. It critically analyses, evaluates and synthesizes research findings, theories, and practices by scholars and researchers that are related to an area of focus" (Efron & Ravid, 2019, p.2). The purpose of a literature review is to understand the existing literature that relates to the phenomenon of my study, the professional identity in HE. By understanding the current literature, I will be able to identify the gap and contribute to the existing body of knowledge.

Information included in the review was sourced from journal articles and books in the University of Pretoria library website, the Groenkloof library and Google Scholar The main themes of my literature review have been defined using information from the literature. Each theme and sub-theme in the literature review incorporates information from different authors I sourced in the existing literature. The literature

review places the research study into a specialized field and context defined by previous literature (Betram & Christiansen, 2017; Henning, 2018; De Vos, Strydom, Fouche and Delport, 2011). The literature is reviewed through a thematic analysis of the concepts of my study in order to identify the themes and sub-themes of my study.

2.3.   An overview of identity as an educational concept

Identity is regarded as the difference between individuals and how one associates with others with similar traits within social groups in society (Carhavalho-Malekane, 2015). The concept of identity is complex because it is interlinked with various concepts regarding an individual. To explore identity, an individual needs to understand that it "demands a process of identity interpretation, reinterpretation of experiences, circumstances and conditions emphasising the interconnectedness of past and present, lived and living" (Starr, 2010, p.4). de Valverde, Sovet and Lubart (2017) mention that identity is closely linked to the idea of the "self-concept" which relates to a reflective process on the question of "who am I?" Developing an identity is complex, as identity is not a linear process (Akkerman & Meijer, 2011).

Rogers and Scott (2008) measure identity using four elementary presumptions. In the first instance, identity is dependent on and formed within multiple contexts which bring social, cultural, political and historical forces to bear on that formation. Secondly, identity is formed in relationships with other people and involves emotions. Thirdly, identity is shifting, unstable, and multiple. Lastly, identity involves the construction and reconstruction of meaning through stories over time (Rogers & Scott, 2008). The four elements of Rogers and Scott (2008) area perfect fit for my autoethnography, as I want to understand the navigation of my transitioning professional identity as a Muslim woman. Identity is a challenging procedure and can cause stress as it is the fluidity of multiple identities (Pennington & Richards, 2016; Starr, 2010). These elements by Rogers and Scott (2008) allow me to navigate my professional identity through the transition of identities.

2.4. Multiple identities

Day, Kington, Stobart and Sammons (2006) refer to a person's past and present experience influencing their identities. In this section, I discuss different types of interties namely personal identity, social identity, cultural identity, religious identity and gender identity and how they interlink with each other.

2.4.1. Personal identity

Mclean, Boggs, Haraldsson, Lowe, Fordham, Byers & Syed (2019) postulate that identity is related to the questioning of the identification of what a person acquires in childhood and relates to the question of "who am I." I discuss personal identity with regard to the construction of personal identity. Personal identity is formed through the knowledge of what that person has experienced through life (Baker, 2016; Demblon & D' Argembeau, 2016). This question also closely relates to the religion, morals, values and beliefs of an individual (Hardy, Nadal, Schwarts 2017; de Valverde et al. 2017; & Rogers & Scott, 2008). The construction of personal identity for one's future is focused on the human mind, which revolves around numerous functions such as planning, decision-making, self-control and emotional regulation (Demblon & D'Argembeau, 2016). Therefore, personal identity is a viewpoint where one has to integrate different aspects of life from childhood on and then understand one's self for the future self.

2.4.2. Social identity

Scheepers and Ellemers (2019, p.3) define social identity as "that part of an individual's self-concept which derives from knowledge of membership in a social group (or groups) together with the value or emotional significance attached to that membership." Social identity is expressed as group identity that can be classified into race, gender, culture and religion (Ashforth & Mael, 1989; Haslam & Reicher, 2016). I discuss social identity in terms of social identity characteristics. Some of these characteristics, gender, education, occupation, class, ethnicity, and tenure, can lead to expectations of competence across a wide range of social situations (Copeland, Reynolds & Burton, 2008). Social identity plays a role in this study and I relate it to the classification of group identity. My social identity derives from the perception that the same religion and cultural group is my social group of belonging. However, I enjoyed being in a group that was a group of different cultures and

religions. My social identity developed further as I developed skills by interacting with people of a different social group.

2.4.3. Cultural identity

Cultural identity is defined as "an individual's nature and nurture which includes their experiences, talents, skills, beliefs, values and knowledge" (Altugan, 2015a, p.1160). My cultural identity is the identity of an Indian woman. Tong and Cheung (2011) explain that culture is seen from two perspectives. The first perspective is relevant to materialistic things, which include morals and values accepted by a group of people (Tong & Cheung, 2011). The second perspective is of a narrow sense of people, which mainly links to individual values and behaviours (Tang & Cheung 2011). I am a Muslim Indian woman and there are narrow perspectives of how Indian women should behave. In Indian culture being a caregiver or a housewife wife is the more accepted behaviour of Indian women, rather than being an empowered woman. Therefore, my cultural identity is of a Muslim Indian empowered woman.

2.4.4. Religious identity

According to Davis III and Kiang (2016, p.533), religious identity is defined as "one's sense of social belonging and effective pride towards one's religious group." With relevance to this study, I discuss my religious identity from a Sufi Sunni perspective. The Sufi Sunni perspective is where we have a spiritual guide called a shaykh, visit shrines, and have unconditional love for the prophet Muhammed PBUH by celebrating Eid Mawlid Al-Nabi, which is not practised by all Muslims. Eid Mawlid Al-Nabi is elaborated further in section 2.4.6 of this chapter. Peek (2005, p.233) associates religious identity development with three stages, which are: "religion as ascribed identity; religion as a chosen identity; and religion as a declared identity." I base this discussion of religious identity on the second and third stage, which are the chosen identity and declared identity. I ascribed to be a Muslim once I understood what my religion was, as I saw my parents praying or dressing in an Islamic manner. I declare that I am a Muslim woman who believes in the Sufi Sunni sect. Sedgwick (2000, p.195) explained that the prophet Muhammad (PBUH) predicted that the Muslims will split into several "Firqas (sects)" like the Jews and

Christians. Therefore, my religious identity is of a Muslim woman from a Sufi Sunni belief system.

2.4.5. Gender identity

Gender identity is of significance to this study, as this study is from the perspective of a Muslim woman. Gender identity is viewed from a debatable approach (Brinkman, Rabenstein, Rosén & Zimmerman, 2014; Carver, Yunger & Perry, 2003). For this study, I discuss gender identity from a "gender typicality" definition (Korninko, Santos, Martin & Granger 2016, p.1578). According to Carver et al. (2003, p.95), gender identity is defined as "showing that one is a member of one sex rather than the other." From an essentialist theory view, gender identity is defined as "predetermined and directly tied to sex" and "gender is dichotomous such are inherently masculine and all females are inherently feminine" (Brinkman *et al*., 2014, p.836). I agree with the definitions of Carver *et al*. (2003) and Brinkman *et al*. (2014) as I understand gender on physical characteristics. The way I remember identifying myself as a female relates to my body parts and the fact that my toys, as a child, were dolls and tea sets. This influenced the games I played with my childhood friend. We use to play the game called "school-school" where we were teachers and had our classrooms where we used to teach. During my childhood years, a teacher in the Indian culture was seen as a job for females and it was demeaning for a male to be a teacher. This autoethnography is from a Muslim woman's perspective and I perceive myself as a female both mentally and physically.

2.4.6. Interrelated relationship between multiple identities

The different identities presented above cannot stand on their own but are closely interrelated. Identity is a complex concept. Multiple identities are all the different identities that a person has. Multiple identities cannot stand on their own, as they are all interrelated. Hardy *et al*. (2017) state that religious identity plays an important role linking to the question "who am I." Therefore, religious beliefs and identity are closely interlinked. This implies that professional identity as a "professional self-concept" is connected to a person's religious identity (Slay and Smith, 2011, p.64). From a cultural viewpoint, women are only seen as caregivers (Mclean *et al*., 2019), which means that by being an Indian woman, you should slave in a home. According to Nurullah (2008), Islamic cultural identity is being jeopardised by mixing western

culture with Islamic culture, thus creating a Muslim identity crisis. Nurullah (2008) further explains that culture is learnt and shared among humans. In this discussion, we can understand that each of these identities interrelates with each other, and these identities from my understanding are embedded within personal identity. .

2.5. Professional identity as a key concept of this study

The process of building a professional identity is chaotic. I consider professional identity to be a re-occurring process of self-construct from past to present. I acknowledge professional identity as another kind of identity and also the key concept of my autoethnography. Regarding professional identity, Slay and Smith (2011, p.64) state that professional identity is a person's "professional self-concept." According to Caza and Creary (2016) profession is viewed as the way an individual conducts their work relatively within knowledge and skill. This highlights that the self and professional identity are closely related. Caza and Creary (2016) mention that professional identity is a plural concept. Therefore, a person is involved in many professional roles that enhance the development of a professional identity.

2.5.1. Overview of professional identity

Professional identity is closely linked with the idea of identity. According to Beltman Glass, Dinham, Chalk and Nguyen (2015) professional identity is broken up into two categories. One of being a professional and the other of recognizing an identity. Identity is associated with personal and contextual factors (Beltman *et al*., 2015). A person needs to understand themselves and their surroundings before they can build their professional identity.

According to Tan, Van der Molen and Schmidt (2017), professional identity comprises of different aspects. The first aspect is knowledge about the profession (Tan *et al.,* 2017), which is having more than the knowledge of what is taught about the profession. The second aspect is having a professional as a role model, thus having a guide and a mentor to mould you into the profession (Tan *et al*., 2017). The third aspect is experienced with practising the profession, which is gaining the feeling and confidence of the working environment (Tan *et al*., 2017). The fourth aspect is the preference for a particular profession or when a person chooses a career field that they are enthusiastic about (Tan *et al.,* 2017). The last aspect is

professional self-efficacy. This is how one sees oneself professionally and is confident enough to make professional decisions (Tan *et al.,* 2017). It is important to understand these aspects concerning the profession a person chooses.

2.5.2. Teacher identity as a tenet of professional identity

Teachers are recognised as professionals, which allows them to have a professional identity in order to associate with other professionals around the world (Pillen, Beijaard & den Brok, 2013). Thus, being a teacher which is a tenet of professional identity gives a teacher the right to understand themselves from a professional perspective. According to Pillen *et al*., (2013, p.660) teachers are being recognized under the term of professional identity which is used as an "analytic lens for teachers to learn and develop." Professional identity is viewed from a beginner teacher identity perspective being one of the tenets of professional identity. A professional identity for educationists is related to how they view themselves, which is built on the understanding of their continuing relationship with their context (Canrinus, Hems-Lorenz, Beijaard, Buitink & Hofman 2012). Slay and smith (2011) state that professional identity is immersed in the understanding of personal identity. Professional identity has been expressed from an identity theory and social identity theory frame of reference (Caza & Creary, 2016).

According to van Lankveld, Schoonenboom, Volman, Croiset, Beishuizen (2016, p.330) there are four factors which affect teacher identity negatively and positively in a university context. These are "the direct work environment, the wider context of Higher Education, interaction with students, and staff development activities." This means that the context in which a teacher identity is moulded can be affected negatively and positively. Teacher identity is one tenet of professional identity and is explained as "the practice of becoming and being a teacher" (Reeves, 2018). From the explanation above one can assume that the development of one's teacher identity begins when one is being trained to become a teacher. Akkerman and Meijer (2011, p.3) conceptualise teacher identity "as involving many identities, as being an ongoing process of developing and as relating to various social contexts and relationships." Therefore, teacher identity is viewed as an identity stemming from many other identities.

As teacher identity is seen as one of the tenets of professional identity, professional identity is therefore defined as "one's professional self-concept based on attributes, beliefs, values, motives, and experiences (Slay & Smith, 2011, p.85). According to Beltman, Glass, Dinham, Chalk and Nguyen (2015) teachers are challenged to create an environment in which to construct a fruitful, resilient professional identity that has the foundation of powerful beliefs and values. In this study, my teacher identity and professional identity are interchangeable as I am a part-time lecturer lecturing BEd students.

2.5.3. Professional identity in Higher Education

Professional identity in Higher Education spaces is viewed as how an individual places themselves in their working environment. HEI's have a culture that influences an individual's professional identity. Professional identity in a Higher Education institute is also known as academic identity (Clarke, Hyde & Drennan, 2013). Clarke *et al.* (2013) associate an academic identity with research and teaching roles that are subject-specific. In the context of Higher Education, professional identity development is affected by disciplinary influences, ideological positions and authorities of teaching and learning, this is also not the same in all Higher Education Institution's (Leibowitz, Bozalek, van Schalkwyk & Winberg 2015). Thus, professional identity in Higher Education spaces is influenced by many factors. Jermolajeva and Bogdanova (2017) have identified six interconnection spaces in Higher Education that play a role in professional identity.
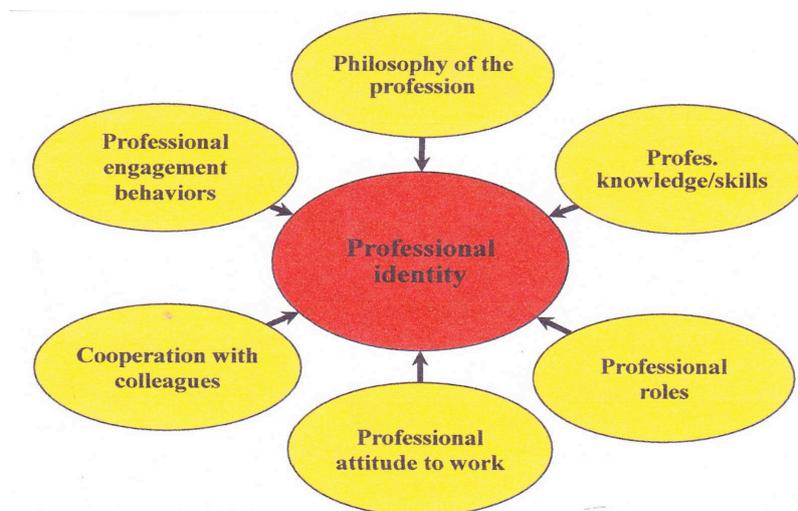
Figure 2.1 Spaces in Higher Education of teachers' professional identity (Jermolajeva and Bogdanova, 2017, p.198)

Jermolajeva and Bogdanova (2017) explain the diagram as follows: 1. Philosophy of the profession – the reality of the profession, regarding values, patterns, beliefs, goals and ethics; 2. Professional knowledge - the knowledge and skills required for quality teaching and learning; 3. Implementation of professional roles - being a facilitator, researcher and manager; 4. Professional attitude to work - a professional approach to students and colleagues. This includes engagement, motivation, honesty, conscientiousness, and respect; 5. Cooperation with colleagues on the day-to-day work, conferences, publications, and research projects, lastly; 6. Professional engagement behaviours - being able to adapt to the continuous change of the profession. Higher Education spaces influence our professional identity and continuously develop our identity due to the nature of the constant change of the education system. Clarke *et al.* (2013) explain that professional identity is unique and different for each teacher as teacher professional identity develops through classroom practice. The more classroom practice occurs, the more the professional identity develops a unique character.

Professional identity from an academic perspective in Higher Education is embedded in the "traditional trinity" of requirements (Smith & Nyamapfene, 2010, p.118). Smith and Nyamapfene (2010) state that the trinity is: to teach; to engage in research, and to engage in community outreach projects and administrative work. I discuss professional identity from a lecturer as well as an academic perspective as this study is viewed from my professional identity. Even though I do not fulfil the three traditional requirements of an academic, I am currently on the journey of developing a professional identity as an academic. According to van Lankveld, Schoonenboom, Volman, Croiset, Beishuizen al. (2016, p.329) certain academics see themselves as "blended professionals" where the person merges learning and research. Within this autoethnography, I have chosen to understand how I navigated my professional identity in Higher Education the way I did as a Muslim woman.

2.5.4. Pre-professional identity

According to Jackson (2016) "pre-professional identity" is the focal point of employability skills. For this study, I refer to "pre-professional identity" as the Initial Professional Identity. Initial Professional Identity (IPI) is associated with the

acknowledgement of skills, qualities, conduct, culture, and ideology of a student's planned profession (Jackson, 2016). This means that IPI is the stepping stone to being a professional. According to Jackson (2017), IPI begins and culminates during the undergraduate study through Work Integrated Learning (WIL). According to Minimum Requirements of Teacher Education Qualification (MRTEQ) Department of Higher Education and Training (DHET, 2014) WIL is explained as learning-in-practice. This means that IPI can begin when the person starts to apply skills in a profession, it is not necessary once a degree is obtained.

As a lecturer and academic in Higher Education my initial professional identity was different to what I planned and expected it to be. I completed my BEd degree within the required time of four years, and I did not manage to secure a teaching job in a school. My IPI was then enhanced as a tutor in Higher Education while I was completing my BEd Honours degree. I thereafter transitioned to a professional identity as a lecturer and embarked on a MEd degree.

2.6. Identity tensions

Identity tensions here are discussed as part of the professional identity. There are four types which are discussed: stigmatised identity, transitioning identity and privilege identity. I group these identities under identity tensions, as they are stressors which both relate to and affect the professional identity.

2.6.1. Overview of identity tensions

Due to the instability and fluidity of identity in pre-service and beginner teachers, they also experience professional identity tensions. Van der Wal *et al.* (2019, p.60) explains professional identity tensions as "the internal struggle of an early career teacher between the situations-as-is and the situation-as-preferred, relevant to the teacher as a person and as professional, emerging in a specific context." Therefore, professional identity tensions occur due to the idea that a person has of an envisioned work situation, and the actual professional context.

According to Raharjo and Iswandari (2019), professional identity tensions do not always show outcomes of negativity, but facing these tensions also allows reflection

and growth in a person. This implies that accepting a type of professional identity tension in their career field will allow a professional identity to develop through questioning oneself. In academics, professional identity tensions are much more than only about teaching, but also, as Arvaja (2017) states, any change in Higher Education policy can bring about doubt regarding a person's performance in the workplace.

As education is a continuously changing field, this can overwhelm an individual. Some of the professional identity tensions in Higher Education are institutional shift, conflict, and institutional values versus personal values (Arvaja, 2017). In order to overcome the tensions arising from the difference between expectations and reality successful coping mechanisms will need to be learnt. Arvaja (2017) further explains that professional identity tensions in academics deal with the professional sense of the self and the context of the personal workplace. Hence, one needs a better understanding of oneself as well as the working environment. This often requires a reflection on one's knowledge and abilities to cope with the changing environment.

This resonates with Van der Wal (2019) notion that professional identity tension creates the space for deep reflection and is an opportunity for increased learning. In summary, professional identity tensions emphasise the idea of teachers' professional identity and why it can be recognised under the umbrella of professional identity. It also indicates how one's professional identity can be developed and what are types of professional identity tensions one can face.

2.6.2. Stigmatised identity

The construction of professional identity can be influenced by many stigmas attached to an individuals' identity. In this section, I relate stigmas mainly to religion, culture and gender. According to Crewe and Guyet-Diangone (2016) stigma is bias used against individuals regarding race, ethnicity, gender, sexual orientation, disability, health, mental health, and many other characteristics. Stigma conveys negativity and serves as ammunition which creates emotional and physical harm (Crewe & Guyet-Diangone, 2016). According to Slay and Smith (2011) not much is known about how stigmas can play a role in professional identity development.

Slay and Smith (2011) view professional identity as a self-concept linking to factors such as attributes, beliefs, values, motives, and experience. This implies that beliefs, values, and culture influence a person's professional identity. Hardy *et al*. (2017) state that religious identity plays an important role linking to the question "who am I?" Therefore, religious beliefs and identity are closely interlinked to each other. If these are linked, then professional identity as a professional self-concept is connected to a person's religious identity. In many cultures women are stigmatised as caregivers (Mclean *et al.*, 2019). This carries the implied meaning of being a slave in a home. This mean, a woman needs to do all the chores in the house, like; cooking, cleaning, and seeing to the children. According to Nurullah (2008), Islamic cultural identity is being jeopardised by mixing western culture with Islamic culture, thus creating a Muslim identity crisis. Nurullah (2008) further explains that culture is learnt and shared among humans. Below is an extract from my research journal.

15th December 2019

Viewing Muslim identity and Muslim culture through my life journey. An identity crisis is not created but given statements that have stigmas attached to it. An example of these statements is: "Women belong in the kitchen." "Men go out and work." These gender roles give a person an identity crisis, as culture emphasises gender roles and does not identify the real identity of a person. These statements of identifying a woman as a caregiver is different from how I saw my own life, as my mother worked and built a successful home with the support of my dad.

Stigmatization plays a pivotal role in cultural identities through race, gender and career expectations, which lead to the career trajectory of individuals in their early career journey (Slay & Smith 2011). Stigmatization will also influence one's professional identity, especially relating to gender roles, culture and religion.

2.6.3. Transitioning professional identity

Professional identity goes through a continuous process of change while being constructed. According to Trevallion (2018) transitioning professional identity is also referred to as professional identity change. Professional identity change stems from a person's initial identity while understanding their identity, skills values and attitudes

(Travellion, 2018). According to Wood, Goodall and farmer (2016) state that transition from one career to another is distinguished by changes in work practices, operational structures and workplace cultures. Scott (2018, p.469) explains transitioning professional identity to be a "shifting experience of being, becoming, and belonging as they relate to a profession."

Regarding education, Travellion (2018) explains that technology in education has impacted professional identity transition. Technology has become a major influence regarding teaching and learning in the 21st century. Educationists need to learn much more about technology in education to be able to implement technology in their lessons. By understanding the use of technology in education, a transitioning professional identity through training can occur. Since education is a continuously changing field, educationists have a continuously transitioning identity. The main aspect of change in education is curriculum transformation (Wood *et al.*, 2016). According to Niehaus and Williams (2016) curriculum transformation creates inclusivity regarding sociocultural groups and students with disabilities. Due to a continuous change in education, professional identity changes continuously.

According to Hazen, de Groot, de Bont, de Vocht, de Gier, Bouvy, de Wit, Zwart (2018) transitioning identities is one of the methods of professional identity development. As a lecturer in education, identity transitioning occurs when one is placed in a different situation. The tensions within transitioning professional identity are due to the rapid changes in education (Putri, Sunaryanto & Fauzan 2021). The result was that an individual had to adapt quickly as education became completely online. I was not used to online teaching and the sudden change became a tension for me as I had to adapt very quickly. Hazen *et el.* (2018, p.1531) describe this as "knowing, showing, and doing." A professional has to know the current situation, has to show adaptability skills and apply the skills within the profession. When teaching and learning became fully online the transitioning identity was seen through the adaptability of being in a stressful situation and a stressor was placed on my professional identity. I understand transitioning professional identity occurs when one is "thrown into deep waters," resulting in tension and thereafter a change in professional identity.

2.6.4. Privileged identities

Privileged identities can be seen from many different perspectives. There are many types of privileged identities such as white privilege, religious privilege, gender privilege, heterosexual privilege, and socio-economic privilege (Hive Learning. https://www.hivelearning.com/site/ Accessed on 10 September 2021). I discuss my privileged identity from a socioeconomic privilege viewpoint. According to Garci (2018) privilege is defined as "social advantages, benefits, or degrees of prestige and respect that an individual has by belonging to certain social identity groups." My privileged identity comes from my childhood when I had a roof over my head, food, water and many other luxury and sporting facilities in my home. These facilities and privileges came with many other challenges. Socioeconomic privilege is not the idea of one being rich, but it means that there are enough resources to live a successful life (Hive Learning nd.). My privileged identity allowed me to successfully gain knowledge and live a life of comfort.

2.6.5. Navigating my teacher and lecturer identities

According to MRTEQ (DHET 2014) for a teacher to comply with all BEd requirements for the degree, practical learning of teaching takes place in a classroom setting. My journey of how I was trained to be a teacher but never worked as a teacher is explained here. Once I completed my B Ed degree, I did not manage to secure a job at a school. I applied for my Honours degree and was accepted. I then managed to secure a post at a HEI as a senior lecturer. This was a huge challenge for me and an immense identity tension as I was not trained to be a lecturer, and only had theoretical knowledge. According to Kiggundu and Nayimuli (2009), teaching practice allows student teachers to become completely skilled in the work of a professional teacher. I completed my teaching practice in my final year of study and it gave me the skills to be a teacher but not a lecturer. This was challenging for me as I did not have the skills of a professional lecturer, but only theoretical knowledge.

2.7. The religion of Islam as a key concept of this study

In this section, I discuss the Sariah law, Quran[5] and Sunnah[6] as well as the five pillars of Islam. I choose to discuss these factors as they are the core factors in recognizing a Muslim, and also the factors which create the religious identity of an individual.

2.7.1. Pillars of Islam

Islam rests on the foundation of the five pillars namely Shahadah (Declaration of faith), Salah (Obligatory prayer), Sawm (fasting in Ramadhan), Zakat (compulsory prayer) and Hajj (Pilgrimage to mecca) (Chitwood, 2018).

The first pillar is the shahada, meaning declaration of faith, when a Muslim says: "There is no God but Allah and Muhammad is the messenger of God" (Chitwood, 2018, p.2). The second pillar, Salah, is the daily Prayer in the life of a Muslim. Muslims pray five times a day facing Mecca which is in a North-East direction called Qiblah (Chitwood, 2018). The five prayers are fajr which is prayed at a third of dawn, dhuhr prayed at noon, asr prayed in the afternoon, maghrib prayed at sunset and lastly isha which is prayed at night (Chitwood, 2018). When Muslims pray, they pray on a mat called a Musallah (Chitwood, 2018).

The third pillar is Zakah, which is the giving of charity and needs to be paid once a year. Charity is usually paid with regard to investments, savings, and gold (Chitwood, 2018). As a Muslim you need to total up all your money, take 2.5% of that money and then give it away to a Muslim who is less fortunate than you. This is a way of purifying your wealth (Chitwood, 2018). The fourth pillar is Sawm, meaning fasting, which is practised in the month of Ramadan, the 8th month in the Islamic calendar (Chitwood, 2018). The last pillar is hajj, meaning pilgrimage, which should be done at least once in a lifetime if affordable (Chitwood, 2018).

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[5] The book of God in the Islamic religion

[6] The words of Muhammed PBUH as messages to his people

2.7.2. Shariah law, Quran and Sunnah

Janin and Kahlmeyer (2007) postulate that Sharia is a complicated legal and instructional system with a long-valued tradition. According to Masud (2009, p.247), Sharia law is "the source of Islamic law which is the essence of *wahy* (revelation)." *Wahy* is the words of Allah that were sent down by an angel through revelation to prophet Muhammad PBUH (Masud, 2009). The Sharia law manifests from the Quran and Sunnah, and is studied through fiqh (Vahed, 2000). Masud (2009) states that the Quran is a book that is an indicator that differentiates uncertainty and certainty.

According to Bidin, Alqodsi, & Bidin (2018), the Quran and Sunnah preserve the human rights of a Muslim. The Quran and Sunnah help a Muslim live life correctly, as the Quran and Sunnah have explanations on how to deal with family situations and life regarding housing, clothing and finance, health and protection. The Quran contains detailed verses regarding the above topics. Muslim scholars have studied these verses and written detailed explanations regarding difficult life situations. In the next section, I will be discussing the Muslim beliefs with relevance to the Quran and Sunnah. This includes dress code, celebrations, prayer, and dietary choices.

2.7.3. Dress code, celebrations, traditions, culture, and the Sufi Sunni belief system

Regarding the dress code of men and women in Islam God mentions the aura (Private parts). Vahed (2000) mentions that Islam requires a woman to cover her entire body including her hair. The clothing should not be transparent or revealing. According to Basu, Tasir and Jusoh (2018) and Islamic law, the aura of a male is from the navel to the knee. For my entire life, even though it is compulsory for me as a woman to cover my body and wear the headscarf, my parents never forced me to do so. I chose to wear it when I felt I was ready to wear it, and this was my relationship that I wanted to share with God. My parents always told me what in the Quran is compulsory, and instilled Islamic values in me. It was my choice to implement it in my life.

In Islam, there are three main celebrations Eid Mawlid Al-Nabi[7], Eid al-Fitr[8] and Eid al-Adha[9] (Satt, 2017). These celebrations are all guided by the Lunar calendar, which consists of 12 months. The beginning of the Islamic year is in the month called Muharram. (Satt, 2017). In Islamic history the second Eid, called Eid al-Adha, is very significant as the prophet Ebrahim was commanded by God to slaughter his son Ismail. Without questioning God's prophet Ebrahim laid Ismail down and decided to slaughter him. While the action was taking place, God replaced Ismail with a sheep (Satt, 2017; Chitwood, 2018). Eid ul-Fitr is the celebration after the fasting month in Ramadan, which is celebrated on the 1st of Shawwal after the moon is sighted with the naked eye (Satt, 2017). Eid Mawlid Al-Nabi is celebrated on the 12th of Rabi ul-Awal, which is the third month of the Islamic calendar (Satt, 2017). This is usually celebrated in prayer and fasting.

In the Islamic tradition and culture the most significant areas are diet and marriage. God mentions that the food we eat must be Halal (Kosher) and Tayyab (wholesome). This means that where Muslims eat there must be a Halal certificate from the South African National Halaal Association (SANHA) (Vahed, 2000). The Muslim cuisine is generally Indian and was designed in the 1960s by Zuleikha Mayat in her recipe book called the Indian Delights: A Book on Indian Cookery (Haron, 2018). In the Quran food that is good and beneficial is garlic, lentils, fruits and vegetables. Meat, fish and chicken are supposed to be eaten rarely according to prophet Muhammed PBUH.

Marriage in Islam is very significant as it is half our dean (faith), this is mentioned in the Hadith of Prophet Muhammad PBUH. When a Muslim gets married there needs to be a Wakeel (representative), who is generally the girls' father or uncle, and two additional witnesses (Masud, 2009). The marriage ceremony is called Nikah (Consummation) and the male must give Mehr (dowry) (Kidambi, 2019) which is mentioned in the above verse called dower. This is a gift from the husband to the wife. The Mehr is also a token that can free the women from an unhappy marriage,

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[7] Birthday of prophet Muhammad

[8] Celebration after Ramadan

[9] Celebration of sacrificing an animal (sheep, cow or goat)

via the Khul (Divorce) (Kidambi, 2009). In Islam marriage is very sacred as it is there to procreate and serve GOD. Marriage is significant and the prophet Muhammed PBUH stated that "marriage is half your faith". I was never forced to get married, as times are changing and my parents decided to let me educate myself and allow me to be independent. The mindset of my parents changed immensely after my sister got divorced at the age of 21 years old. They realised that an education is important, rather than just getting married at a young age.

In Islam many sects can be identified, which is similar to Judaism and Christianity where there are also many sects (Sedgwick, 2000). The main two sects in Islam are the Sunni and Shia divide (Al-Qarawee, 2017). According to Armanios (2004), Muslims today are mostly Sunnis. Sunni Muslims follow the traditional teachings or sayings (Sunna) of the prophet Muhammad (PBUH) and accept the four legitimate leaders to Muhammad (PBUH) (Moore, 2015). Sufism is a choice made by a person to join a group for a common good (Van Bruinessen, 2007). According to Joshanloo and Rastegar (2012) Sufism is based on nine domains of understanding rituals and practices.

The first point is understanding the importance of knowing God. The second point is the importance of getting close to God. The third point is the importance of Reaching God. The fourth point is the importance of love, while the fifth point is the importance of instinct. The sixth point is the importance of self-discipline and the seventh point is the importance of committing to God. The eighth point is the unity of being that God is one. The ninth point is following the religious obligations. I met my shaykh at the age of six and since then have learnt about my religion from him, as well as understanding the practices of being Sunni in "tariqat (Sufi orders)" (van Bruinessen, 2007, p.94). The Sufi order is the understanding of being interconnected to Sufism.

2.7.4. Perceived identities of Muslim women

The perceived identity of Muslim women is where religious, cultural and gender identities interlink with each other. In the Islamic faith, a Muslim woman must comply with the criteria for the dress code for women as stipulated in the Islamic Holy Book, called the Quran. Because the Quran is the word of God, as Muslims we must follow

what is being said. This is why a Muslim woman can be recognized by the veil (hijab in Arabic) she wears (Brown, 2006). The identity of a woman in Islam is not guided by religion but is morphed by perception (Al Wazni, 2015). This means that the way culture has perceived gender is different. Al Wazni (2015) states that feminism is about equality and if you include Islam into the identity, it does not suppress women but gives women empowerment and liberation. For example, Varshney and Jahan (2014) state that throughout the history of Islam it is known that the wife of Prophet Muhammed (PBUH) Bibi Khadija was a most successful businesswoman. Therefore, the perceived identity of Muslim women is created by culture, and culture has painted a picture of how women should be. In my growing years, my mum and sister were not deprived of an education, but both did get married early and have children. I decided to choose differently and focus on a career, which is against the perceived cultural norms for an Indian woman.

According to Watt (2016), the media depict Muslim women as backward, oppressed or exotic. These stigmas affect the identity of Muslim women and how the world views Muslim women. According to Aziz (2016), the rights of women in Islam are morphed by Muslim culture instead of the teachings of the Quran and Sunnah. This means that all the ideas about women who cannot work and be economically active, and are instead regarded as caregivers, are ingrained in the Muslim culture. The identity of a Muslim woman is divided into two domains - one being the private domain and the other the public domain (Orakzai, 2014). According to Orakzai (2014) the private domain includes the family and the home, whereas the public domain deals with the empowerment of the woman in society. This means that women have Islamic rights and like me, they can also empower themselves in the socio-economic world.

2.7.5. The influence of my Islamic religion on my professional identity

Religious identity is generally not apparent in the workplace. It is challenging to be in a multicultural work environment and be a Muslim. Coming from an Islamic religion, the workplace and my religion have interchanging influences on each other. Vaccino-Salvadore (2021) states that personal identity cannot be separated from professional identity, and religion is the influence on professional identity. My religious identity influences my professional identity as my religious identity cannot

be separated from my identity. This influences my beliefs systems and different beliefs about being in a multicultural environment. One of the main issues that is difficult for most people to accept or encourage is homosexuality. Ganzevoort, van der Laan and Olsman (2011) elaborate that homosexuality is a divisive issue in many religions. As a Muslim woman in HE, being able to adapt and respect the choices of people, especially the part of the Lesbian, Gay, Bisexual, Transgender, Intersex, and Questioning (LGBTIQ) community, is a huge challenge for me and my Islamic religion and has a definite influence on me while lecturing. I know that many people contest and many people do not contest the LGBTIQ community, regardless of religious beliefs, I personally contest it being religiously biased, but as a professional, I need to be open and state my view point carefully without offending the next person and also being respectful.

2.8. Significant concepts of Higher Education

Contemporary significant concepts of Higher Education are neoliberalism, multiculturalism and Muslim Women in Higher Education. I refer to Higher Education as a professional space, as I am currently a lecturer in HE. The fluidity of my identity in the context of Higher Education moves from a senior tutor to a lecture in Higher Education.

2.8.1. An overview of Higher Education

According to Temple (2008, p.229) spaces in Higher Education is defined as "ways in which teaching and learning are conceptualized." Higher Education aims to facilitate learning, collaboration, and student experiences. Higher Education is also referred to as Secondary Education or Tertiary Education. This means that the buildings and designed structure needs to be well designed (Barnacle, 2016). Regarding my views of spaces in Higher Education when you hear people mentioning their choice of study many of them look at the recognition that a degree holds. Therefore, while navigating an HEI, people look at the accreditation the University entails.

According to Alemu (2018), with regard to historical proof it was assumed that HEI's only existed in Western Europe, but there were HEI in Asia, Africa, and Arabia. In South Africa, before 1994 the country was ruled by the National Party. Bunting

(2006) states that HEI's were not recognised internationally during apartheid due to the white apartheid government's policy. After the ANC won the election in 1994, there was a new vision in South Africa, and anyone could attend regardless of race, gender, creed, age, or class (Lefa, 2014).

2.8.2. Neoliberalism in Higher Education and the 4th industrial revolution

According to Venugopal (2015, p.2) neoliberalism is "the new mode of political optimization." Venugopal (2015) further examines what neoliberalism means, how the word is used and what the consequences of neoliberalism are. Neoliberalism in universities is now used to deal with feminist politics (Mountz Bonds, Mansfield, Loyd, Hyndman, Walton-Roberts, Basu, Whitson, Hawkins, Hamilton, & Curran, 2015). Neoliberalism stems from globalization (Kandiko, 2010). Kandiko (2010) explains that neoliberalism allows managers the authority to cut costs and summarily commercialise universities. I feel neoliberalism is challenging for an individual where costs are determined and many generalisations are made by the authority without any negotiation or discussion.

The term, fourth industrial revolution, was coined by Klaus Schwab (Xu, David & Kim, 2018). The world is in a new era with the influence of the advancement of technology. The 21st century is the era where Artificial Intelligence (AI) is the new trend (Xing & Marwala, 2017). In South African Higher Education, the chronology of technology in teaching and learning was analysed as follows: "Phase 1: 1996-2000 Computer-assisted instruction, Phase 2:2001-05 Democratization of knowledge and development of strategies, Phase 3: 2006-10 Scholarship and professional development, and phase 4: 2011-16 Digital literacies, flexible learning, social media and professional development" (Ng'ambi *et a*l., 2016, p.5).

Therefore, we are in phase 4 in teaching and learning regarding technology. In the past the university used information and communication technologies (ICT's) which influenced the cost of education (Ng'ambi *et al.*, 2016). The main aim in teaching is to educate young adults (Xing & Marwala, 2017). In South Africa many universities use an online system and blended learning. Xing and Marwala (2017) explain that blended learning is a mixed-method teaching of both e-learning and face-to-face learning.

This is very different from what occurred in the education field 30 years ago. This means that as educationists we need to keep up with the rapid change and influence of technology, and teach students according to the way they learn (Xing and Marwala, 2017). The technology revolution influences the way we live, work and relate with each other (Xu et al., 2018). As educators, in order to provide quality teaching, training is needed and this contributes toward professional identity.

2.8.3. Multiculturalism in Higher Education

Multiculturalism is the centre of diversity and anti-racial perspectives (Osler, 2015). In certain HEI's, lecture halls are filled with students from very diverse backgrounds which links to multicultural education. Sleeter (2018) mentions that multiculturalism is applied in many countries where people of all colours are accepted. Growing up in a Muslim home and attending a Muslim school I found that it was a huge change to attend a multicultural University. According to Song (2020) the idea of multiculturalism is understanding cultural diversity based on ethnic, national, and religious differences. I had to learn how to adapt and learn the skills of being around people with different opinions, religions, and perceptions. Generally people would group amount their own race, for me I sat anywhere and made conversations with other, like how I wanted to learn and engage with people of difference culture and colour, I found that other students wanted to do the same.

2.8.4. Muslim Women in Higher Education

As we are in the 21st century, times are changing and we notice that female education has a higher investment than males (Norton & Tomal, 2009; Murphy, 2016). Even though we know this there is still a sad truth regarding the Muslim community where as Kattab and Modood (2017) mention, Muslims believe that university would corrupt their daughters and thus delay them from getting married. This also highlights the gender roles in the Indian culture, where Muslims are more in favour of the men to have higher qualifications than women (Kattab & Modood, 2017). On the other hand, Varshney and Jahan (2014) disagree with the statement of Kattab and Modood (2017) as throughout the history of Islam we have recognized that the wife of the prophet Muhammed PBUH Bibi Khadija was a most successful

businesswoman. This means that women in Islam have the freedom to empower themselves.

In Iran, the admission rate of female Muslims in Higher Education since 1986 has been increasing, and has also been documented (Winn, 2016). Therefore I put forward the idea of times are changing, but not completely. An ongoing act of a group of Muslim men, who go to Muslim homes to convince the parents to stop their daughters from studying and attending a university. These men were of Tablighi belief, and they have a mindset that daughter should not be educated but leave school and become more skilled in the house to be house wives. They were not successful in convincing the Muslim fathers to stop their daughter from studying, as the divorce rate has increased rapidly and Muslim women need to be independent.

2.9.   Synthesis of the findings

In this section, I provide a synthesis of the main finding from my literature review.

2.9.1. The concept of identities

- Identities are interrelated and one identity cannot stand alone (Hardy *et a*l., 2017; Slay and Smith, 2011, p.64; Mclean *et al*., 2019; Nurullah, 2008).
- "Pre-professional identity" is the start of professional identity and is the core of professional identity (Jackson, 2016).
- Identity is linked to the self-concept (de Valvrede, Sovet, & Lubart, (2017) and professional identity is linked to the professional self-concept (Slay and Smith, 2011).
- Professional identity tension is mentioned. Professional identity tensions include the workplace and the context of an individual (Van der Wal *et al*., 2019; Raharjo & Iswandari, 2019 & Avarja, 2017).
- Personal identity links closely to religion, morals, values, and beliefs (Hardy *et al*., 2017). This includes racial and social groups (Carhavalho-Malekane, 2015).
- Professional identity begins when personal identity is understood (Slay & Smith, 2011).

- Stigmas influence personal and professional identity as there are bias factors such as race, ethnicity, gender, sexual orientation, disability, health, mental health, and many other characteristics (Crewe & Guyet-Diangone, 2019).

- Professional identity is always under construction and is always changing. Transitioning professional identity is related to a "shifting experience of being, becoming and belonging as they relate to a profession" (Skott, 2019, p.469).

- Transitioning professional identity is an important concept in education, as technology and curriculum transformation play a pivot role in teaching and learning (Travellion, 2018; Wood *et al*., 2016 & Niehaus & William, 2016).

- The identity of a Muslim woman is not guided by religion, but by culture, and these cultures take away the rights of Muslim Women (Al-Wazni, 2016 & Watt, 2016).

2.9.2. The Islamic religion as an influence on my professional identity

- The Muslim belief is guided by the Quran and Sunnah (Janin & Kahlmeyer 2007; Masud 2009)

- The dress code for men is from the navel to the knee and for women is the entire body beside her hands, feet, and face (Vahed 2000 & Basu et al. 2018).

- Three main celebrations occur namely Eid Mawlid al-Nabi, Eid al-Fitr and Eid al-Adha (Satt 2017).

- Dietary, marriage and divorce codes are all stipulated by the Quran and Sunnah (Haron 2018 & Kidmabi 2019).

- Islam is guided by five pillars which are Shahadah (Declaration of faith), Salah (Obligatory prayer), Sawm (fasting in Ramadhan), Zakah (compulsory prayer) and Hajj (Pilgrimage to mecca) (Chitwood 2018).

2.9.3. Significant concepts of higher education

- Higher education is viewed where teaching and learning are conceptualised (Temple 2008).

- Higher education is referred to as Secondary or Tertiary Education (Barnacle 2016).

- Neoliberalism affects universities negatively (Kandiko 2010).

- Multiculturalism is the centre of diversity and universities allowed students from different races and cultures (Osler 2015 & Sleeter 2018).
- Muslim women are minimum in Higher Education as it is seen that Higher Education will corrupt them and delay them from marriage (Kataab & Modood 2017) but in Islamic history prophet, the wife of Muhammed SAW was a successful businesswoman and an icon in Islam (Varshney & Johan 2014).
- The fourth industrial revolution, in the 21st century, has a great impact on education. Technology began with ICT's and this influenced the cost of education (Ng'ambi et al. 2016). The most common form of teaching and learning in HEI's is the blended learning approach (Xi & Marwala 2017).

2.10. Conceptual framework of my study

To theoretically ground my autoethnography, I present a conceptual framework which consists of the integration of a theory and a model. Maxwell (2013, p.39) defines a conceptual framework as "primarily a conception or model of what is out there that you plan to study, and of what is going on with these things and why the tentative *theory* of the phenomena that you are investigating". Cohen *et al*. (2018, p.68) explain a theory to be of a "generalizable nature which enables the researcher to compare and analyse empirical data." I choose to use a conceptual framework for this study in order to understand my transitioning professional identity in HE as a Muslim woman. The purpose of a conceptual framework is to understand the overlapping of concepts, as concepts derive from other concepts (Tamene, 2016). This implies that a conceptual framework helps one delink concepts from each other to get a better understanding of the concept.

2.10.1. Possible Selves' Theory

2.10.1.1. Historical overview

Possible Selves theory involves the idea of "representation of the self from the past and they include representations of the self in the future" (Markus & Nurius 1986, p.954). According to Gecas (1982), the self-concept relates to the rediscovery of the self. Together with the definition of Possible Selves theory, it links the self from the past and the current self to the future self thus introducing the idea of self-knowledge. Self-knowledge, according to Markus and Nurius (1986), is defined as how an individual thinks about their potential and their future. To understand the gist

of this theory, the concept of the self is key. The concept of the self is diverse and the self is complex, and can be seen from a professional, personal, social, cultural and religious point of view (Epistein, 1973; Gecas, 1982; Markus & Nurius, 1986). Possible Selves' theory is a lens through which one looks at oneself in an ideal way. This is how you, as an individual, look at yourself (Markus & Nurius, 1986). Possible Selves theory is useful in finding the intended meaning of navigating my transitioning professional identity.

2.10.1.2. Application to the study

Possible selves' theory is relevant to this study as it is articulated with the self from the past to the future (Markus and Nurius, 1986). It is also important regarding professional identity. Slay and Smith (2011) mention that professional identity is a professional self-concept. Possible selves study is used in studies where the researcher discovers and speaks of identity. This theory is closely linked to the self-concept through self-knowledge and relates to identity (Markus & Nurius 1986; Tabak Table Table & Sahin 2020; Hamman, Gosselin, Romano & Bunuan 2010; & Harrison, 2018).

Therefore, the possible selves' theory is mainly used in studies where identity development is being discussed. At the centre of possible selves' theory is the self-concept, as it is closely linked to identity and identity is the concept of the self (de Valvrede *et al.*, 2017). This study is an exploration of my own professional identity, starting from beginner teacher identity to junior lecturer. This study exhibits my professional identity to allow me to understand how I navigated my professional identity in HE, and why I navigated my professional identity in HE the way I did. In chapter 1, I discuss my background, and mention a "narrow-minded bubble." The narrow-minded bubble is explained as the notion of my safe space, which is my "own people." What I had assumed to be my safe space was different, and therefore understanding the identity shift I could use the possible selves' theory to conceptualise this study while discovering my transitioning identity through self-knowledge.

2.10.2.   The Johari Window Model

The Johari Window was developed by Joseph Luft and Harry Ingham in 1950 (Chapman 2003). I will provide a historical overview of The Johari Window Model and indicate how the theory applies to my study.

2.10.2.1. Historical overview

According to Chapman (2003, p.1), Johari's Window model is "a model for self-awareness, personal development, group development and understanding relationships." Johari's Window Model was developed in the1950s by American Psychologists Joseph Luft and Harry Ingham. The Window model is divided into a four-square grid. In my study the Johari Window Model plays an important role because as Hamdan (2012) states your story cannot be yours alone because your existence is both distinct and among others. Below I present figure 2.6.1 of the Johari Widow Model
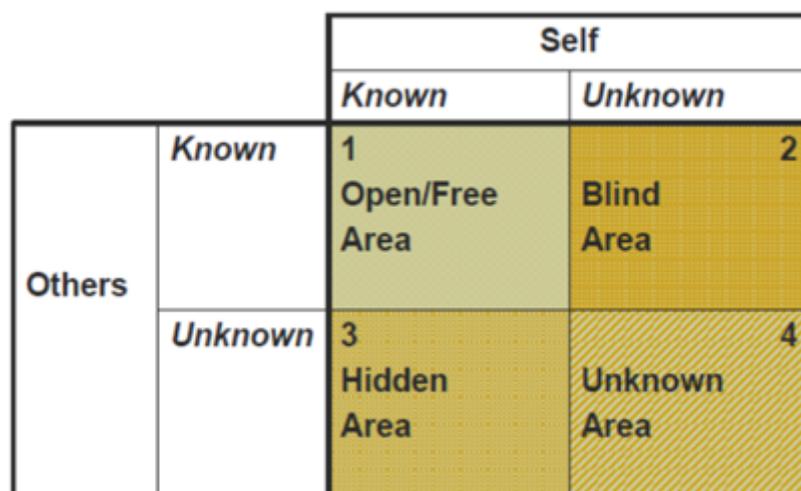
Figure 2.2 Johari Window Model (Chapman 2003, p.8)

The following explains the four blocks.

Block one:

Block one is called the open area (Chapman, 2003). This means that the behaviour, attitude, feelings, emotion, knowledge, experience, skills, views and many other characteristics are known to the self and to others (Chapman 2003). This area is one of the areas that is strived for, as it allows space for healthy development as

well as good cooperation and communication. It is also free from distractions, mistrust, conflict and misunderstanding (Chapman, 2003).

Block two:

Block two is called the blind area (Chapman, 2003). This means that your "team players"[10] know certain things about you, which you tend to ignore and be unmindful of. This is the area where you avoid the uncomfortable truths and where the area where growth is developed from feedback is ignored (Newstrom & Rubenfeld, 1983).

Block three:

Block three is called the hidden self (Chapman, 2003). Here things are kept to ourselves, and are hidden from others. This includes sensitivities, fears, hidden agendas or secrets (Chapman, 2003). The hidden self can be a risk to professional development as its information is not known to others.

Block four:

Block four is the unknown area (Chapman, 2003). This is the area where information is unknown to both the self and to others. This can be discovered mutually or discovered through feedback and even with counselling. Grid four also includes repressed and subconscious feelings (Chapman, 2003). Grid four is an interesting area as it is completely unknown and becomes a discovery resulting from feedback and reflection, which reduces the blind areas together with the unknown area (Masaviru, 2016). The Johari window model is about understanding the self from the known to the unknown. Through this autoethnography, I wanted to understand the navigation of my transitioning professional identity in HE. I have done this through writing up short stories and video reflections of myself when lecturing.

2.6.2.2 Application to the study

The Johari Window model is significant to this study as it represents the self in coherence with four aspects namely the open area, the blind area, the hidden area and the unknown area. The Johari Window Model is used as the foundation of

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[10]Family, friends and colleagues

awareness and understanding of the self. As this study is personal, viewing my transitioning professional identity there are certain factors of myself that are unknown. The Johari Window Model has been applied in many studies where the researcher wants to evaluate learning experiences of the self (Newstrom & Rubenfield, 1983). The Johari Window Model is used for self-disclosure. Masaviru (2016) explains that self-disclosure is exposing ourselves to others.

Several short stories where I reveal personal experiences about myself are presented in a later chapter. These are personal experiences. Many of these personal experiences are not known to others unless the person is extremely close to me or a family member These stories fall within the hidden window. In chapter 3 I discuss a video recording of myself during my lecture to first-year B Ed students and is also referred to in the data collection section. While watching the videos and writing up critical reflections, I was able to identify the blind area of my teaching style. The Johari Window Model helped me to discover myself during the process of moving from having self-knowledge to the unknown, by understanding each block of the Johari Window Model. Self-discovery will allow me to grow and develop professionally. Therefore, I purposefully use the Johari Window Model to conceptualise this study.

2.11. Merging the theory and model to the study
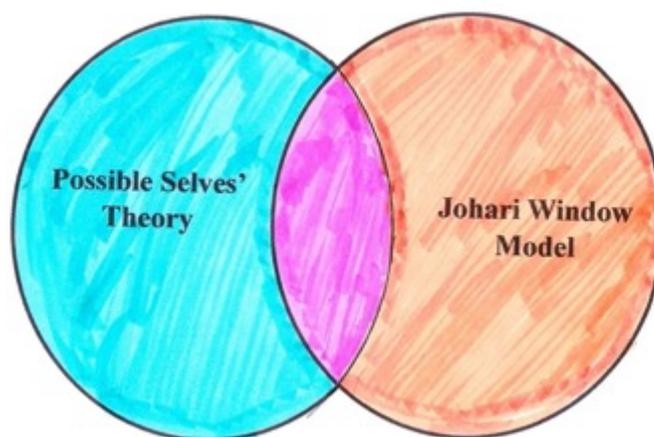
Figure 2.3: Merging of Possible Selves' Theory and The Johari Window Model

The purple shaded area in the diagram above represents the merging of the possible selves theory and the Johari Window Model. In this study, I look at the concept of professional identity by engaging in the concept of the-self to understand the navigation of my transitioning professional identity as a Muslim woman. Within Possible Selves theory, each individual can be understood and develop into the ideal person. In this study having an open area relationship with colleagues will allow me to navigate my transitioning professional identity. This will allow me to build a personal relationship that will enhance my professional identity through guidance and assistance from academic professionals. Block two is known as the open area the relates to the Possible Selves theory, as Possible Selves' theory is about self-knowledge. Understanding and knowing your self-knowledge can be increased if one reflects and receives feedback. Through this study, I have used data that included video reflections of myself, so that I could engage in my self-knowledge in relation to my professional identity and my lecturing style. Block two of the Johari Window Model is related to my study because I have a blindside relating to how I lecture. Using my video reflections, I can analyse my lecturing and use the information gained from my reflections to better my lecturing skills and thus navigate my transitioning professional identity.

Block three, known as the hidden area, links to the Possible Selves theory as Markus and Nurius (1986) speak about the "dreaded possible selves" (Markus & Nurius 1986, p.954), which is all the negatives and fears that one thinks of themselves. As an individual I can have secrets and hidden ideas that can possibly cause damage to my professional identity. These sensitivities and fears will not allow me to navigate my transitioning professional identity and will lead me to make decisions that might make me miss many opportunities for professional growth. In my study, I use self-reflective narratives, where I expose myself regarding my fears and the negative experiences, which have shaped the fluidity of my identities.

Concerning block four known as the unknown area, the Possible Selves theory is relevant to the understanding of self-knowledge as it is a discovering process. In my study, I will be navigating the process of my transitioning professional identity and grid four is the one where my team players and I will be making discoveries together. Possible Selves theory and Johari's Window Model can represent my study as it

deals with the self and self-knowledge, which are contributions to navigating my professional identity through an autoethnography. Possible Selves theory and the Johari Window Model interconnect as both theories addressed the concept of the self.

The use of Possible selves' theory and the Johari Window Model as the conceptual framework related to this study, as it always me to understand myself within a professional context. By understanding the multiple identities I have within myself and linking it to the key concept of professional identity has allowed me to understand how I navigated my transitioning professional identity as a Muslim woman. By using Possible Selves' Theory and the Johari Window Model I was able to gain insight of myself from self-knowledge (Markus and Nurius, 1986). I thereafter, was able to adapt the self-knowledge within the four blocks of the Johari Window Model and link it to the concept of professional identity, which is the key concept of this study.

2.12.   Conclusion

In this chapter, I explain and elaborate on what is a literature review and the purpose of a literature review. I discuss the main points in the literature about identity and the multiple types of identity. Professional identity is a key concept of this study and I discuss professional identity from a lecturer and academic perspective in HE. I highlight areas of celebration and prayer of the Islamic religion and provide information on HE, which is briefly discussed in both an international and a South African context. I present the conceptual framework of this study where I conceptualize the study by applying Possible Selves' theory (Markus and Nurius 1986) and The Johari Window Model (Chapman, 2003). I give an historical overview of both the theory and the Window and state how I apply them to my study. A holistic approach to the conceptual framework is presented. In the next chapter, I shall discuss the research methodology and the purpose of the choices made in the methodology regarding this study.

3. CHAPTER 3: RESEARCH DESIGN AND RESEARCH METHODOLOGY

"If you have knowledge, let others light their candles in it."

(Margaret Fuller 2016)

3.1. Introduction

The focus of my study is to understand the navigation of my transitioning professional identity as a Muslim woman, and the purpose is to understand why I navigated my transitioning professional identity in higher education as a Muslim woman in the way I did. My two main research questions are: How did I, as a Muslim woman navigate my transitioning professional identity ? And, why did I navigate my transitioning professional identity the way I did? In Chapter 2 I highlighted the scholarly trends in the literature about my topic and stated the main themes of the study. I then explained my conceptual framework, where I incorporated Possible Selves' theory (Markus & Nurius, (1986) and the Johari Window Model (Chapman, 2003). In this chapter, I explain the use of the research design and methodology of an autoethnography. I also describe in detail how I chose to collect and generate my data to paint my story. I then explain the process I undertook to interpret and to analyse my autoethnography and I discuss the quality measures used in this study. Lastly, the basic ethical principles of this autoethnographic study are discussed.

3.2. Paradigmatic stances

According to Berger (2013), it is important to understand my own positionality within the study, especially writing about the self. To understand my positionality within this study I have used the approach of three paradigmatic stances, namely; ontology, epistemology, and methodology. Ontology is the question of "What is the reality out there?" Epistemology is the question of "how can we know about the reality out there?" and methodology is the question of "how can we acquire the knowledge about the reality out there? (Sefotho 2018, p.20).

3.2.1. Ontological paradigmatic stance

According to Muhamad, Salleh, Abi Kasim, Suppiah, and Tze San (2019, p.202) "ontology is the question of how the world is built, whether or not there is a real-world out there that is independent beyond our knowledge." The ontological

perspective of an interpretivist is where the "world can be discovered through a systematic, interactive methodological approach" (De Vos *et al.* 2011, p.309). Therefore, from these definitions I choose my ontological stance to be realism. Realism means that the reality of the study must be through the participants of the study (De Vos *et al.* 2011, p.309). This means my study has been verified by my co-constructors of the study through letters of verisimilitude which are presented in Annexures D to Annexure O. For this study, I read many scholarly articles before studying the information on my professional identity. Through my personal experience, I believe that professional identity is better constructed through environments that differ from the ones you assume to be comfortable environments. This is my realist ontological view.

3.2.2. Epistemological paradigmatic stance

My paradigmatic stance for this study is the Interpretivist paradigm. According to McGrath and Coles (2015, p.75), a paradigm is defined as "a way of thinking and organising ideas into a coherent pattern." According to De Vos *et al.* (2011, p309) explains that Interpretive research is to "appreciate the subjective meaning of social action." According to Muhamad et al. (2019, p.282) "the researchers' epistemological position reflects the view of what we can know about the world and how can we know it." Therefore, the epistemological perspective of an interpretivist is where "knowledge arises from the understanding of symbols and meaning" (De Vos *et al.*, 2011, p.311). Therefore my epistemological stance for this study is subjective as it is my perception.

3.2.3. Methodological paradigmatic stance

The research approach of this study is qualitative. Bengtsson (2016, p.8) defines qualitative research as "an understanding of the human condition in different contexts and a perceived situation." Qualitative research allows the researcher to understand the experiences of people in a type of context (Teherani, Martimianakis, Stenfors-Hayes, Wadhwa & Varpio, 2015). In this study, I want to understand my transitioning professional identity as a Muslim woman. A qualitative research approach allows me to view my autoethnography realistically, which includes different types of interpretations (Teherani *et al.*, 2015). In this study, I understand how my transitioning professional identity is navigated with the context of Higher

Education, but as an Indian Muslim woman. Through my short stories, I have portrayed the cultural and religious context of how I was brought up by my parents, and how it is different from my perceived cultural and religious context.

A quantitative study is objective regarding the research approach, therefore I did not use one for this study as this study is subjective. From a qualitative approach, data can be collected through interviews, observations, and documents (Maree, 2015). As the main participant of this study, I generated my data through short stories, poems and reflection of videos of myself while I was lecturing BEd students. This study has allowed me to understand the navigation of my transitioning professional identity in Higher Education as a Muslim woman, albeit from a subjective understanding.

3.3.   RESEARCH DESIGN

Rahi (2017, p.2) states that research design is a research strategy and defines research strategy as "a process of collecting and interpreting of data with a clear objective." The research design of this study is an autoethnography and is structured so that the data collection and analysis process will answer the research questions (Flick, 2004). The research design of an autoethnography has a specific framework. This framework includes a theoretical framework, research question, methodological process, paradigmatic stances, as well as data generation and data collection instruments (Mlangeni, 2019; Flick, 2004).

3.4.   AUTOETHNOGRAPHY AS RESEARCH METHODOLOGY

Research methodology according to Abutabenjeh and Jaradat (2018, p.242) is the research method the researcher chooses to work in. In the same context, Henning (2018, p.36) defines methodology as "the coherent group of methods that complement one another and that have the "goodness of fit" to deliver data and findings that will reflect the research question and suit the research purpose." Research methodology is the strategies and techniques that I use in my study with regard to data collection, data sampling, and data analysis (Maree, 2015, p.36). According to Maree (2015), research methodology requires different strategies to answer the research questions. These strategies will be discussed in the following sections; research design, research methods, data analysis, and interpretation.

3.4.1. Historical overview of Autoethnography

Ellis, Adams, and Bochner (2011, p.273) explain autoethnography as "an approach to research and writing that seeks to describe systematically analyse (graphy) personal experience (auto) to understand cultural experience (ethno)." The word auto-ethnography was coined by Karl Heider in 1975 which gave meaning to the different cultures in society (Adams, Jones & Ellis, 2015). This method of research was to enable researchers to express themselves by considering their socio-cultural context. Drabble (2018) further explains that autoethnography allows for the freedom of subjectivity but it is not completely introspective, it includes the interaction of others as well. Adams *et al.* (2015:16) elaborate on the use of autoethnography and mention that it is used for "personal narrative, subjectivity, and reflexivity."

Reflexivity, according to Humphreys (2005), allows a person to express themselves through narratives. Therefore, through autoethnography, the researcher can explicitly write narratives that engage in subjectivity as well as in highlighting the importance of one's culture and religion and the impact it has on their life. Drabble (2018, p.6) elaborates an autoethnography as an approach of "self-reflective writing that interlinks autobiography and experience with broader social, cultural meaning and contexts." The method of self-reflective writing is used to generate data within an autoethnographic study. I explain how I generated data under section 3.4.7.1. I chose autoethnography as my research method to understand the viewpoint of others and myself within the context of my professional identity as a Muslim Woman. According to Ellis *et al.* (2011) autoethnography is regarded as a process and also a product. This is seen as researchers using principles of autobiography and principles of ethnography to conduct an autoethnographic study (Ellis *et a.,* 2011). Hamdan's (2012) autobiography can be seen as a way to underline the construction of identity. The term culture is conceptualised by Hamdan (2012, p.586) as "historically transmitted patterns embodied in symbols, a system of inherited conceptions expressed in symbolic forms through which [people] communicate, perpetuate, and develop their knowledge about and attitudes toward life" In this study, I have looked at personal identity, religious identity and cultural identity and

have used scholarly definitions to understand them and help to merge my identity of being an Indian Muslim woman within my socio-cultural context. By doing this I have understood the method of the self (auto) and the cultural aspect (ethno) within the writing of autoethnography (Ellis *et al*., 2011).

3.4.2. Characteristics of autoethnography as a research method

Ellingson and Ellis (2008) describe two different types of autoethnography. These are analytic autoethnography and evocative autoethnography. Analytic autoethnography is defined by Anderson (2006:373) as "the work in which the researcher is a full member in the research group or setting, the researcher is visible as such a member in the researcher's published texts, the researcher is committed to an analytic research agenda focused on improving theoretical understanding of broader social phenomena." Ellington and Ellis (2008:445) define evocative autoethnography as "narrative presentations that open up conversations and evoke emotional responses."

This study is an analytical autoethnography. According to Anderson (2006, p.373) an analytical autoethnography is "research in which the researcher is a full member in the research group or setting, the researcher is visible as such a member in published texts and committed to developing theoretical understandings of broader social phenomena." Through the analytical autoethnography I was able to understand myself as a Muslim woman and how I navigated my professional identity. An autoethnography is about storytelling and I have described my story through different modes of writing, which included poems and self-reflective narratives.

Hamdan (2012, p.585) states that autoethnography can be used as a "source of privileged knowledge." Autoethnography is used to add to the body of knowledge in many fields, including the field of education (Hamdan 2012). In this study, I have used the research method of autoethnography to understand my professional identity in Higher Education. I had to understand my own socio-cultural context as well as the socio-cultural context of Higher Education. By understanding the two and merging them I was able to provide rewarding knowledge and add to the existing body of knowledge.

3.4.3. Appropriateness of an autoethnography for this study

An autoethnography approach for my study helped me understand a complex issue of professional identity within the self, and how past experiences influence how I developed my professional identity. The definition of autoethnography by Ellis *et al.* (2011) includes cultural experiences, an aspect which is particularly relevant to this study as I am a Muslim woman lecturing at a HEI. This study also influences religion, culture, and self-identity. An autoethnography is defined as an "emerging qualitative research method that allows the author to write in a highly personalized style, drawing on his or her experience to extend understanding about a societal phenomenon" (Wall, 2006:146). Thus, the study is written from personal experiences.

When I was writing my autoethnography, I recalled past experiences. These experiences mainly focused on my identity. By looking at my identity, I was able to dig deep into the good and bad moments which helped me to navigate the constriction of my professional identity. In my study, I discuss the topics of my religious, cultural, and academic journey. I mention the first time I realised my identity as a Muslim. I also mention the time where I felt like an outcast being a Muslim and highlight how my professional identity grew in areas outside my narrow-minded bubble. As the protagonist of this study, I widened my knowledge of my religion and found a unique way of telling my story.

Hamdan (2012, p.587) explains that an autoethnography "should reflect the interconnectivity of self and others." In this study, I use my self-reflective narratives to show how my study connects the self to others. The Johari Window Model (Chapman, 2003) uses four areas to understand the self-concerning others. The research method of autoethnography allows me to do this by trying to understand the fluidity of identities in my social context. From my understanding, the self cannot exist on its own, there has to be an influence of others that shapes us. This is important for me even though being an Indian Muslim, every home and family has a different style and method in how they live. An autoethnography has allowed me to understand how these particular factors play a vital role in identity and the construction of identity.

Autoethnography is appropriate for this study, as I wanted to understand the navigation of my transitioning professional identity. My journey as stated in chapter one was a transition from an Islamic environment to a secular environment. My perceived understanding of these two environments was completely different from my reality of these two environments. My experience was so vivid that I felt more accepted in a secular environment than in an Islamic environment, which completely baffled me. By doing an autoethnography, I was able to understand this journey and I was able to navigate my professional identity in Higher Education as a Muslim woman.

3.4.4. Benefits of an autoethnography

According to Mendez (2013), autoethnography has several benefits. Chang (2008) refers to autoethnographic writing as friendly to the researchers and readers. An autoethnography is friendly as the data is accessible from the beginning due to the researchers being the main participant, which gives an edge to the researcher as this is "familiar data" (Chang, 2008, p.52). Autoethnography gives opportunities to researchers to study certain topics that are not easily expressed in other studies (Ngunjiri, Hernandez, & Chang, 2010). Autoethnography allows a person to tell their story safely by adding to the body of knowledge. According to Mendez (2013, p.282) an autoethnography through personal narratives "provide rich data." The rich data within these stories have detailed descriptions of the researchers' experiences. According to Allen-Collinson (2013, p.4), autoethnography allows the researcher to connect the "personal to the culture to find the self." In this autoethnography, I link personal identity with multiple identities like religious, cultural, and gender. I have done this after in-depth reading of multiple identities, which lead me to perceive that personal identity can be seen as the umbrella of all identities. I have done this by understanding that my religious and cultural identity is part of who I am.

During my adult years, I always wanted to tell my story, but from a third-person perspective. Growing up in an Indian home and being female was always a challenge and choosing to do things the way I wanted to always opened a door for someone to pass a comment. This is the main reason why I chose autoethnography

as a research design. To me, everyone's story is different and holds an important meaning. The main aim of this study is to tell my story I feel that using the first person gives a sense of authority to the story and hopefully, my story will inspire others who have similar challenges albeit in different contexts. Knowing that my story must be told I confronted a buried pain and wrote the following using my research journal app:

30 July 2019

"Today I opened a very big door of hurt, that was buried for over a decade. I had to confront it. How did I confront it? Funny but true, my master's study. While I write this, I think of how this study exposes me, and I ask myself; Am I scared? Or have postgrad studies made me find the person who I truly am? Was I always lost, or did I lose myself over the years of hurt? Was it family and friends? Or purely family? Who did the damage? Did I contribute to the damage? Honestly speaking I don't care of who thinks what, my master's study is my story, whether it is liked or hated but after this story is read and heard, I see a future of light and its bright light."

3.4.5. Limitations and critique against autoethnography

According to Mendez (2013) autoethnography strongly emphasises the self, which is often the main resistance to accepting the value of an auto-ethnographic study. I disagree with this statement, as autoethnography is more than looking at just the self. The importance of autoethnography is the discussion of a phenomenon that the researcher is presenting within a social-cultural context. The auto within an autoethnography is significantly important as it represents the identity of the researcher as the main participant. An autoethnography cannot ignore the auto part as it is about the self and being personal, but it also includes, being completely honest. In my study, have emphasised the concept of being an Indian Muslim woman, which relates to the ethno of this study.

Due to the vulnerability arising from an autoethnography, there was a time when I did not fully want to expose myself. Medford (2006) raises the question about a

researcher omitting relevant experiences, in a critique of autoethnography. In this study, I have been brutally honest, which is not easy, especially when people may comment "you are airing your dirty laundry." An autoethnography might be about the self, but it is also about the hard topics that a person finds challenging to speak about (Ngunjiri *et al*. 2010). Co-constructors, who have written the letters of verisimilitude, may change details of the story or not give a truthful answer as it may be a case of reliving a bad experience. This can be a challenge when trying to provide factual information. However, I will try to portray myself honestly and explain each short story truthfully. This can also be done by using extracts from my research diary.

Criticism against autoethnography cannot be overlooked and it is frequently discussed in the existing literature. To present my study, I aimed for a research output that was a completely truthful representation of my encounters where I have navigated my transitioning professional identity in HE and a Muslim woman. These encounters do not only discuss the circumstances, but also include my social-cultural context and contribute to the existing body of knowledge. I believe that I am an honest researcher, and my findings can be used to assist and inspire future researchers.

3.4.6. Dealing with the "difficulties" of autoethnography

The method of autoethnographic research is under scrutiny regarding rigour, validity, and subjectivity (Chang, 2008; Méndez, 2013). Chang (2008) highlights five pitfalls of an autoethnographic study that researchers need to avoid. The first pitfall is focusing only on the self while isolating others (Chang, 2008). Even though the researcher is the sole participant in the study, it does not mean that the researcher can exclude the social-cultural context of the study. The ethno within an autoethnography is significant as it discusses the social-cultural context of the study, which in this study is a Muslim Indian woman. While engaging with my self-reflective narratives, I made sure that I did not focus only on the self. I read my stories to encapsulate myself within the context of that experience.

The second pitfall puts the focus on only the self-reflective story, rather than the cultural interpretation and analysis (Chang, 2008). Wall (2016) states that the purpose of autoethnography is to express the "traditional ethnography" within a person's social group. Throughout the study, I made sure that my religious and cultural identity were both discussed. I also needed to relate to the different social-cultural contexts that I was in, within my professional context. I had to examine how it influences the navigation of my transitioning professional identity in HE. I have made sure that through the analysis of my study that the social-cultural context is emphasised. While analysing my data, I made sure to identify the cultural and religious aspects of this study.

The third pitfall that Chang (2008) discusses is that the data generated in an autoethnography is recalled from memory and states that researchers should not rely solely on memory. According to Muncey (2005), the reason why researchers should not rely on memory only, is that we can select what we want to remember and it can ignite past experiences. As Jarvis (2014) mentions "the past is never dead" and when people write freely about their memories, they become involved in the construction of their world. In this study, I have used artefacts, to add trustworthiness to my stories, as well as letters of verisimilitude from my co-constructors of this study. I did not rely on my memory only, I had discussions with my family members in order to remember the stories better and I also use the artefacts that are presented in my annexures.

The fourth pitfall of an auto-ethnographical study discussed by Chang (2008, p.54) is being neglectful of the "ethical standards" of others in the self-narratives. While writing my self-narratives of my experience of my transitioning professional identity, I had to mention others that were part of my experience. In my stories, I use pseudonyms instead of using their actual names in order to protect their identities. I also use pseudonyms to hide the identity of my co-constructors, as it is important to protect them. In some stories, seen from my perception, some characters play the role of villains,. The person is not bad, but in my story, they are portrayed in a bad light. Therefore, to protect their identity, I use pseudonyms.

The fifth and last pitfall discussed by Chang (2008, p.54), is the misconception of what autoethnography is. In this study, I use autoethnography as a research method to understand a specific phenomenon by focusing on the experience of the researcher. Chang (2008) states that the researcher must indicate to the reader what autoethnography is, within the context of the researchers' study. When I began the journey of autoethnography, I assumed that this study was about the self only and me telling my story. I realised after in-depth reading that autoethnography is much more than just understanding the self. I now understand that autoethnography is understanding the self within my socio-cultural context.

3.4.7. The process of data generation and data collection

Within autoethnography Chang (2016) states that there are two types of data generation that the researcher can consider when using autoethnography as a research method. The two methods are self-observational data, and data retrieved from memory (Chang, 2016). In this section I discuss the instruments I used to generate my data. As the primary researcher of this autoethnography, I am the main tool for gathering data and analysing the data. Short stories were remembered from many different scenarios and situations, such as my growing up years, perceived culture versus religion and experiences of professional growth. I downloaded an App called Daybook on my cell phone to keep a record of important emotions, feelings, and events. These events could be new ones or old ones that were triggered by an event, picture, quote, or my kinesiology treatments. The App Daybook was used as an electronic journal to record the information immediately, in order to prevent my leaving out any details about the emotions or feelings that I was experiencing. These short stories were generated over a year from memory, some were triggered and written later while I was busy with this study.

3.4.7.1. Self-reflective narratives

"Self-reflective narratives focus on the meaning of personal events in their life story, rather than viewing the events in isolation" (Rubin, Berntsen, Deffler, & Brodar, 2019). According to du Preez (2008, p.2) autoethnography from a narrative approach is defined as a "self-reflective narrative that critiques the situatedness of

self with others in a social context". In this study, I use self-reflective narrative to understand the fluidity of identities to my transitioning professional identity by writing up poems, short stories, and reflections on videos of myself while lecturing first-year BEd students. According to Chang (2008), I base the idea of self-reflective narrative writing on three of the four categories discussed. These categories are; reflective-ethnographies, writing about the experience in everyday life and scrutiny of the self within a cultural context.

The first category is reflexive-ethnographies, this is where the researcher uses their own experience and links it to culture and the interaction with others (Chang, 2008). My self-narratives closely link to my cultural and religious identity. I discuss how identifying as an Indian Muslim woman has many stereotypes. I portray this through short stories in which I relate why I dislike how Indian culture undermines women although my Islamic religion is supposed to be holding women in high regard. By thinking about this, I was able to understand the reflective-ethnographies of this study and how I want to place my cultural identity and my religious identity within my short stories.

The second category is writing about the experience of everyday life (Chang, 2008). In this study the experience of everyday life includes the relation to "others." In my short stories the idea of identity stressors or tensions is highlighted. Where I play a role of self-sabotage they also include how others' words and comments impact my personal and professional identity. Life experience in everyday life is different every day. In the analysis of this study, life experiences are explained through challenges, blessings, and resilience which all have an influence on the self and the others within a social-cultural context.

Lastly, the category discussed by (Chang, 2008) focuses on the scrutiny of the self within a cultural context. During lectures in 2020, I videoed myself while lecturing. After the lecture, I would transfer the video to my laptop to be able to watch and write up reflections regarding my lecturing. Before I could write my reflections, I had to read up on reflection and the types of teaching and learning strategies, so that I knew what I was looking for when watching the video. I drew up a reflection guide

document, where I incorporated the Gibbs reflective cycle (Dye, 2011) and John's Model of reflection (Johns, 1995).

I adapted the Gibbs reflective cycle (Dye, 2011) and John's model of reflection (Johns, 1995) to suit lecturing or teaching videos. The cycle and the Model were used as a guide when creating my template for reflection on my lecturing videos. The reflection guide is attached in Annexure C.

3.4.7.2. Memory work

Kuhn (2010, p.303) defines memory work as "an active practice of remembering that takes inquiring attitude towards the past and the activity of its (re)construction through memory." Memory is the key process to collect, store and retrieve data. Monaco (2010, p.109) elaborated that memory work is the centre of self-reflexive as it allows one to reflect on "personal and collective lived experience." Before I could engage in memory work, I had to think about my research questions and if my stories were relevant to my study. I had to realise that I was not engaging in a therapy session, but conducting research for an autoethnographic study. Chang (2016) explains that auto-ethnographers use their memory to reveal, analyse and understand the phenomena that are being questioned. Jarvis (2014, p.130) mentions that "the past is never dead" and when people are free to write about their memories, they become involved in the development of their world. I wrote short stories and poems about my memories which allowed me to understand my transitioning professional identity and closely links to the questions; who am I, and what is my professional identity. While I was working on my stories, I realised how the past is interlinked to the present. It is important to understand the past, so that the present can be focused on in order to create a better future.

Memory work is strenuous. It makes you think critically about past hurtful memories. It makes you engage with the door that you have closed. Due to anger, hurt and hate, one chooses to remember only what they want to. This means that we restrict the narration of stories to what we only want others to know (Lewis, 2019). The book

by Manson (2019) "Everything is Fucked[11]" gave me the confidence to tell my stories, especially the ugly ones. In Chapter 2 of Mason's (2019, p.66) book he states that "childhood trauma fucks us up." The book gives ways to deal with how we perceive challenges of life and how to overcome childhood trauma. This work of Manson (2019) allowed me to feel free and express myself without worrying about what others think. The main issue of these ugly stories was exposing myself. I realised that this is my story to tell and I tell it as honestly as possible.

The process of memory work included critical events of my past. These events are of significant importance to my story (Mlangeni, 2019). While including these critical events I had to look at the ugly memories as well as the memories that ignited a professional identity construction (Rosenberg, 2016). These stories sometimes left me broken inside. The one kinesiology session which took so much energy out of me was the one of a hurt inner child. At the age of a 26-years-old, I was dealing with the psychologically disturbed four-year-old Nurain. These kinesiology sessions gave me the strength to deal with the difficult emotions related to memory work. My memory was sometimes vague and not detailed enough to tell the story. I had discussions with my mum to understand the experience better. These late-night conversations with her helped reinforce my memory of the experience.

3.4.7.3. Artefacts

According to Chang (2013) artefacts are expressed as existing evidence of a person's past and are not limited to this, but include photos, records, journals, and newspaper articles. The artefacts that I have used in this study are photographs of my family and myself, These photographs provide evidence of my transitioning professional identity. In 2005, my creative arts teacher asked us to write an autobiography from birth till 2005, as part of an assessment. I have presented this assignment in Annexure X. I used part of this information to introduce myself in this study. I also wrote an article for my school magazine in 2012 about our matric awards function (Annexure R), I have written a short story explaining how and why

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[11] The term used by Mason (2019), I acknowledge that it might be offensive, but I view it as meaningful within this particular study.

I wrote this article for my school magazine. These documents will be analysed and described in detail to understand my transitioning professional identity.

In my Honours degree, some assignments used online tools for self-evaluation. The online tools that I used in 2018 and 2019, allowed me to understand the transitioning of identities and the construction of my professional identity. These results and part of the professional identity assignment are presented in Annexure U. I have looked at my Professional Development Plan (PDP) that I used in 2018 for a module in my Honours degree. I completed another PDP at the end of 2019 and used it as a comparison to navigate my transitioning professional identity,

3.4.7.4.   My researcher journal

While I was writing my stories as part of the autoethnography process, I kept a research journal electronically called "Daybook" as well as hardcopy. The research journal was used to record my emotions and feeling during different stages of the study. Chang (2008) proposed that keeping a research journal can work as an instrument to strengthen the reliability of the autoethnographic study. My research journal helped me record my emotions and feelings. After I had a meeting with my supervisor I recorded what we discussed, how I felt about it and what the next step was. I recorded my feelings in my research journal after we had a postgrad cohort, which was held on a Saturday morning. I tried to understand those cohort sessions and make meaning of understanding research methods through those sessions. The fun part about the cohorts was bouncing ideas off other academics. My research journal also kept a record of the feedback I received, and how certain comments made me reflect on my experiences when I was four years old. My journal was my safe space, where I could express myself and present my stories honestly.

3.4.7.5.   Kinesiology as a method of data generation

According to Merriam-Webster (2021) kinesiology is defined as "the study of the principles of mechanics and anatomy concerning human movement." I used my kinesiology sessions as a method to figure out the imbalances within the person and to balance them out at the end of the session. My journey of kinesiology

sessions began in 2018 when my best friend blocked me off WhatsApp by lying and saying he was interested in someone else (Screenshot of the conversation in fig. 3.2). I did not want to go for these sessions, but my mum forced me to go and pay for these pricey sessions - I need quite a few of them. This action of my mum was just the cherry on top of all the challenges I had faced. The sessions of kinesiology in 2019 were of great help in dealing with the challenges of autoethnography. Each session was a discovery and some of the main self-reflective narratives of personal identity stemmed from the kinesiology treatment. After these sessions, I would discuss the outcome with my supervisor and write up a short story.

> So there's not really an easy way to say this, but I am interested in someone else. We've been speaking for a while and it's getting serious but I haven't told anyone about it yet and she's not comfortable with me speaking to you, and she asked me to block you if I was actually serious about her. I'm really sorry. I hope you can respect this.
> I wish you everything of the best and I hope you understand. Us not speaking will help you to fully get over me, which is something that you need to do.
> 09:03

Figure 3.1 Picture of the message my best friend sent me in 2018

3.4.7.6.   Choosing co-constructors of knowledge

In an autoethnography, the researcher can choose whether they want to work with co-constructors or not. According to Ellis et al. (2011), authors can interview others or work with documentation for the study. I chose participants to act as co-constructors for my study because I wanted to select people who influenced my life

both positively and negatively., This would help to understand certain encounters and experiences that contributed towards the development of my professional identity. The co-constructors of my study were my parents, siblings, and a few friends. Deciding how to choose these co-constructors was critical. I had to decide whether I wanted to include the "villains" of my story or not. If I did, would they read the whole story or only the parts which did not offend them. These critical decisions made me engage in a lot of thinking, especially about how I wanted to approach choosing my co-constructors.

Once I decided who were my chosen co-constructors, I made a list of which stories needed to be emailed to each co-constructor. I first messaged the co-constructor via WhatsApp to ask if they would be willing to participate. Once they agreed, I sent them a letter of invitation and a letter of consent. I also informed the co-constructor that if they had any questions or wanted clarity regarding the study or what was required of them, they should please contact me. When I sent the short stories to each co-constructor, I included examples from Dr Lewis' thesis of letters of verisimilitude (Lewis, 2019). My co-constructors could then read my stories and write letters of verisimilitude within a given time frame. My family members read my stories and were the last to write their letters of verisimilitude as they were not sure what they needed to say in the letters, or how to write them. I needed to explain this to them in detail, with additional examples. I also showed them some examples of letters from Mrs Classen's dissertation (Classen 2020). The letters of verisimilitude are found in Annexure D to Annexure O. An example of the WhatsApp request to a co-constructor for participation in the study follows:
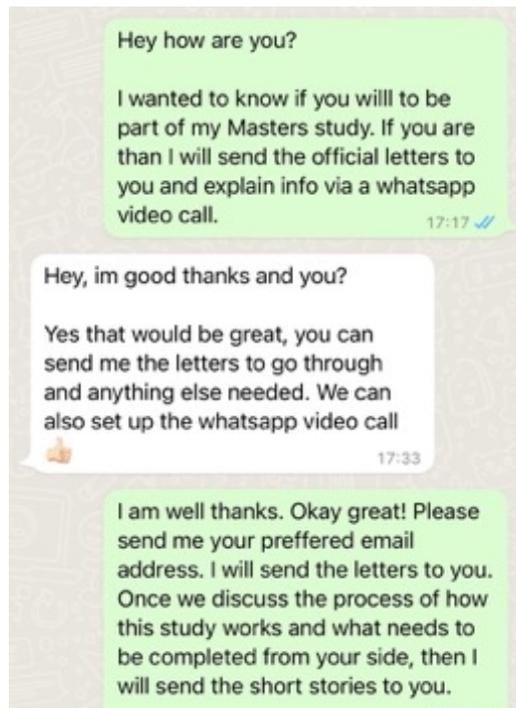
Figure 3.2 Picture of a conversation between a co-constructor and myself

3.4.7.7. Critical conversations with co-constructors

During this study, most of the critical conversations with my co-constructors were informal discussions. These were usually about how to write up a letter of verisimilitude in a manner that could provide their perception of the story as well as writing it in a more academic way. These discussions were done via WhatsApp video call, as, due to COVID 19, house visits or a cup of coffee were unsafe. These discussions entailed explanations of what is verisimilitude and sometimes an example of them orally narrating a story to me and how I would respond to it verbally, to help them understand the term verisimilitude. The most interesting critical conversation that was done informally was with my dad, where I discussed how life was when I was a child. These conversations highlighted the way I perceived my childhood villain and I was not wrong. Even though I knew this, I still felt scared of showing him these stories, as I did not know how he would react to how I was openly and totally honest about myself in this study.

3.4.8. The process of data analysis

3.4.8.1. Overview of the data analysis process

The research approach of my study is qualitative. According to Jarvis (2014), qualitative data analysis must consider how the experience was situated and how the experience was mapped out. Analysis of my data was not an easy process. It was challenging and confusing at first but after a great amount of reading, I was able to begin the process. This process began with my analysis of myself and then I had to link it closely to my research questions and conceptual framework. I read many examples of autoethnographic studies before being able to write out my data analysis and interpretation chapter. Wall (2016) states that she had first read many ethnographies to support the research method. The method I have used to analyse my data was thematic analysis.

3.4.8.2. Thematic analysis

According to Wagner, Kawulich and Garner (2012) thematic analysis is the general method used to analyse qualitative data. The thematic analysis method is used for "identifying analysing and reporting themes within the data" (Braun & Clarke 2008, p.79). I have chosen to use thematic analysis as it allows me to identify certain themes in my dataset and to also answer my research questions. Once I completed generating my data which includes short stories, poems and reflections, I had to read them many times in order to identify the themes within the dataset.

According to Chang (2008, p.131) there are ten strategies that can help analyse and interpret data in an autoethnographic study. These strategies are; "(1) look for a topic, themes and patter that reoccur; (2) identify cultural themes; (3) look for exceptional occurrences; (4) explore inclusions and omissions; (5) link the past to the present; (6) evaluate the relationships between others and the-self; (7) compare the-self with other cases; (8) contextualise widely; (9) compare with social science constructs and ideas; and (10) frame with theories Chang (2008, p.131). Before I could use these strategies to analyse my data, I had to read my stories and reflections to understand them. I used five of Chang's (2008) strategies for the analysis of my autoethnographic data.

Look for a topic, theme or patter that reoccur (1)

While reading through my dataset I looked for different themes that were reoccurring patterns of statements and words used. While reading through my dataset I looked for different themes that were reoccurring patterns of statements and words used. I identified certain omissions and inclusions in my data. My video reflections highlighted characteristics of teaching and learning. The section I struggled to analyse was in my video reflections which consisted of the subtheme teaching and learning factors in HE. I did not know how to group some of the teaching and learning strategies appropriately. After reading and synthesising the information I decided to present it as five main strategies which are the teacher-centred or learner-centred approach (which was in every lesson), Inquiry-based learning, Co-operative learning, blended learning, and Pedagogical Content Knowledge (PCK). I thereafter, gave detailed explanations of my analysis and linked it to literature, and embedded the analyses of my data into my conceptual framework.

Link past to present (5)

While analysing my data I started to link my past to my present. This occurred in a few stories especially regarding the concept of self-doubt, self-sabotage and the term narrow-minded bubble, which I use in Chapter one and one of my short stories. Initially, it was quite tedious to link the past to the present, but after re-reading my stories and reflections, I was easily able to link the past to the present. The main aspect of linking the past to the present during the data analysis and interpretation was to understand my past so that I could adapt to the present and plan for a better future regarding my professional identity development.

Evaluate the relationships between others and the-self (6)

In my data analysis process, my stories showed relationships that I shared with others. After reading the stories multiple times I was able to identify the relationships I shared with either the people I perceived as villains, family members or friends. I tried to understand the framed situation that took place in order to understand myself and the relationship with the person presented in the story. Each story painted a picture of what happened, why it happened and how it happened regarding the

person presented in the story. These relations allowed me to understand how the experience shaped me and allowed me to answer my research questions.

Contextualise widely (8)

While analysing data it is important to look at the context of the story. The research method of this study encapsulates the self within the social cultural context. Each story had a "type of context" that the story was situated in, which included social, religious and cultural. Chang (2008:129) explains the strategy of "Zoom in and Zoom out" to contextualise the data in autoethnography. Zooming in is explained as focusing on the detail of each story (Chang, 2008) and zooming out highlights the cultural aspects of the story. To make sure that each of my stories was thoroughly contextualised I used the Zoom in and Zoom out approach.. This approach allowed me to identify my sub-theme while doing my data analysis and interpretation.

Frame with theories (10)

Once I completed the analysis and interpretation process, I then placed my analysis within my conceptual framework. My conceptual framework included the Possible Selves theory by Markus and Nurius (1986) and the Johari Window Model (Chapman, 2003). I read each main theme in my analysis and decided to frame each sub-theme within the theory and the Model. I embedded each sub-theme within the theory first and then linked it to the Model. I then could show how the sub-theme, theory and Model merge.

3.5. Quality measures

Quality measures used for my autoethnography are credibility, transferability, authenticity, and verisimilitude. In this study, I do not discuss confirmability. As Maree (2016) explains confirmability is where the findings of the study are not biased. As this is an auto-ethnographical study, the study is subjective and the short stories are my perception of the experience, therefore there is a sense of bias in the study.

3.5.1. Trustworthiness

An autoethnography is based on the subjective view of the researcher (Ellis et al., 2011, p.273). When talking about the credibility of an autoethnography, the participants and evidence of certain experiences provided by the researcher play an important role. On the question of objectivity Wall (2006, p.42) mentions that the researcher portrays experiences as a "set of intellectual assumptions and constitutive interests." For an autoethnography to be credible the study must not only rely on the memory of experiences, but also provide evidence to support the experience through documentation and interviews with co-constructors of the study. I have done this by providing evidence in the form of artefacts in my Annexures, which include screenshots of conversations.

3.5.2. Transferability

Willis (2007, p.222) explains transferability as the situation where results and findings of one study can be used for future research in another study with a different context. In an autoethnography, this may not be the case, as the main participant of the study is the researcher. The results and findings of an auto-ethnographical study are identified within the self-reflective narratives, which are the true feelings and perceptions of the researcher. The findings and results of an autoethnography can hopefully be an inspiration to another person in a similar context.

3.5.3. Authenticity

According to (Cha, Hewling, Roberts, Buckman, Leroy, Steckler, Ostermeier & Cooper 2019, p.3) authenticity is described as "a person's internal sense of self which may include his or her thoughts, feelings, values and identities." Within this auto-ethnographic study my authenticity is attained through my self-narratives thoughts, feelings, values, and the fluidity of my multiple identities are shared. These thoughts, feelings, values, and fluidity of my multiple identities, which are explained in detail from memory, are the true sense of myself being the sole participant of this study. In this study, I have therefore portrayed authenticity through the honesty of my self-reflective narratives.

3.5.4. Verisimilitude

The term verisimilitude was developed by Poppers in 1962 (Miller, 2009). In autoethnography trustworthiness is gained through verisimilitude (Le Roux, 2017). According to Gibson (2020, p.5) verisimilitude is "to produce text that can 'simulate' the social worlds being researched." This means that the readers can relate to stories in this autoethnography which will enhance credibility which is the criteria for qualitative rigor in an autoethnography (Le Roux, 2017). To have rigor, I needed to make sure that my short stories were told truthfully and were not biased. I ensured that my stories were not biased through, conversations with the co-constructors of my study and their letters of verisimilitude. These letters of verisimilitude are presented in Annexures D to Annexures O.

3.6.   Ethical considerations

An autoethnography can be an emotional study as you dig deep into hurtful experiences. This can lead to "rubbing salt into closed wounds," which could be my wounds or the wounds of the participant. Regarding these hurtful and emotional issues, there are ethical considerations that must be observed, such as accountability, context, truthfulness, and community (Frober-Pratt, 2015). An autoethnography deals with stories which contain information about other people. According to Adams *et al*. (2015), there needs to be respect for the co-constructors of the study. Therefore, I am using pseudonyms for the co-constructors of this study, unless they are family members. I need to follow the ethical consideration of beneficence and justice; this means that no harm should be done to the co-constructors of the study (Adams *et al*. 2015). In my consent form, I have mentioned that in my short story the co-constructor may look like a villain, but this is purely my side of the story and relates to how it affected me and made me who I am.

3.6.1. Basic ethical principles

Before I could embark on the journey of this study, I had to secure ethical clearance from the University of Pretoria, which I did successfully. I am the main participant in my study while my family and friends are co-constructors of this study of understanding the navigation of my transitioning professional identity. The family

members and friends signed consent forms as co-constructors. These consent forms explain important information regarding my study. They also inform the participants that their identity will be protected throughout the study., I have used pseudonyms when giving names to the others in my stories, and this keeps their identity anonymous.

3.6.1.1. Informed consent

I first contacted the co-constructors and asked if they would be willing to be part of my study. Once my co-constructers agreed to participate, I sent them an invitation letter and a consent form. I discussed the title, purpose, and ethical considerations of this study. I then told the co-constructor that their identity would be protected throughout the study unless they wished to provide their details on their letter of verisimilitude. This was completely voluntary. Lastly, I discussed the conditions of this study and that participants were not obliged to be part of this study and could withdraw at any time. I made sure that my letter of invitation and letter of consent were both explained well so that the co-constructors could easily understand while reading the documents. I also informed the co-constructors that if they had any questions they could contact me and provided my contact details.

3.6.1.2. Potential for harm

According to Foster *et al.* (2006), the use of pseudonyms can reduce the harm to the role players of the study. As the sole participant, I am also allowed to write under a pseudonym to protect my identity, but this can question the credibility of the study (Foster *et al*., 2006). I am comfortable telling the world my story and using my own name, as many may have a similar story to mine. I feel safe even if those who have been mentioned in this study do read my story. When writing my stories, I did not only look at it as a potential for harm, but also a potential of good (Foster *et al*., 2006). In my narrative, I have a poem called "In Loving Memory". This poem is dedicated to those that have been portrayed as bad people in my life, but who in the end have added a great deal of value to my life journey.

3.6.1.3. Honesty

An autoethnography opens the researcher to vulnerability. All stories must be told honestly to provide creditability of the study (Lapadat, 2017). An autoethnography focuses on "the self" and the researcher needs to be honest (Foster *et al.*, 2006). In an auto-ethnographic study, the researcher can choose what they want to share in their self-reflective narratives. The researcher may forget exactly what was said by a person and use other words to try and convey the same meaning. Medford (2006, p.859) describes this as "mindful slippage." Mindful slippage can be disregarded if the researcher does not change the story to look better in the story. Such changes are regarded as unethical and the study can lose trustworthiness (Medford, 2006).

3.6.2. Additional ethical principles when doing an autoethnography

Sikes (2015) states that an autoethnographic study comes with definite ethical considerations, as the self-reflective stories include others acting as the role players and are influenced directly in the narratives written by the researcher. In my narratives, I had to be cautious not to harm the image of the role players

3.7.2.1.   Caring for my co-constructors of knowledge

In this study, I have protected my co-constructors' identity and informed them in my consent form that they are voluntary participants. My co-constructors have signed consent forms and were informed that identities within the narratives are hidden. Wall (2016) states that within an autoethnographic study, there are others in the stories written and it is important how the researcher portrays others. In my short stories, I have used pseudonyms for the role players, other than my family members, in my story.. Sikes (2015) mentions a list of guidelines regarding ethical implications of autoethnographic research and writing. I used some of these guidelines in my study but not all the guidelines apply to my study.

While writing up my short stories, there were role players who impacted my personal, as well as my professional, identity negatively. I wrote my narratives from my perception., Others may feel differently regarding the story, but the story aimed to show how I felt at that point and was not intended to harm or hurt anyone. I was

brutally honest in my stories and wrote out exactly how I felt, but I also made sure that I was not cruel or harmful of the image of the role players in order to satisfy my anger or hurt. I tried my best to keep my participant anonymous and respect their informed consent (Sikes, 2015).

3.7.2.2. Caring for myself as the main participant of this study

In an autoethnographic study, the researcher is the sole participant who is actually exposed to vulnerability (Ngunjiri *et al.*, 2010). In this study, I was confronted with being vulnerable while writing my stories. Some of the stories were extremely hurtful and made me relive the moment. It was psychologically disturbing and took out a lot of emotion and energy from me. Sometimes I truly hated engaging with this study. On a positive note, when I decided to see a psychologist at the University of Pretoria and continue with kinesiology treatments, I started to see things differently. I was able to grow and heal from all the challenges that I had faced from childhood. This autoethnography has been a blessing in disguise as I have learned how to pat myself on the back and appreciate how resilient I am as well as how far I have come professionally and personally. This autoethnography has made me a better person and a better professional.

3.8. Conclusion

This chapter discussed the research design and methodology I used to direct this study. This includes my paradigmatic stances which allowed me to reflect from the perspective of a Muslim women researcher. It outlines where I chose the research methodology of autoethnography and the different research instruments to shape my autoethnography. These instruments include self-reflective narratives, memory work, my research journal and kinesiology. I also explain the quality measure of the study, the ethical considerations, and the basic ethical principles. The next chapter consists of my stories, which were written from memory work and enhanced by conversations from my family members.

4.   CHAPTER 4: DATA GENERATION

"A candle loses nothing by lighting another candle."

(James Keller 2019)

4.1. Introduction

I was the sole participant of the study (Jarvis, 2014). I wanted to understand the navigation of my transitioning professional identity as a Muslim woman. To understand this phenomenon, I generated my own data which includes self-reflective narratives and reflections on myself lecturing. Humphreys (2005, p.841) states that "an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural." This means that one must understand the self within it social-cultural context (Chang, 2008). In this chapter, I share my short stories in the form of three poems, twenty self-reflective narratives and ten reflections. My self- reflective narratives were written from memory and were called to mind by different people such as my family and my friends. Some of the memories were evoked from artefacts as well.

4.2.   Primary research question

- How did I, as a Muslim woman navigate my transitioning professional identity

4.3.   Secondary research question

- Why did I navigate my transitioning professional identity the way I did?

4.4.   An introduction to my family and I

In this section, I introduce myself and then my parents and siblings. While I discuss my parents and siblings, I explain the relationship I share with each member as well.

4.4.1. An introduction to myself

I, Nurain Aboo, I am 26 years old and the youngest of four children. I have two older sisters and an older brother. I am the baby of the family and have a wonderful bond with each of my family members, who are all on a very different level of understanding as we all have our own viewpoints of life. I was born in Pretoria in 1994 and lived in Erasmia my entire life. I attended Headstart Montessori Academy

at the age of $2\frac{1}{2}$ years and went to Central Islamic School (CIS) at the age of $6\frac{1}{2}$ years old. I lived my life in what I assumed to be my safe space. This included being around family and people of my Islamic religion and culture. This made me feel extremely safe until I realised it was not my safe space when I was in my final year of my B Ed degree during teaching practice.

I was at CIS for only a year and moved to Al-Asr Educational Institute in 2002. From the year 2001-2012 when I matriculated, I attended an Islamic school. The Islamic school did not shape me religiously, as that was done at home and was reinforced by the practices I saw. I enjoyed being in an Islamic school as it was my safe space and my comfort zone but it also left me in what I choose to call my narrow-minded bubble. Although the baby of the family, none of my family members treated me like one, as they always taught me right from wrong and allowed me to make choices in life, whether there were consequences or not. I am grateful that life was not candy coated for me and I was free to discover myself and make my own choices.

In 2013 I enrolled for the bridging course in medicine at UP, unfortunately that was not successful. In 2014 I enrolled for BEd FET General at The University of Pretoria and completed the four-year programme in 2017. Although I had trained for four years to become a teacher and received my degree, I did not manage to secure employment at school. The FUNZA Bursary did not get back to me after contacting them. The FUNZA bursary is a government bursary awarded to education students. and I then applied for a position as a tutor for the module Literacies in Education. I was appointed as the senior tutor in 2018. I am now a part-time lecturer at a Higher Educational Institute. During my life I had always been in a safe space and now I needed to change as I was stepping into a HEI. This need to change created the idea of a transitioning professional identity.

Figure 4.1 The latest selfie of myself taken in September 2021

4.4.2. My Father: Mahamed Salim Aboo

My dad was born in Standerton on 22nd October 1957 and when he was 5, he and his family moved to Pretoria. He attended Marabastad primary for 6 years and then the family moved to Laudium. At first, he was at Andrew Anthony primary but completed his high schooling at Laudium High, under the Christian National Education. His education was managed by the Transvaal Education Department and his school fees were minimal. He was provided with all his books and had subjects such as music, woodworking and science, where there were laboratories for teaching the subject. After matriculating he got a job at Barclay's bank as a teller and studied through the bank towards a banking diploma. My dad had been working from the age of 7 years old to help uplift his family financially. In 1980 he formally started working for IBM as an administrator and in 1988 he left IBM to start his own business, which he is still running.

The relationship my father and I share is very close, you could say inseparable, but my father and I differ due to our varying perspectives on life and the way we were brought up. My father comes from a poor background, where his father did not really have the ambition to be the breadwinner, so his mother, a very strong woman, was the breadwinner in the house. This poverty guilt that my grandmother left in my father made him work from the age of seven years old. My dad is a go getter and a risk taker. He grew up with no privileges but made sure he could support his family

and provide for his wife and children. My dad brought us, his children, up by making us understand life. He explained the value of money to us, and taught us to be responsible and to avoid the debt and credit game.

I spent time with my dad when we were building our new home. I can remember the days he used to have me in the car with him for company, while we were checking on the building. We used to go to the hardware and building store to buy all the necessary materials that were required to complete the house. I can clearly remember the builder Aaron, and the plumber Johannes who always use to speak in Afrikaans. I grew up spending most of the time with my dad, who was obsessed with tennis, but I never had the desire to play tennis. I took more interest in table tennis.

My dad and I do not see eye-to-eye on many things, such as indoctrinated Indian ideologies which do influence his behaviour. I find this more an Indian tradition than an Islamic way of life. This is not just my dad's perspective but is also what I have seen with many Indian people. My dad does not believe in having a medical aid because he feels by doing so you don't have trust in God. Another challenge was that my dad did not believe in sending his children for extra tuition in specific subject as he felt that he was paying school fees and that the teachers must do their job. I manage to fight my way through (my mum said I was always feisty) and managed to start tuition from grade 7. My dad and I share a unique relationship, and I definitely can say that I have taken many chances of getting my way with him and succeeded.

Figure 4.2 A selfie of my dad and I that was taken on the 26th of June 2021 in our current home

4.4.3. My Mother: Yasmin Aboo

My mum was born in Pretoria on 25th May 1959 and when she was 1 year old her family moved to Natal. She attended the Jummah Masjid primary for 6 years and then moved to an all-girls High school completing her schooling years under Christian National Education. The education was managed by the Natal Education Department and school fees were minimal. The scholars were provided with all their books and had extra mural activities such as music, speech and drama. After she matriculated, she went to the ML sultan to complete a teaching certificate for Early Childhood Development. She worked at various Jewish schools, which were privately governed. At the age of 19 she and her family moved to Laudium. She married my father when she was 20 years old. She then worked at Andrew Anthony school and later at Central Islamic school until I was born. My mother studied the Montessori method of teaching and opened her own school called Head Start Montessori. In 2006 she closed the school down and became a retired house wife.

My mum and I are best friends and she always give me the best advice, but sometimes we have a difference of opinions, especially when it comes to standing up for oneself, as she would never stand up for herself. She has always supported me in my education journey and endeavours. My mother grew up financially stable, as her mum was a dressmaker and used to sew wedding gowns for a shop where the wedding gowns were displayed. The shop eventually had evening dresses and dresses for bridesmaids. Due to my mother's mum always working, my mum use to run the home from the age of 9 years. By the time my mum was 14 she was able to cook and bake anything that an Indian household would want or need.

My mum felt that she needed to teach her daughters to be able to cook as well as she did. She started with my two older sisters from the age of 9 and being the two older sisters, they listened and followed. I rebelled completely and only attempted baking occasionally. I refused to cook and wanted to concentrate on school and to enjoy life as a child and teenager. My mum and I have a very good understanding, but we also have very different views on life. My mum is calm but, allows people to walk over her, but I am not like that and will express myself when needed. She

raised me up to the best of her ability and I am grateful to have the morals and values she has instilled in me.

Figure 4.3 A selfie of my mum and I that was taken in October 2016 at the oyster box hotel

4.4.4. My eldest sister: Nazrana Aboo

My eldest sister, Nazrana, was born at the holy cross hospital in Pretoria on the 10th October 1980. She was 3yrs old when my parents moved into a flat in Laudium where she attended Jacaranda Primary School. She moved school to a private Islamic School (fees were private) in Standard 3, which is now known as Grade 5. We followed Curriculum 2005 those years and she matriculated from the same school. She did a Montessori Diploma after completing Matric and got married at the age of 19 in March 2000. She had 3 children and ran a successful catering business in Pretoria. She moved to KwaZulu Natal in 2019 and is currently living there with her husband and 3 children (Muhammed Zuhayr 20 yrs., Fatima Zahra 18 yrs. & Muhammed Hasnayn 13 yrs.). She is currently studying Professional Massage, Aromatherapy and Reflexology and is running her own business of massage and cupping from home.

My eldest sister and I have a bond that, I would say, is similar to a mother-daughter relationship. She was 14 years old when I was born and looked after me until she got married in 2000. I did not spend much time with her when she got married as I was only 6 years old and then later she decided to have a family of her own. We reconnected after I matriculated, as I had matured, and the 14-year age gap had disappeared. We share a unique bond and have similar interests to life. We both

enjoy baking and we work together when we bake and decorate fondant cakes for family birthdays. My eldest sister and her family now live in Durban and our relationship is continually being renewed using video calls and WhatsApp messages.

Figure 4.4 A picture of my eldest sister and I, taken in April 2016

4.4.5. My Brother: Mubeen Aboo

My brother, the second born of my siblings, was born on 11th November 1984. He was born in Laudium and grew up there. There is a 10-year age gap, which looked rather big when I was younger. He began school at the age of 6, attending primary school at PMT (Pretoria Muslim Trust) which later changed names and owners, and became the Central Islamic School (CIS). The schooling system was private and Islamic. He completed Matric in 2001 and went to Varsity College and then to Unisa to study BCom Business Management. He got married at the age of 19 and is still married with four children. My brother started working in the family car sales business and then moved to the McCarthy Mercedes Benz. He also lived in Cape Town for around 5 years from 2007-2012. On Returning back home he worked for OUTsurance for 2 years and then returned to the family business and is still currently there.

My brother and I share a special bond. I remember spending a lot of time with him, even though he got married when he was 19. I enjoyed sports like cricket and

soccer, and we usually went to matches together with his wife and his daughter, Madiha. My brother is very different from his sisters as he is very soft-hearted, quiet and is overall a very calm person. My brother and his wife are very proud of me and how much I have achieved in life. They motivate me, encourage me to study, and want me to climb the ladder of success and attain the professorship title. My brother and his family live on the same property as my parents and I. We share a close bond as both my sisters live out of town. We use the weekends to enjoy being a family and they always include me in their outings with their children. My brother is very supportive towards me, and we will always help and guide each other through life. Although being the baby of the family, my brother never treated me like one, but always allowed me to make mistakes and learn from them.

Figure 4.5 A picture of my brother, sister in law and I which was taken at my Honours graduation in 2019

4.4.6. My middle sister: Azra Aboo

My sister Azra, the third born of my siblings, was born on the 17th December 1986. She spent all her life living in Erasmia and schooling in Pretoria. We had an 8-year age gap, which also looked rather big when I was younger. She began school at the age of 4, attending Raudatul Nursery School and began primary school at Pretoria Muslim Trust. She completed Matric in 2003 and went to Damelin to study Fashion Design. The schools she attended were all private and Islamic. She got married at the age of 19 and divorced at the age of 21. She then went back to study Nutritional Health Sciences and worked as a manager at two Engen filling stations for 4 years. After that she worked for a Security company for 1 year and got remarried at the

age of 27, which took her from the Gauteng province to Mpumalanga. She now stays at home and helps out in her husband's family business.

The relationship my middle sister and I share is unique and inseparable. She is my confidante, my best friend, and a special person in my life. During the time after her divorce, I encouraged her to study and she is now a nutritionist with many certificates in food and healthy eating. Every Saturday she would take me to Centurion Mall with her daughter. We use to eat creamed spinach and feta pasta at Bugatti's with a slice of warm chocolate hazelnut cake and a cup of coffee. I have to blame her for being a coffee addict. Some Saturdays it use to be gourmet lunch at Zagora restaurant at Royal Elephant. She really spoilt me - she even used to buy me clothes and shoes. When my sister got married 7 years after her divorce and moved away, I found it very difficult to adjust. This almost led to depression and feeling lonely and empty, but we managed to strengthen our bond through video calling and keeping in touch with one another. Even though we use to video call, I still struggled with loneliness until I began my B Ed course at the University of Pretoria two months later.

I share a very close relationship with my family, sometimes I call it a love-hate relationship, but it's special and unique. I am what I am because of their unique support. As the baby of the family, I thought life would be where I was treated like a china doll, but for me it was different, I was exposed to the reality of life and always learnt many lessons from it. I was never treated like the baby of the family, but always an equal. However this did not allow my flame to burn out, as each time the wax melted the flame ignited into another candle. In the next section I present my narratives.

Figure 4.6 A picture of my middle sister and I which was taken at home on her wedding day in December 2013

4.5. Data presentation: My self-reflective narratives

In this section, I present my self-reflective narratives chronologically. In some narratives there are stories that describe a certain time-line, and are about the same topic. My narratives relate events which occurred from about 1998, when I turned four years old in August of that year. It was the same year we moved into our new house in Erasmia, not far from the one we were currently staying in. My new home had facilities most people would dream about. The home included a huge beautiful garden with a tennis court, a clear ice blue swimming pool, an entertainment section with a pool table, steam room and a jacuzzi. This was the life of luxury and many privileges, but everything that glitters is not gold. The reality of privileges brings many psychological issues. After I describe my self-reflective narratives, I present critical reflections of my lectures on a document that I drew up by combining John's Model of Reflection (Johns 1995) and Gibbs' Reflective Cycle (Dye 2011).

4.5.1. My childhood villains

Below I present two free verses, which depicted two parts of my childhood villains. Part one is called powerless and part two is called stand up for me.

Part one:

Powerless

I was only four

I felt trapped in my own body

I felt powerless, completely powerless

I thought I was living in the Adams family
Evil tales and created problems

I felt powerless, completely powerless

The use of abusive language
Drilled a hole in my head

I felt powerless, completely powerless

Manipulation was the biggest power tool
In an Indian home, it was the biggest downfall

I felt powerless, completely powerless

My home was a blazing fire
Filled with my childhood villains

I still felt completely powerless.

Part Two:
Stand up for me

Oh father, dear loving father
The four-year-old Nurain asks for your love

Stand up for me, stand up for me

I need your support
Against your family

Stand up for me, stand up for me

You beloved daughter is being hurt
By your family

Stand up for me, stand up for me

As this beautiful house you provided for me
Is only privilege, but causing me damage

Stand up for me, stand up for me

I stand there is tears
With many fears

Stand up for me, stand up for me

I am only four
And your niece is bullying me

Dear loving father, I only wanted you to stand up for me.

Figure 4.7 A picture of a young me taken in 1998 in our new home

4.5.2. Am I a Muslim?

Being born into a Muslim home, does not really mean you identify yourself as a Muslim. During my younger years, I watched my family pray Salah and follow all the compulsory principles of Islam. In 2000, just before I turned 6 years old, I had a significant experience. It was a winter night, and I had a fever. I had my head placed into my mum's lap while she massaged my head. In that moment, I encountered a reflection on the wall. I saw the reflection of my spiritual guide, which in Arabic terminology is called a peer. That was the year I identified myself as a Muslim.

The shadow that I saw was extremely vivid and I can still picture it very clearly. My peer was making dhikr (rhythmic prayers of God's attributes). I told my mum that I could see Hazrat[12] on a chair making dhikr. That is what I used to call him - we give this title to honour a person in Islam. In September 2000, I became a Mureed (follower of a spiritual guide) of my peer Hazrat Gulaam Muhyudeen Kazi. This was the day I decided to choose the road of being a Muslim through the Sufi Sunni belief system. In the Muslim culture we have many sects and beliefs systems, which some people question. I do not do this as my clear understanding is through the Quran and Sunnah.

However, choosing this path became a huge challenge for me at school. The school I attended followed the Qur'anic school of thought or the modernised thinkers. The Qur'anic school of thought believe that the prophet and Sunnah are inconsequential if it is not supported by the Quran. So a hadith that is not supported by the Quran or has a different view was is not accepted by the Qur'anic study group and you should not believe in it. They believe that you only follow the Quran the way you think you should follow it. This means that without any educational training or studying under a scholar, they interpret the meaning of the Quran in their own words. They also despise many Hadiths of prophet Muhammed SAW and feel that he is an ordinary man. Many debates occurred at school, where I always had more facts to back up why I believe the way I do. I enjoyed this, as it used to challenge my Islamic view points and allowed me to ask myself why I have a Sufi Sunni belief. These debated made me understand myself as a Muslim better.

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[12] Presence

My family knew this and we would discuss the topics at home. I would always have strong facts to back-up my claims. There were challenges with the teachers, but few classmates believed the same way I believe and supported me. I always had better answers to back-up my statements and left them dumbstruck. My Muslim identity was moulded through the guidance and teaching of my peer, and today, after my peer has passed on, I take the guidance of his son Qari Muhammed Sa'aad Kazi. The following motto of the world of spirituality is one which I live by. I include this motto here because it has guided me through difficult patches in my life and I use this motto to make myself more resilient.

*"In this world: It is
Your journey, on
Your boat, on
Your ocean,
Your shoreline,
To your destination."
Qari M. Sa'ad Kazi*
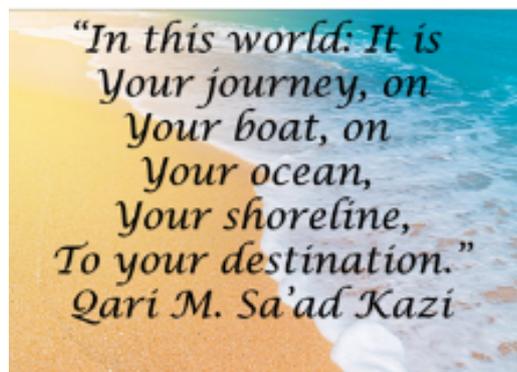
Figure 4.8 Picture of the motto by Qari Muhammed Sa'aad Kazi

4.5.3. My Passion for accounting

It was the start of a new schooling year and not a normal school day, because this was high school. In 2008 we were introduced to the Accounting Section, which is part of the Economic Management Sciences subject. I can still remember the advice my mum gave me regarding Accounting. She said "make sure that you sit in front of the class, pay attention and never copy your homework". I took my mum's advice, and I am grateful for it, as I succeeded in the field of Accounting. Some of my classmates were battling with Accounting and asked me to give them tuition. I was not sure and asked my parents for their advice. They said that I should give tuition to them. I used to charge R20 an hour for tuition.

I used to create a worksheet for the tuition session, and I even set tests closer to our class tests and exams. I really enjoyed doing this and never did realise that this was the first time my teacher identity was emerging. I asked one my male friends,

who was really good in Maths, if he would give tuition in maths and this really helped us both. It was fun and we both did not charge each other as we ended up helping each other out. During this time we became study buddies.

4.5.4. My creative side

The young me was always carefree and did not know the reality around me. This was the age full of fun and enjoyment. These were the fruitful years of young Nurain, where my mum discovered an important skill which I had. During my time in nursery school my mum saw a creative side in me and registered me for pottery classes. This was extremely exciting and fun, and I have kept my creations safe for remembrance. My mum said that I was not tactile defensive and whether textures were smooth or rough, it did not trouble me. Pottery was one of the steppingstones that brought out my artistic side which includes colouring, baking, painting, and creating my own quotes.

Years went by and the creative candle burnt a little lower. In 2018 during my Honour's degree I was so lost I felt that I needed something else to do besides study and work. I needed some form of therapy and time to myself. I went to the Crazy Store with a friend, and we both bought colour therapy, the adult colouring book. I did not use it often, but when I feel stressed and overwhelmed, I generally take the book out and destress.

The journey of my masters study opened a new door. Around mid-February 2019 I decided I wanted to do something that would bring me peace of mind and would take me away from the realities of what I needed to do to complete my, "To do list." I decided that I wanted to paint and that this would bring about peace, relaxation and tranquillity. I did not have any paint or accessories to paint on hand, so I went on to the Takealot app on my phone and searched for paint and all the accessories to help me paint. I received my delivery on the 5th of March and then went onto Google to look for beginner pictures to recreate. On Saturday the 16th of March I sat at my work desk with my paint and accessories and placed the picture in front of me and began to paint. I painted a rainbow background, which took me two days to perfect, and the next weekend I added the flowers with birds as well as a quote from the painting which said: "Do what you love." Many times during life people end up

judging what you do and what you like. I relate this to where people are trying to blow out the candle of my personal identity by making me stop doing what I enjoyed. I had a passion for deep quotes but over the years it died because of other people's opinions. As I grew older, I realised that people are always going to judge me so I decided to light my candle again. I completed my 2nd painting which was done just to have some peace of mind.

My third painting deals with my inner self, especially with self-doubt, which is why I painted my own hand reaching further than the sky, as self-doubt always holds me back from trying to reach my goals. I sometimes blow out my own candle before I can even light it. The last painting, I did was quite simple, I thought of the villains in my life and while it may seem like I hate them, I cannot do without them as my journey would not be the way it is.

During December 2019 and January 2020, I decided to create my own journal diary planner. I went to Typo and bought a calendar planner to add to the journal. It ended up being very bulky and I had to split the journal into three books. I do not like bought diaries as they are quite boring and not colourful at all. I personalised the journal diary planner, added colour and made it the way I wanted my journal to be. The front cover had the title "The 2020 diary journal planner of Nurain Aboo" and my initials, in rose gold bought from Typo. Each month was printed with a different pastel colour cardboard and had silver and gold heart stickers on two corners.

The monthly calendar was added to the journal and after the calendar I added a day-to-day page with the date and notes behind it. The next page was a to-do-list and the next a day planner. After the week there was a weekly goals page and after each month a monthly goals page. The entire journal diary planner was my idea and something I created for my own benefit. Due to COVID 19, I felt it was a waste because I did not use it from March 2020 onward. I enjoy being creative and making things, for example when a diary is made to suit personal and professional needs. This is also a learning curve as what you assume you want is not always perfect for the task. The artworks that I have done are presented in annexure P.

4.5.5. The baking addict

A messy apron with melted chocolate and frosting on my face is a stress reliever. Getting my hands dirty to see a great baking outcome is what I enjoy the most. The term "baking addict" is a statement about me, made over the years. I learnt how to bake at the age of nine and the first recipe I was taught, by my mum, was an oil cake recipe. I learnt how to make the chocolate version of the cake initially as anything chocolate is always great. Baking is my passion and is also a recreational pastime instead of just focusing on school and studying. When I was 12 years old our neighbour, a white lady who had a daughter, used to do fondant baking classes. My mum knew that I had great interest in this, so she enrolled me in the classes.

In the fondant baking class, I learnt how to make edible flowers, trees, leaves and roses as well as cake and cupcake toppers. Doing this always gave me peace and baking became a habit especially when it came to Eid. The celebration and traditions were many, and we used to have our tables filled with every yummy sweet and savoury possible. Over the years my baking improved and eventually my eldest sister hosted a lady from Durban to show us how to ice cakes in different ways and how to cover cakes in fondant. This was when I was in grade 11 and the class was held on a Saturday. It was an extremely fun and interesting day but covering a cake, especially a dummy cake, in fondant can be difficult.

In 2014 I baked a birthday cake for a school friend, and this was the first time I worked with a picture printed on rice paper. It was delicate and could tear easily, but it came out as a really amazing cake. In 2017 my eldest nephew turned 16 and this was the first time my sister and I decided to experiment with fondant. We made a BMW M sportscar cake for him. Everyone was really impressed with the cake. The second cake made was in the same year, but for my other nephew, my brother's eldest son, and we made a Mercedes racing car Petronas fondant cake for him.

I eventually experimented with all types of baking and went into desserts, muffins and decorated cakes and cupcakes for special occasions. The final hit was my 25th birthday cake and since I love chocolate so much, this cake had everything in chocolate and was a great reflection of who am I and the fact I love anything that

has chocolate. In the middle of the top tier, we even put strawberry and cream. This cake looked like a flop when we started, but as my sister and I completed the cake we surprised ourselves and almost didn't believe that we had actually made this cake. My artistic side was nurtured from the time my mum decided to light this creative candle for me.
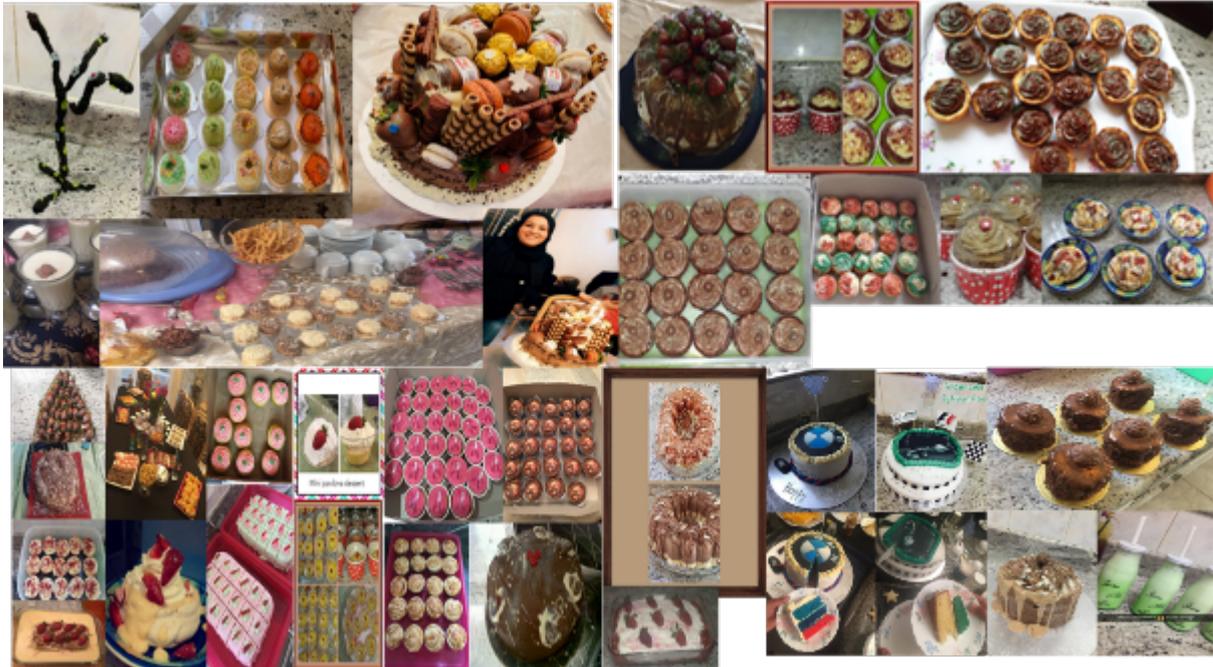
Figure 4.9 Collage of my baking done over years

4.5.6. My team player

In 2010 when I was in grade 10, we were offered a Project Management course. This course was an addition to our usual school subjects. Classes were held on a Saturday between 8:00 and 13:00. Since there was a big jump between grade 9 and 10, which proved to be a challenging year for me, I found it difficult to adjust and decided not to do the course. One evening I had a call from a good friend, and he asked me if I was going to do the course to which I replied no, I just wanted to focus on school. To be accepted for the course, we had to write a motivational letter, which was due the next day.

Before I ended the call with him, he convinced me to write the motivational letter and bring it to school. I was really irritated with him at that point because now I had to write a motivational letter instead of getting into bed and sleeping. Today I am really thankful to him as this course taught me so much. I used the knowledge I

learnt daily in my undergraduate degree and career. I can definitely call him my team player as he pushed me to do something that I did not want to do at first. It was a challenge, but I am grateful that I have an NQF level 4 Project Management course behind my name.

4.5.7. The writer

"Take your weakness and make it your strength." The statement "the struggle is real," was a reality for me. During my school years, I always struggled with the subject English. In 2008 I managed to get a distinction, but it just got more and more challenging in the FET phase, and my greatest weakness was the comprehension and language section. In 2010 we had a new teacher for the FET phase. She was an amazing teacher and always went the extra mile for her students. I worked with her as much as possible in language, poetry, literature, and transactional writing. My strongest point in English became transactional writing and this is where I was able to boost my English mark in school.

My favourite was writing literature essays on the prescribed literature that we did in school. In matric we did Othello and Animal Farm, and I knew the books really well. For a class test we needed to know Animal Farm and the scary part was that it was just one topic that we were going to be given in the exam. The day before the test a friend asked for help as she really struggled to write literature essays. So, I gave her the topic "Squealer likes to turn everything from black to white. Discuss the events where this occurred in the novel." She wrote the essay, which I read and then, after I explained her errors she felt confident.

Surprisingly, the test had the same topic but phrased differently. My teacher had so much confidence in me that I also wrote an article for the school newspaper about our matric farewell. After school I always managed to have English geniuses around me. This allowed me to become more confident in my writing and improved my grammar.

4.5.8. Public speaking - My fears

A nauseating feeling used to overpower me, and my stomach used to churn. This anxiety used to get the better of me and overcoming my fear was a major challenge. Public speaking was not one of my strongest traits and I quite hated it. During my schooling years, I was a prefect and became the head girl in grade 11 and continued to be head girl in grade 12. Oddly enough, I found unprepared speaking easier than prepared speaking.

At my matric function, I decided to speak about my schooling journey and how we were ready to begin a new journey. I was extremely nervous and wanted to back out from the speech. As the responsible student and a prefect from 2009, I broke all boundaries and spoke freely. The class clowns gave a complete mature speech while I gave a humorous and fun speech. The speech is presented in annexure S.

In 2018, the module coordinator for Literacies in Education said that as tutors we must present a paper at the Teaching and Learning Conference and told us to write up our experiences while tutoring and managing students in tutorials. Writing up an extract was easy but thinking of presenting a speech was so over\whelming that I hoped I would never have to present it. When one of the other tutors was told to present, I felt a sense of relief that I had managed to get out of the public speaking.

However, I was relieved too soon, the module coordinator decided that we would share the presentation and I was again in a tense situation. I felt overwhelmed as it was intimidating to present this information in front of Professors and Doctors. I managed to psych myself into doing this for the benefit of my professional development and professional identity. I needed to get over my fears and anxiety of public speaking. In annexure S, the slide show of the tutor's presentation designed with combined effort.

My contribution towards the abstract is presented below:
> "Taking a stand as a tutor in the Literacies in Education module is an extremely challenging task when you are put in that situation where you must be a lecturer as this could have been said about me if I was the

lecturer of the Literacies in Education module. While tutoring the Literacies in Education module, I faced a situation where students started bad-mouthing lecturers showing that they were incompetent. This was difficult because they really made it seem like the lecturers were not doing their job not because the situation was true but the fact that they were more frustrated with the module and felt it was a waste of time. They also showed it by not answering in class and acting as if they knew nothing. Regardless of this I tried my best to help the student wherever I could and I told them that the lecturer is there to benefit them and if they lost or do not understand, they should raise their hand and tell the lecturer to repeat something or if the lecturer is going too fast, he/she should slow down. Students see things like the way a book is judge by its cover but in reality, they do not know how much time and effort lecturers take out just to prepare and make a lecture interesting. Being able to stand firm against the learners and presenting my colleagues to the best of their ability was a challenge because of the students being so manipulative."

In September 2019, I was asked by my supervisor to speak at an anti-discrimination event dedicated to Lesbian, Gay Bisexual, Transgender, Intersex, and Questioning (LGBTIQ) community. I was nervous again but decided to speak and this time I felt much better. I also saw student feedback showing that they really enjoyed my speech and how they now had a different notion of how I view sexuality even as a Muslim. This was also difficult to agree to speak on this topic, and it was an inner debate for me, whether to speak at an event that is against my religious beliefs.

My fear was mostly of what others would think and would it not look like I am in favour of what is haram (unlawful). I decided to sit back and think: am I doing wrong or am I just saying let's be humanitarian? I decided to speak and be clear about my viewpoint. It took a long time to become confident enough to speak and also to feel relaxed and prepared in public. I think the lecturing to students took the fear away. The speech I wrote for that day is presented in annexure S.

4.5.9. Self-doubt: "The what if?"

Shakespeare states: "Our doubts are traitors and make us lose the good we oft might win, by fearing to attempt."

As I was growing up, I noticed how people looked down on my siblings for not gaining their degrees. This made me want to prove myself even more and I wanted to shut people up – a rather vulgar expression - which I especially directed to my extended family. I finally did shut them up but then I was regarded as the evil one. Nevertheless, I am content that no one can pick on us anymore.

Extended family played a role as they were just purely nasty from my perception. The home we currently live in is a home that is mirror imaged between my dad and his brother. This means that both families have the exact same home with all the facilities available to my siblings and I as well as my uncles children. My dad and his brother were always in business together until my uncle felt he could do better in business without my father and the partnership split equally. There was always a weird sense of jealousy and my extended family always wanted my mum, my sibling and I to look like the bad ones in the family. There was never a class difference between us, but pure jealousy from the way I would see it.

The main argument here is self-doubt and I have done this for many, many years and still continue to do so. I sometimes feel it is a threat to my professional identity and personal growth. In 2018 I went for kinesiology sessions to a Muslim woman who calls it Shifa kinesiology, meaning healing kinesiology. Kinesiology is allowing the energies (chakras) in your body to come into balance. In 2019 I went for a session and didn't really know what I wanted to talk about, and so we decided that we will see what my body responds to. During this session self-doubt came up. It made so much sense at that point as I belittle myself in many ways. During school I always used competition to my advantage. I was not the best but wanted to be the best and I also used my previous marks to challenge me. If I got a distinction in a subject, it was not good enough because I wanted an even higher distinction. I would never pat myself on the back or give myself brownie points for doing well.

During my university degree, I always wanted recognised for who I am. This was done by being a class representative or sitting in front of the class and being recognized. I was always identified in class. Some lecturers knew me by name or by my surname, Aboo, as it was always the first exam paper under the alphabet A in the perusal. A perusal is where I get the opportunity to view my semester tests or exam scripts. This allows me to see where I went wrong and to improve in the module. Talking about perusals, even if I had a distinction, I use to peruse my papers. Funny enough, in checking some of my scripts I found that the addition of marks was incorrect and certain exams scripts went from 50% to 65%+ while certain distinctions went from 80% to 90%.

These two statements of "wanting to prove myself" and "still no being good enough", is very difficult to explain. On the one hand, trying to prove myself consumed me so much that I even forget if anything anymore really mattered. I was just driven with a focus that I need to aim higher than anyone expected, which lead me to just achieving and I even forgot that I exist. I forgot to care for myself, treat myself or even tell myself well done. My eldest cousin was doing law, she also has a hairdressing certificate. The middle cousin was a beautician and the youngest cousin was a teacher. When I matriculated and got 2 A's in matric, my uncle said his daughter, who was the youngest cousin did better and got 3 A's. It was always about comparison of who is better, which really upsetted me. These comments also affected my father and made him feel like his children are not good enough.

I never used to be satisfied with the marks I got, and the worst feeling I had was in my first year for psychology in second semester where I had a semester mark of 76%, which was a distinction at university level. If the exam is extremely difficult and you did poorly you would get a supplementary exam if you had a good year mark. In second year, second semester OPV, I had 76% semester mark, but I received a final mark of 69% which meant my exam mark was not good. I know when you are in university no one really cares as long you pass. For me it was not about passing, it was about distinctions and doing very well so that I could prove that my siblings and I were not failures.

In my work environment, I have no reason to prove myself, but I still want to, because I doubt myself and get scared in many ways especially when it's big shoes to fill. When I have to oversee modules or be an acting coordinator it tends to overwhelm me and I always think - what if I mess this up, what will people think of me? My superior and my boss know me and my potential, they also see what I do not see, but the statement "I don't want to let them down" plays on my mind. .

Self -doubt? Honestly, I know that I would not be given any responsibility if I was not capable, sometimes I understand I get thrown into deep water to encourage my growth, but I always fear the "what if". Growing up while trying to prove yourself will always have an impact like this. The more I try and stop self-doubt, I unconsciously do it. That is why living your life to prove to people that you are brilliant will torture you and mess with your mind. I completely agree with Shakespeare, but if you live like that you will lose many opportunities because of fear.

4.5.10. Self-sabotage

According to Manson (2019) he uses the statement that "Childhood trauma fucks us up." I use this statement with the focus on this story as it will highlight the way I self-sabotage myself, and I still do. Will I ever be able to stop? This is the question I ask myself daily... I've watched my life pass me by, just as the sand runs through an hourglass. Always being looked down on by many extended family members because of the failures of my older siblings, I promised myself that I would never be one of those people who allowed anyone to look down on me. This is when my Self-Sabotage began.

I became so self-aware of everything I did that I found myself overreaching myself. With education and my degree, I saw it as a ladder to overachieving. On one hand I was overcoming the failure game set up by my siblings, but on the other hand I was lacking a self-image that I kept on silently pushing aside in my subconscious mind. From a young and tender age, I always suffered with a weight problem. Coming from a home where everyone loved food it was just a fact. I told myself it was a phase, and it would pass, but there was always an underlying sadness, worry or cause and effect that would lead me to eating this feeling away.

Until my matric year and first year BSC campus I had challenged myself and lost the weight., Then, once again my fear, sadness and worry crept in from under the door because my sister, my best friend and confidant, got married and left me alone. The Self-Sabotage image returned as, in one hand a gym membership and the other a chocolate cake, diabetes became the second life. Self-Sabotage and still I could not control the urges to fight back. I stood in the mirror and said: "I will fight this and overcome it", only the Nurain in the mirror said: " Chronic tablets in one hand and Lindt chocolate in the other".

I just could not break this cycle. Online shopping became an obsession to change the way I felt, stationery, clothes, shoes and makeup anything to change what I saw in the mirror, but it only got worse. This cycle continued as I was reaching the peak of my success in my education and my self-image fell over and off the cliff of Self-Sabotaging myself into the person my inner soul saw in the mirror. Growing up in a culturally ancient environment, where women are undermined and degraded daily, it felt almost normal to degrade my self-image into nothingness.

To rest of the world, I am Nurain Aboo, the qualified Teacher with an Honours, working towards her Master's degree and aspiring to a PhD, but all I see is Nurain with a cake in one hand and a scale in the other or a Nurain with a bank card in one hand and Takealot in the other. While the flame on my professional identity candle was shining bright, the brightness on my personal identity candle was getting dimmed. Will I strive and struggle to change this cycle, or will the sand run out of my hourglass!!!

4.5.11.   The change-over process

During my life journey, I was exposed to two main types of transitioning identities. In 2013 after six months of doing a BSc Biological Sciences and not getting accepted into Health Sciences, I decided to go back to the school where I matriculated to do voluntary work and help out. It was a great experience and helped me figure out whether I wanted to become a teacher or not. Eventually I made my choice and decided to apply at the University of Pretoria to study education.

The pictures I use in this study are acceptable as these pictures were printed in the magazine as is part of the school website. The pictures presented below represent me as a student and as a staff member. This was an interesting experience, and I also learnt a lot. The advantage behind the voluntary work is that I was not blind to the admin the teaching profession has. I really learnt a lot in this time and felt confident in making the choice of becoming a teacher.

Figure 4.10 Picture with my classmates and picture with the Staff members

When I started as a senior tutor in Higher Education, I attended the Flexible Futures conference, in both 2018 and 2019, as a student. I attended the conference as a delegate. This is a transition of identities and I noticed that the experience was very different. Attending the conference as a student was difficult. I was scared and I also barely knew anyone who attended the conference. I was surrounded by academics with more knowledge and experience than I. However, I am an extrovert, and I can get into conversations easily. During the first lunch it was interesting talking to people with different research fields and from different Universities.

When I attended Flexible Futures as a delegate I went with two colleagues and knew quite a few people that were from my faculty and department. This was a different experience as this time my laptop was out, I was working and listening simultaneously and fell into the same category of academic lecturers. Multi-tasking is what most people do. The interesting part is that this conference deals with the theme of the fourth industrial revolution and how teaching and learning occur from an electronic perspective.

The papers that are presented really show how academics engage with research. It is not correct to say "thinking out of the box" for this research because it is much more than that. Below I show evidence of the change in transitioning identities from student to delegate. During this time each initial professional identity was being transitioned into a subsequent professional identity where a new candle was being lit.

**Figure 4.11 Attending Flexible Futures Conference as a Student
and as a Delegate**

4.5.12. "I HIT ROCK BOTTOM."- The Burnout

The name of this story is I hit rock bottom. I begin this story with an extract from my research journal called "An untold story" which sets the scene for why I hit rock bottom.

An untold story: January 2018

It all began in the darkest hours of the night, enclosed in four walls. A young girl sits in her room to reflect back on the loss, the pain, the beautiful

memories but the most important factor above all was the hurt. She finally uncovers her story, the true reality of walking away and remembering not to look back, but it was Infront of her, the same place, different day, different time but that pit in her throat could only say, " GO AWAY, I CANNOT FACE THIS AND YOU AINT WORTH IT." What was the story? What was her trouble? Why could she not face it? It was nothing but her past that she sealed off for good... The untold story, inner peace not found and this will always haunt her. Could it be a bad dream? Or is it her reality?

I started this short story with a small passage I wrote in January 2017 called "An untold story". I had no idea why I was writing this story, but all I can remember, is at that point I was in a lot of pain. I felt like each bone in my body was broken and I was consumed by pain. The pain I could not express or even want to face. Today I feel that too many problems which I had bottled up and put a wall against so that I could move forward had led up to that moment. After I wrote this passage, I did the exact same thing again I put a wall up and found a scapegoat. Before I talk about the scapegoat lets go back down memory lane and visit the episodes that led to "the untold story."

In the year 2013 I was doing a BSc Biological Sciences at the University of Pretoria and trying to get into Medicine to be a medical doctor. Unfortunately, I did not manage those six months and did not get the medical seat. A few of my friends got places and when I did not get in my dad would not talk to me. I felt so hurt and heartbroken because while knowing how hard I tried, I was not good enough and then got no support. Those six months of BSc were horrifying. We were on campus from 7:00 until 17:30 every day and when semester tests started it was even worse. We used to get home at 21:00.

At the same time, I had to study and prepare for practical's, tutorials tests or a semester test the next day. I barely managed with six to eight hours of sleep for the week. Sometimes I wonder if medicine really was my passion, or was it ingrained in me that I should become a doctor? Nevertheless, those six months took out the life in me. At that time, I never used to get any spending money or an allowance. I did

have transport from my home to campus and made people travel with me. This allowed me to cover my petrol and put some money away for car maintenance. The money I received by doing transport, I managed to save some for spending money of at least R100 a week.

This was not easy as I really had to work hard, and in my mind, this was because of the mistakes my siblings made, thus making me bear the brunt. While trying so hard and doing everything I could, even being on a bursary for those six months, I really had no support besides my mum who assisted me in the early mornings and with the late-night coffee - I felt like I was worthless. The second part of the year, I deregistered. Not knowing where life was going to take me, I decided to go to my school where I matriculated and ask to volunteer, just to be occupied and find my direction in life. I really enjoyed those six months, as I learnt so much from my teachers and realised that this was my passion, and I should become a teacher. I was also giving Maths, Accounting and Life Sciences tuition to the students at that school, and made good pocket money for myself. I then applied for a Teaching degree at the University of Pretoria and got accepted.

In December 2013 my sister got remarried after seven years. In the seven years that she was living with us after her divorce we became completely inseparable, and she played a huge role in my life. She was a sister, a friend and even up to a point, a mother. She had a really good job in 2011 and she used to spoil me with clothes and outings as we use to eat in gourmet restaurants every Saturday. A Saturday used to be girl's day out. My sister, her daughter and I did everything together and I cherish these memories as the best memories I will ever have and remember.

When she got married, she told my best friend to be there for me and he said he would be. Her leaving the house and moving to another town was a huge change for me. I found it very difficult to deal with and accept, as my partner in crime was gone. I felt lost, like a part of me had been taken away. In 2014 the relationship between my best friend and I started changing. I had moved to teaching campus, but I was not that far from main campus. I even took my psychology lectures on main campus so that I could see him. The sad part was that I was losing him and could not understand why this was happening. Every time I was on main campus

he made excuses and even lied to say he was busy, when I actually saw him chilling in the coffee shop.

He used to ignore my phone calls and reply after five days on WhatsApp saying hey you called. Sometimes I even felt like saying, yes I did call because I was in hospital, but that would have been a lie. He always made time for others but replaced me and I felt like second best. Honestly no one wants to be second best. I fought and fought so much for this friendship that I felt like I had failed. In May 2014 my brother had a catatonic seizure and was rushed to hospital. I saw him have the seizure and it ate me up on the inside. When I went to see him in the hospital he was tied to the bed and the nurses said, "he keeps on fighting and wants to run every time he wakes up" and that upset me even further.

My friends came to visit and even my best friend came with, but I felt as if he was not honest and by coming to visit me it was just protocol. My brother's illness made me really sick, and because I was trying to fight for a friendship that was never there I suffered acute stress and eventually had to go and see the psychologist on Groenkloof campus. Speaking to the psychologist helped me a great deal and I was able to pick up the pieces, until I failed OPV 121 and needed to repeat summer school. Again, my dad would not talk to me, and I had to face the reality of that.

This was just feeling worthless over and over! I had to use money that I was getting as an allowance from the FUNZA bursary to pay for summer school. Summer school went exceptionally well, and I passed OPV 121 with a distinction. I finally felt appreciated than, and my dad bought me a Sienna Cafe lux coffee machine and a milk frothier. The year 2015 started off super awesome until May 2015 where I was hit with another setback. In May 2015 my Sheikh (Priest) passed away and this felt as if my own soul was being torn from my body. There was a big pit in my throat that was stuck and was I unable to swallow.

As soon as we got the news, my family and I flew down to Durban. We flew back the next day, but the pain was unexplainable and I felt my world was crumbling. I never had the love of my grandparents as they always loved their other children's children more. My priest and his wife, however, filled that gap in my life. When my

priest passed away, I felt that life was meaningless, but his family managed to fill the void and I started learning how to exist again. The year went by, and I managed to finish my second year of teaching.

Third year was intense and fun, but unfortunately, I was still trying to save the friendship with my best friend and had to face that reality as well. In March 2016, I had a get together with a few friends for lunch on a Thursday and I told him to come, but he said that his "dog is sick" so I found it a valid excuse. The next day I saw pictures on Snapchat showing that he was at another girl's mother's 50th Birthday party. I felt devastated. The two girls on his snap said my "besties". That was the day I felt replaced and exceptionally hurt, which made me cry the whole night.

I decided that he was no longer my best friend and messaged him to tell him so. His reply was the most horrific and disheartening reply ever, "I have to respect your feelings". Inside me each bone was hoping he would have said "can we at least talk or work this out". This was a bad decision when I sent him that message, as I knew that I destroyed everything that we had, but as always I blamed myself for everything. I even thought that maybe I should tell him about my feelings for him and that I loved him but I was too scared and did not say anything. Evidence of this conversation is presented in annexure T.

The year went by, and I just left everything in God's hands. I decided to take all my pain and put it towards exercising. Who is the scapegoat here? Let me surprise you. The year 2017 began when I walked into my final year of teaching and said "No-one is taking anything away from me, not this year and not my sanity". I decided to take revenge – well, healthy revenge.

Revenge like, "What can you throw at me now life?" – "Nothing". I used my final year as my scapegoat to get away from all the pain, and even found a rebound friend which was not much fun in reality. In my final year the QUEEN was out, and she was out to shine. I did seven modules that year and completed my final year with five distinctions and an 83% average for my final year. My academic record is presented in annexure U. Through these tough times I was able to keep the flames burning on my Personal and Professional Identity and used my professional identity

to my benefit in my final B Ed year. A burnout was salvaged by keeping my focus on life.

4.5.13. A stigma

My religion stands out, as I wear the hijab, and most of the time I am the only one in a crowd wearing it. During my time at university, while doing my undergrad and postgrad in Honours, I faced a form of stigmatized identity due to being a Muslim. The first encounter was in my first year B Ed in a fundamental module. I clearly recall how insulted I felt when a lecturer made a statement that was so uncalled for that it made me question what she was actually talking about, "I wonder how people like you get accepted into University." This statement was said to me in my first year Literacies in Education lecture. This was the day I felt that I was an outcast from a different background and religion just because I was dressed in full Islamic attire.

The statement was made as the lecturer had also assumed that I had kept the class register for the entire lecture. It was completely insulting and humiliating in front of 300^+ students. I am feisty and usually would have said something, but at that moment I felt so hurt because I assumed, the lecturer implied that as I am a Muslim I do not belong there. In that moment, instead of losing my temper and character in front of so many people, I walked out and changed lecture groups. Stepping out of my comfort zone was a huge step for me. Being faced with a situation like this made it challenging for me to adapt and it became a struggle to attend lectures in this module.

The second encounter, I faced was with a Hindu friend. In 2018 we were doing our Honours together. The dates of our exams were given to us, and the Philosophy exam fell on the day of Eid ul fitr. This is the celebration after our month of fasting. The University accommodated us (Muslim students) and set a separate exam, so that we were able to write the day before the actual exam. We were highly appreciative of this.

Three of us were close friends and had been since our undergraduate studies, but we were of three different religions, Hindu, Christian and Muslim. Our male friend was Christian and by accident he mixed up the dates and thought the philosophy

exam was a week earlier. In our WhatsApp group, the Hindu girl messaged to ask if the date of the exam had been changed as she knew the philosophy exam fell on the Eid celebration. So, I said no, the date had not changed but the Muslim students were being accommodated.

She told me that I was selfish and thought only of myself as it was my celebration and I wanted to disrupt everyone's schedules. In my opinion, everyone has the right to their religious celebrations. That day we all had such a huge fight that I even lost my temper with my male friend because of the mistake. I told him that he was stupid and could have clarified or rectified it for before making such a big blunder. I was highly annoyed, and I really felt it was unfair to say someone is selfish because of their religious celebrations.

That day made me feel that I needed to stop caring about others and what might disrupt their life because I would just get into trouble. I know that everyone faces some type of racism in their life, and maybe these are only two encounters, but I do know that I will be faced with more in the future. This is something we all have to face because people's personalities and values differ. I grew up respecting everyone and every religion. I will even stand up for other people if they are being mocked regarding their religion as it is a humanitarian act. This episode has taught me to be calmer about situations and not to get worked up, but also to stay away from toxic people.

4.5.14. How about some affirmation?

I mention in my study the term "narrow-minded bubble" which is explained in the personal background section of chapter one. I was a final year education student and had to choose two schools where I could complete my Work Integrated Learning (WIL) which used to be known as Teaching practice. I was quite excited and enthusiastic because I chose the Muslim school where I matriculated and was going to teach with my teachers. I was going to be their colleague, which was both overwhelming and a change of identity.

When I got to the school I realised that this was not the case. The teachers made us feel as though we knew nothing and that we were still their students. We had to

do their "Dirty work". Three of us who matriculated from that school were there together, at the same time, to do our first phase of teaching practise. We felt inferior and over-worked. We had to update learner portfolios from grade 4 to grade12. If we said NO, it became an issue and were told that we were not good student teachers. We were so overwhelmed with additional work that we barely had time to prep for class and update our own teaching practice files.

This really upset me as I also did not even have time to go to the gym. My mentor teacher also forced her teaching style on me. I did not really enjoy this as I had been taught by her and wanted to fill the gaps that I felt I were needed when I was her student. Teaching Accounting is hands on, and one needs to be concrete when explaining the examples. Her method was very abstract, even when it came to introducing a new concept or topic. I know she had more experience, but teaching practise has improved a great deal, and sometimes learning from younger people, not because they know more but because they have been trained with the new methods of teaching and learning, is necessary.

Being under her guidance as a student became annoying as I was also told I was not equipped enough to teach grade 11 and grade 12 Accounting. This was so hurtful and made me feel as if I had wasted three years of my life majoring in Accounting. As I had completed the subject on a third-year level it was not easy to be told, "You not equipped enough." This was a journey where I felt I was treated as an unequal. I had to complete my required lesson plans with other teachers in the younger grades so that I could manage to make up the total amount of lessons needed for my WIL.

When it came to the June examinations, we were told we could not be invigilators for the matriculants because we were too young and not well prepared for their unethical behaviour. These statements were so demeaning. It was also shocking to have thought that you were in your own comfort zone with Muslim people who would treat you well and as an equal, only to find out this was not true. This clearly shows how I misled myself in a "narrow minded bubble". However, there was a bright side, the FET Life Orientation teacher was really amazing, she made the three of us teach a grade in the FET for LO and I ended up doing the grade 11 class.

When I completed the section, she told me "Well done, I should come and learn how to time manage from you" which was funny as I can be careless with time as well. She was an amazing teacher during that first phase of teaching practice. The second phase was a challenge too. I took a placement form to the school where I really wanted to do my second phase. It was a secular school which was also a semi government school, but this was where I wanted to be. A semi government school, is a school that is half private and half government subsidised. It should have been easy to get a teaching post there, as I studied my undergraduate degree with the FUNZA bursary. However, my placement form was invalid as the block that needed to be assessed had first preference for Pretoria schools.

I then had a choice on the system between two schools that offered Accounting. Due to so many students needing to do the second phase the school that was 20 minutes away from home had been taken, and I had to take the second option, which was 50 minutes away from home. I was quite stressed as it was on a farm. I did not know where the school was and when I took a drive to find the school, I had an accident on my way back home. This was a setback to my confidence in driving and I had to use my dad's car while doing my teaching practise for those 10 weeks. The second phase of teaching practice was a wonderful experience.

The student teachers were treated like adults, and we were equal to the staff members. We were always included in all the staff meetings and felt part of the staff, even though we were only going to be there for 10 weeks. My mentor teacher was super cool. I was teaching grade 8-10 Accounting in English and Afrikaans, as it was a dual medium school. The teacher for grade 11 and 12 was a different teacher, but she was amazing as well, as was the HOD of Accounting. She asked me to plan a matric lesson for class A and then gave me detailed feedback. She even asked me to sit in the matric class B where she repeated the lesson on the same section that I had presented.

I did find talking in the grade 11 and 12 class in Afrikaans quite intimidating as it is my second language, and the learners are fluent Afrikaans speakers. The HOD asked me one morning to plan a grade 11 lesson for that day. It was spontaneous

but I was highly appreciative that I was involved in their team. One day I was doing nothing in my mentor teachers' class and the HOD asked me to come to her class where she showed me how a grade 12 IEB moderation file needs to look. I was amazed as I knew that I was never shown this by my mentor in my old school who I had thought would help me and guide me with everything.

This was an affirmation and made me feel that I did not want to go back to a Muslim school and be with my "own people", as there is so much more to life and learning outside of your comfort zone, or what you assume your comfort zone is. At the table that was allocated to us in the staffroom the FET phase HOD came to us (the student teachers) and told us that we are young but we know so much that they need to learn from us too. These statements were so different from my previous teaching practise. They made me feel passionate about the teaching profession where previously I had just felt demoralised thinking that after studying for four years I am not equipped enough to do the job.

When I told them my name the English FAL teacher asked me if there is a punctuation in my name. I was taken aback that she asked, because there is and its Nurain, which means light of the eye. That pause in my name is very important otherwise the meaning changes. The only reason it's not written that way is due to my birth certificate and making the registration process easier. There was so much of affirmation from this school that I was always up to date with my lesson plans. Work was done in school, I had time for the gym and socialising, and at times I even told my mum I got bored because there was not enough to do.

Whenever I had nothing to do my mentor teacher would send me to the staffroom to have coffee and chill with the air-conditioner on. We were so respected that we were placed on the matriculants' preliminary invigilation roster to invigilate their exam. The second phase of teaching practise was so beautiful and a complete opposite experience to the first phase, that I have turned down job offers from my old school. I feel that if I do go back, I will lose respect for all the staff members that I used to respect. Many ex-students who went back as teachers resigned due to their behaviour and from being regarded as incompetent, or from being treated as learners.

Affirmation has changed my whole viewpoint on how I feel about what a comfort zone is. Through these two different experiences, I saw my own schooling environment extinguishing the flame on my professional identity candle, while the second school with people out of my comfort zone allowed me to grow and light new flames for more exquisite candles with fragrances.

4.5.15.　　　My own office!

In 2018 when I was appointed as the senior tutor for Literacies in Education, we as tutors were told we would be sharing an office. It was exciting to know we were getting an office. As the year went by, I realized that I had Honours classes only on Friday afternoons and that during the week the office was available. I ended up using the office the most. It was very convenient as when I went to work, I had a space to work in, and to complete work related to my studies. In 2019 the office was still being shared by a few tutors and part time lectures. In 2020, the office officially became mine.

I could not tell this to anyone as it was not my place to do so and kept silent until information from authorities was sent out to the entire Literacies in Education Department. You don't realize and appreciate what you have until it is taken away from you. I say this because 2020, with the pandemic, was a nightmare. Trying to complete a dissertation where family, work, and study is in one environment was extremely challenging. This was not about time management anymore but trying to figure out how not to mix up these three elements all at once. Being in my office helped me complete my work and allowed me time for my studies, at home I had to balance studies and family time.

When the lockdown happened and you could not enter your office, it felt as though it was taken away from me. I needed to adapt once again and change my ways to balance family life, studying and work. Having the office gave me recognition of professionalism and made me understand how affirmation played a role once again in enhancing my professional identity.

Figure 4.12 Picture of my office

4.5.16.   Flexible futures conference as a student

"To attain success, you have to be comfortable with being uncomfortable."

I came up with this quote regarding the experience I had at the Flexible Future's Conference in 2018. It was the beginning of new beginnings. This opportunity was to be given to the first person who agreed to go and who sent the email first. They would be fully funded by the Deputy Dean of the Faculty. I had to make a choice of going to Durban and enjoying the holidays or putting the future of my Career first. A formal conference, the exposure, and the amount of information I would receive from this event could add to my Professional Identity and would look good on my CV. I sent the email. Sometimes the sacrifices are worth it and this one was worth it.

This was the first formal conference I attended, and I was once again out of my comfort zone. I met many people from different countries with knowledge in different fields of research. I engaged in conversations during the tea and lunch breaks, where these conversations enlightened me and made me want to know more about certain topics. The quote I created was about going into an environment where there

are many knowledgeable and experienced people, and it made me feel scared as I did not know many people.

Eventually I identified people from my faculty where I was a tutor, and was more at ease. I also really enjoyed speaking to people and learning from them. This shows a form of growth and that I am willing to change and adapt. The conference was very well organised, and I enjoyed the different papers that were presented. The interesting part is that this conference theme was E-learning, which is the way teaching and learning is going in the future.

Technology is not one of my favourite topics and I feel it can be more damaging than beneficial. I feel technology has taken away the beauty of life, but it has also made certain things in life easier. This was an opportunity to see how I would be able to include technology in my tutoring and to become accustomed to this new way of teaching. The conference taught me a lot and was also a wonderful experience. I definitely plan to get out of my comfort zone by engaging with technology, and one day presenting a paper at this conference.
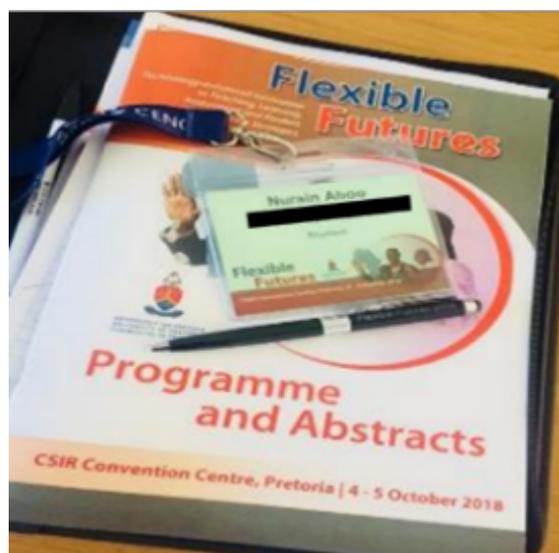
Figure 4.13 Attending Flexible Futures Conference as a Student

4.5.17.   From tutor to part-time lecturer

In 2018 I was the senior tutor for the module Literacies in Education which is one of the fundamental modules in the B Ed teaching programme. In 2018 the enrolment

number was ±1100 students and in 2019 it increased to ±1400 students, who come from very diverse backgrounds. As a group of tutors, we had the responsibility of providing extra academic assistance for the students who obtained less than 60% for English Home Language and less than 70% for English First Additional Language in grade 12. This was an eventful experience as the co-ordinator involved us in the module and with the lecturers, and this made us feel part of a team.

It had a great impact on me when I was to take on some of the lectures for lecturers when they were away on conferences, or graduating from a Masters or PhD study. This was a very uncomfortable feeling, but I saw the possibility of growth and professional development. At the end of 2018 I was given the opportunity to accept a junior lecturing post for 2019. I was also asked to lecture the summer school sessions of Literacies in Education for the Higher Certificate in Sport Science Education. Stepping into 2019 and lecturing three Literacy in Education groups for first year B Ed students was a new journey for me to understand and also to develop my professional identity.

This was my lecture room, here I am in control and hold authority. Through the changes arising from these experiences, I saw a professional identity develop. Through this process I was able to develop my master research title which is; Navigating my transitioning professional identity: an autoethnography of a Muslim woman.

4.5.18. Understanding my emerging professional Identity

In 2018 I completed the module Professional Development (PFO) in my Honour's degree. The final exam assignment has a component called "Personal Professional Vision". In that section there were five online tools to test my strengths and weaknesses, all of which are relevant to my professional identity. In this story a new candle is lit. Below I present the section on my personal professional vision that I used for my 2018 exam assignment. I also present the test results from 2020 and explain if there was any improvement in the online tool tests. This information and evidence of the test results are presented in Annexure V.

From 2018 to 2020 the tests had changed and therefore the results look different. I would like to say that professional identity is an ongoing process, and it is really challenging to understand your own professional identity. I feel that you need to understand yourself first. I discuss the results of the tests in 2020 in comparison to the results of the tests in 2018.

In 2018 the result for the Meyers Briggs test was: 30% openness to experience, 67% conscientiousness, 38% extraversion, 60% agreeableness and 30% neutral to reactions. The Meyers-Briggs personality test in 2018 gave these results in forms of percentages. The test result in 2020 gave an answer that my personality type is ENTJ, which means; extravert, intuitive, thinking and judging. The personal description results of being ENTJ personality are project-oriented and focused on the task at hand, logical and thoughtful before taking action, focuses on long-term rather than short-term needs, self-confident and sure of themselves and their abilities, needs communication, support, and praise from others, can be a bit of a perfectionist and hates seeing the same mistake made again, well-developed communication skills. I liked the description of the 2020 results as it is quite accurate regarding the type of person I am.

The results given for my Emotional Intelligence, Intelligence Quotient, Maslow's Hierarchy of self-actualization and Locus of Control, did not differ between 2018 and 2020. Though the way the results are presented is quite different, they were exactly the same. I received a high Emotional Intelligence score, this means I am able to adapt well to emotional issues and can assist others if they are in difficulty. My IQ in 2018 ranged between 105-120 and the 2018 test gave me 108. This shows that my IQ is in the same range as in 2018. This indicates my ability to be able to attain goals academically and to work towards a PhD.

I was placed on the highest level for Maslow's Hierarchy of self-actualization. In 2018 I finally realised the importance of the self and how one needs to understand themselves well before being able to try and achieve things professionally. Over these two and a half years, I started living life for myself and discovered that living for yourself is not selfish but is actually self-care and self-love. I felt that doing this autoethnography was a blessing in disguise as it made me recognise and find

myself in ways I did not know, and I also realised who I am. I say this because at the beginning of 2018 when we had to answer the question "who am I?" in the philosophy module for online activities, I could not answer it, and just wrote a great amount of scholarly information and nothing about myself.

Towards the end of the year, I could answer the question in some measure as it was required in the Professional Development Plan. Both results from 2018 and 2020 gave the result that I have an internal Locus of Control. This means that how I act, behave, or make choices, come from me and I do not depend on others to make the choices for my success.

Regarding the Professional Development module, we had to submit a Professional Development Plan (PDP) with the exam assignment. I have revisited my Professional Development Plan and decided to fill it in again in 2020. I have noticed quite a bit of change as well as improvement. Regarding my job description, it has been extended and responsibilities have increase since 2018. From the Professional Development Plan, I discuss the areas of improvement and areas of weakness. In my life, I have noticed my achievements have increased. I have completed an Honours degree successfully and also managed to start a Master's degree.

I still struggle with procrastination as I know I work extremely well under pressure, but this is not good for my health, especially as I am diabetic. My initial vision was, "To attain success you need to be comfortable with being uncomfortable." I personally feel that this is a great vision especially as I received affirmation from an environment that I felt I would not be included in. I still live with this vision, and always place myself in a position that I am uncomfortable with, in order to grow professionally. Regarding my professional goals they are still the same, - completing my Master's degree and starting a PhD.

The goal is different, although I am not interested in the special needs field, I would like to attain certificates in the different aspects and areas in the English module of that field. I completed a TEFL course in 2018 with a distinction. In the self-reflection

area of the PDP I have improved greatly, particularly under the sub-sections of Learner Development, Curriculum Development and Contextual Issues.

Professional Identity is an ongoing progress in a person's career field and personally I feel it never stops but always transitions. I end of this analogy with my hand mould, which is a pottery imprint that was done in 1999 and a 3D effect of my hand done in 2020. This represents transitioning identities, where both the images represent my hand but the size of the hand is different.

Figure 4.14 Picture of my hand made from pottery dough. The left was done in 1999 and the right was done in 2019

4.5.19. Research report module

Grab an opportunity and make yourself grow. When I decided to throw myself into deep water, I began to light a new candle.

In October 2018 I became the academic tutor for the module research report for distance education honours programme. I went to Nelspruit to present the orientation contact session to the students. I took over the module three days before I had to leave for Nelspruit. I then needed to get the right gear on and be prepared for the students. This was a massive challenge as I needed to understand the module as well as prepare for the session in three days. I was not sure what the outcomes were, what was expected of me as the academic tutor, or how I needed to present this module.

I managed to present the module to the best of my ability. I managed to have a telephonic meeting with the previous academic tutor and asked a lot of questions. I

also managed to present the orientation session The students were unaware of the real content of the module and they did not have many questions. The second time I presented the module was on the 13th of April 2019. I had been an academic tutor and had studied the module which allowed me to be better prepared regarding the expectation of the students.

I managed to give feedback on their proposal and was actually astonished that I had succeeded. Prior to each contact session with the students, the Distance Education department requires me to host a training session to ensure that each presenter will present the same information at the five different locations. By being the trainer and academic tutor, I started understanding and engaging with the module better.

This module has its challenges, but I am well equipped to handle them now and I also have great support from higher authority. I presented twice in Pretoria and at both the sessions I was asked to be group leader and venue coordinator for that day. The first time, it was so challenging that I was completely overwhelmed. I struggled to balance the problems and issues. It became tougher when I had to present my session and had disruptions in the room. The second time was really easy and I managed really well. I also met people whom I knew, for the second time, and they remarked that I manged the responsibilities quite well the second time. Evidence of feedback from one of the presenters is presented about my leadership is found in Annexure W.

4.5.20.　　　The picture quote collage
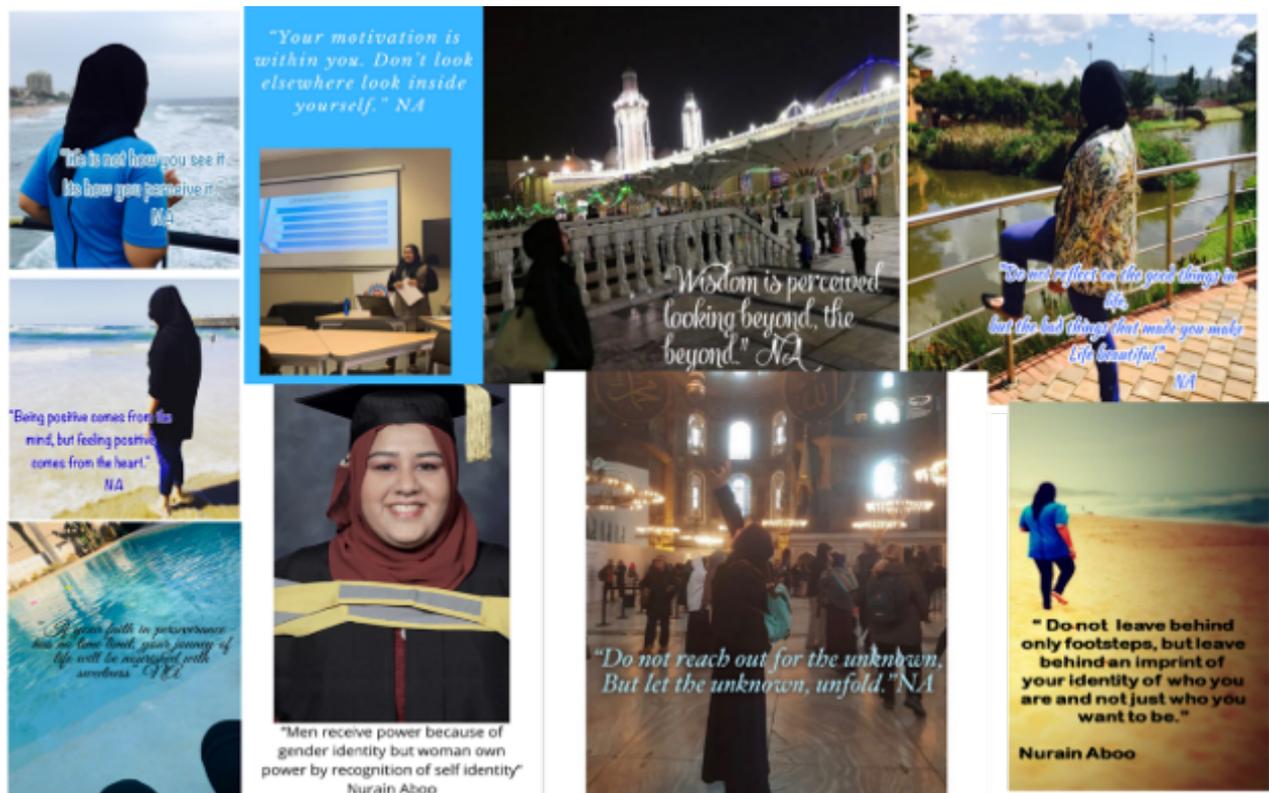
Figure 4.15 Picture collage created in 2019

This was made during my journey of trying to find who I am, before and after "I hit rock bottom." At this time, I used to google quotes to keep myself motivated and alive. The scariest part was going into depression or feeling that life was not worth it. I even went to the extent of asking Allah (God) if He exists, while staring from my room window looking at the sky. By getting inspiration from many quotes, especially by Rumi, I eventually decided to create my own quotes.

The picture collage I created was from my own life experience. Through trying to motivate myself, trying to find myself, after being so lost in my own world I finally decided to take pictures and add my own quotes to the picture. The majority of the pictures used in this collage represent me. The reason I have used pictures of myself is to place emphasis on the quotes and to also give myself an identity. The collage was not created in a specific way, but was just placed together as a I found each picture on my hard drive and cell phone. In this story the candle of my creative side, began to give more light and was fuelled once again.

I explain the picture collage from the top left side picture, going towards the right side and then going down to the left side again and back to the right. I will end with the picture of the swimming pool.

Picture one:
"Life is not how you see it, it's how you perceive it."

This quote is placed on a picture where I am standing on the pier in Umhlanga and looking at the view. When I looked at the picture, this quote came to me and I explain this quote by saying, "You cannot simply see everything in life, you need to understand it".

Picture two:
"Your motivation is within you. Don't look elsewhere, look inside yourself."

This quote was created after I presented my research proposal and received it back as accepted with changes. This was a huge accomplishment for me so I decided to celebrate it with a brunch and a massage at Kai Thai. The reason behind the quote and the celebration is that I am extremely nervous and sometimes suffer from anxiety. Even though I take my medication, I still feel very anxious when I need to do prepared speeches or presentations. This proposal was presented in front of people who are Doctors and Professors. Imagine the pressure! The day I presented my research proposal I was not anxious or nervous, but excited and felt that I needed to get this done, so that I could actually see the finish line. The presentation went really well as I explained myself calmly and I was well prepared. The main statement I used for this day was, "it is your study so trust yourself". This worked and I then realized that motivation comes from within you. Therefore, I purposefully used a picture from my proposal presentation to represent this quote.

Picture three:
The picture used was taken when I was in Iraq at the Shrine of Hazrat Gause Aazam. This is a friend of God the Sufi master and the head of all the friends of God. I visited his shrine in 2017 after I completed my teaching degree. It was the

most beautiful holiday, where I went for spiritual upliftment. The introduction to this story reveals the episode where I asked if God exists. Looking at the dome and the beauty of the colour, as the dome is blue and it's my favourite colour, I realized that everything in life cannot be looked at from a single point. This quote comes from a Sufi perspective.

The quote speaks of wisdom and that wisdom is sensible thinking. This is understood from looking further than the eye can see. Due to my belief in the Sufi world and growing up with this belief makes me see life differently. In a Muslim culture we have different sects so being a believer of the Sufi Sunni teaching and practices are not followed by all. Some condemn it and some accept it with open hearts. The beauty in this is portrayed in the Netflix series of Drillis Ertugrul where there is a saint or a spiritual guide that one follows. I also believe in Hazrat Gause Aazam and this is the reason why I went to visit his Shrine in Baghdad Iraq.

Picture four:

"Do not reflect on the good things in life, but the bad things that made you make life beautiful."

This picture was taken of me at the lake at the Groenkloof campus during my undergrad degree. The scenery of the picture is beyond beautiful and that is why I used this picture for this quote. I mention "the bad things" in the quote and I feel that when I looked at the bad things in life, I felt a sense of resilience, and had the ability to accept that ugly feeling or even the pain and bounce back positively. So having a bad phase or time in your life, can help you look at life beautifully if you reflect on life positively. I also refer back to my belief in God, knowing that His plan is the best plan is great, as I feel your journey will always be directed in the way God has planned it out for you no matter what decisions or choices you make. The destination is still the same, but the journey is different. Bad things make you stronger, that's what we should reflect on all the time.

Picture five:

"Being positive comes from the mind, but feeling positive comes from the heart."

This quote is placed on the picture of me dipping my feet into the ocean at Durban North beach. I used this picture because it gave me a feeling of positivity. I recognized life and the feeling of everything around me. We all know the saying that the mind is a powerful tool, but no matter how hard you force yourself to think positively, you will not be able to, because your heart is in pain. I personally feel that to be positive one's heart needs to be at ease.

Picture six:

"Men receive power because of gender identity, but woman own power by recognition of self-identity."

This is my favourite quote, and I placed this quote on my Honours graduation picture. I was reading information on feminism and the feminist theory where three waves of feminism are explained and the quote arose from this. Coming from a Muslim Indian cultural background, the stigma of woman belonging in the kitchen and home makes my blood boil. The idea that Muslims have that University will corrupt their daughters is such an evasion as morals, religion, and values stem from the home. I made this quote to hopefully stand as a statement for the future and to create more opportunities for Muslim Woman to study and empower themselves. I use my Honour's graduation picture showing female empowerment which enhances the quote of owning the power through knowing themselves, hence self-identity.

Picture seven:

"Do not reach out for the unknown, but let the unknown, unfold."

The picture I used was taken at Hagia Sofia, which is the museum in Istanbul. It was a Masjid, then it became a church and later it went back to a masjid but eventually became a museum, highlighting both religions with evidence of the symbols of both prayer facilities. I am actually trying to reach out for the gold knob, but it is too high. The reason I created the quote when looking at the picture is that I wish that I knew the unknown or had the control of knowing what is next. Only I realize that I cannot know this as only God knows and not me. Therefore, I created the quote of do reach out for the unknown but let the unknown unfold. The importance is that destiny is unknown and life's journey will play out the way it should.

Picture eight:

"Do not leave behind only footsteps, but leave behind an imprint of your identity, of who you are not just who you want to be."

This picture is of me walking on the sand leaving behind footprints that will eventually disappear or be mixed with another person's footprints. This quote is very relevant to my life. I always wanted to make a name for myself. I did not want to just be known as Salim Aboo's daughter, but wanted people to say, when they see my dad, "that is Nurain Aboo's father". With this journey, I have managed to make a name for myself, and people recognise me for who I am. It's a great goal that I have achieved. I have realised that being who you want to be cannot just happen, as life has a journey planned out for you and that journey will mould you into the person who you actually need to be. The quote emphasizes that you should not leave footprints, but imprints of who you actually are. I see an imprint as lasting lifelong.

Picture nine.

"If your faith in perseverance has no time limit, your journey of life will be nourished with sweetness."

This picture is of the swimming pool that we have at home. In December 2019, I was dipping my feet on the first step and sitting there just to relax and find peace of mind. While relaxing I ended up taking a picture of the pool from a different angle and my sister commented that it looks like a pool in Bali. In that moment, I just realised that I had completed year one of my masters and that I had come quite far. My journey of undergrad and honours to masters was unique. Sometimes I felt I didn't want to study and should rather do a pastry chef course, but I studied just to have a degree. Honours and Masters studies were my choice and preference because I could see direction and enjoyment in my life. Nevertheless, I truly feel that if you persevere you will reap the fruits of life and that brings the sweetness of life.

4.5.21. Training courses

As a lecturer, there in an online system that the lecturers must use to get to a Hybrid learning environment. This mean modules are face-to-face but have an online

component as well. During 2020 I attended a few of the courses before the COVID lockdown took place. The induction course was a general course to explain the aspects of teaching and learning. This was about being a good facilitator. This course gave us an indication that as lecturers we need to fulfil many duties and responsibilities, other than planning and teaching. It also involved the role of academics and being a good researcher. The last part of the induction course was on Learning Theories and there were online activities that needed to be completed.

The remaining courses were workshops which were hosted for either the entire day or 4-5 hours. These courses were quite intense but made me understand the online tools that are used at the HEI where I lecture. We had to book the workshops online and were allowed tea and lunch breaks during the training. It was interesting to engage with other lecturers from different faculties and departments. It let me discuss different lecturing techniques and ideas for both interesting and interactive lectures. All the training course certificates I received are presented in annexure X.

4.5.22. The COVID 19 pandemic sucks

We live a robotic life called routine. We always complain about the general robotic life that we live but today I want to reclaim it! Corona virus pandemic is horrible - it has uprooted us from our lifestyle and yes, I want to claim this lifestyle back, whether it is robotic or not.

My usual day involved the following, getting up every morning, having a green smoothie, going to the gym, and then grabbing a coffee to take to work and to lecture, which is definitely robotic but worth it. What we assume to be horrible, will generally prove to be the opposite when we are deprived of it. But this routine kept my brain stimulated and motivated. I always felt the urge to work and during the week completed a great deal of admin, work on my study, preparation for my lessons, and I also had an entire day to work on research.

COVID 19 locked us up in our homes trying to work and have a routine, but there is no such thing as a routine when you have NETFLIX, snacks and a cosy bed to chill on for the entire day. Motivation had been lost, I thought of dropping out of my Master's study every second or third day because it was so overwhelming. Then we

needed to change a face-to-face module and put it online. All this was just crazy. Thinking of how to just feed students with information was going back to spoon-feeding them and they would never learn.

I started answering emails as though I was talking to my three-year-old niece. This online structure was all over the place as we had to take the underprivileged into consideration, those who did not have a technological device and then also the fact that the students' brains were also in a mess. Some of them could not learn online either.

Through this phase of being at home, I missed my colleagues and grabbing a coffee with them during work breaks. I missed my office because my work environment gives me motivation. Being at home, I thought I might go crazy and become a chef and not a pastry chef, but a full-time chef, anything seemed possible. This entire time I had been trying to hold myself together by finding a routine and making sure I did not forget, or miss anything important. As soon as I got a routine, we ended up in Ramadan, our fasting month.

During Ramadan, your sleep pattern is altered and the home routine changes. This is where I appreciated being at home but waking up at 4am to eat has always been a challenge for me. I managed to push through and work on my study and do some admin work as best as I could. Ramadan was actually a bit better than at the start of lockdown. After Ramadan my attitude was finally more positive, and I realized that I was the only one who could help myself. From the first of June I set out a routine, it looked full, but I hoped it would be productive. My routine was the following:

5:30-Prayer
6:15-Coffee
6:30-Research
8:00-Workout
9:00-Smoothie
9:30-Refresh and change
10:00-Work Admin

12:00-Research

13:00-Prayer and Lunch

14:00-Research

15:30- Take a break/relaxation time

16:30 prayer and snack

17:00 Admin and break for prayer

18:30 Supper

19:30-Research

21:30-Day ends

This routine was experimental for the first day and I did overlap, or lose 30 mins, especially in the morning while I was helping my mum in the kitchen. This routine was not fixed and had to be adjusted regarding the Thursday night and the Friday afternoon prayer. Some days it was adjusted for online meetings and discussions. Having a kind of routine made me more motivated and led to a productive day. The major struggle regarding the pandemic is technology. I am quite literate, but learning new Apps is quite uncomfortable and makes me feel as though I am not in a safe space. Throughout my life journey and while studying, I noticed that I need to face my fears and grow out of my comfort zone to be able to see growth and improvement within myself.

Technology is not one of my favourite fields, but it's something I have to accept as we are in the 21st century and the 4th Industrial Revolution. This pandemic upset my stability and it was not procrastination or not knowing where to start, it was just purely lack of motivation and understanding. This routine was developed because I now knew that I had lost time, and I wanted to finish my Masters on time in order to begin my PhD which needed a huge amount of discipline.

This pandemic truly sucks, but in the whole situation, I really am grateful for being able to get a huge dosage of family time and enjoy intimate conversations with my parents. It also gave me time to contact my friends on a weekly basis. I had been neglecting them because of the routine and robotic life. Despite everything, I will still reclaim routine. I know that it's not going to be easy to go back to the robotic life

after being at home for longer than the Christmas and New Year season in South Africa.

4.5.23.   In loving memory

To my villains in my short stories, I write this poem for you. I write this poem in loving memory of how you have enhanced my life journey. You are only seen as a villain through certain parts of my life, and it does not mean you actually are a villain. You have contributed to how I see myself and made me who I am. I have no hard feelings, no regrets and do not hate you in any way. This is my story, my journey and I may also be a villain in many people's lives too.

No villain is a villain without an important role
Somewhere you have improved my soul

Somewhere there is a type of hurt
But I agree, I have no scar on my heart

I have been through a lot
Through it I have changed many spots

This has been a rough journey
Thus far I have seen roses of mercy

The road had many gravel patches
But I found ways to reattach

You played a role as a villain
But remember you are one in a million

A quote by Hayla Wong (2020) states: "No matter how good you are. You will always be a villain in someone's story." This applies to how another person sees me in their life journey. With great honesty, I am sure I am a villain too.

I am grateful that my journey in life has turned out the way it has. If it was not this way, I maybe would have not been doing my Masters or not have been a part-time lecturer. I maybe would not have learnt how to be resilient in life. Maybe my faith in

God would never have been as strong as it is today. Life would be different, but all I know and appreciate is that it went according to Allah (God's) plan.

What we call bad things is what God sends to us as a test. These are the questions to think of, will we be patient and bear it? Will we learn to uplift ourselves and fight back? These are the beautiful lessons in life that make us stronger through difficult times. Maybe not everyone is able to bounce back but I hope that my story, will encourage people to bounce back. My life journey has taught me to turn pain and anger into a positive focus which allows me to reach out, to be driven in life and to empower myself in any way possible. Today I can proudly say, I am Nurain Aboo a power-driven and an empowering Muslim woman.

4.6. Critical reflections on my teaching

In this section, I present my critical reflections of my lecturing videos. The video recordings are available via USB, as these recording are over 30 minutes. This is also stated in Annexure Z1. These were taken to identify the blind side of my lecturing style and to establish how I can improve my lecturing to grow professionally.

4.6.1. Reflection – Literacies in Education: Video one

Stage one: The narrative

The following reflection is on myself lecturing the module education to first year B Ed students. The lecture completed theme two, which took up the entire double period. The lecture focussed on the teaching context in South Africa and the reasons why people choose to become teachers. The reality and intensity of the teaching field were highlighted in this lecture. It was based on the factors that influence teaching in SA. The class discussion was intense and went over the time allocated for the discussion. The factors that affected this matter became personal, as I forgot about the LGBTTQ community and addressed man as male and women as female. I also used a lot of humour in my lecture., This can become challenging in a large group as the students become disruptive and I find it difficult to get their attention again.

Stage two: Emotional factors

I was enthusiastic to give this lecture, but nervous as I was lecturing this module for the first time. The content was not completely new, as I was a teaching assistant for this module 2019. The main reason I was nervous was because I was not sure if I would be able to impart the knowledge to the students to my best of ability. It became a joyful experience, and the class discussion enhanced my knowledge on this topic. Before this lecture I was hoping I could get students to engage in the lecture. After the lecture I felt relieved knowing that the students participated in the lecture and the content was covered.

Stage three: Assessment

This lecture was different as it is based on teaching a core module and sensitive topics are discussed in a safe space and manner. In this lecture I did not have to think on my feet as the content was based on a discussion format where there were different views and opinions. During this lecture I did not have to make any critical choices.

Stage four: Survey

For student engagement, I awarded myself a 5 as the students participated really well in the class discussions. I awarded myself a 3 for allowing students to think critically, as the content was not very challenging and related to the student's profession. Most of the teaching and learning strategies were met, and I awarded myself a 4, as I felt that I could learn much more about teaching and learning strategies for discipline challenges. I awarded myself a 5 for audibility and approachability as I used the microphone while lecturing and the students felt comfortable enough to ask questions in class. I awarded myself a 5 for following the lecture plan as the content was covered in the required frame time.

Stage 5: Conclusions

The outcomes of the lecture were met. The outcomes were met through lecture explanations, class activities and class discussions.

Stage six: Future plan

Student engagement worked well in this lecture as the students were involved in the lesson. I did not just have to provide information to the students. During this

lecture, discipline was an issue. I need to find methods to avoid an unruly class and I also need to stop using the word "okay" all the time. Before looking at the video I had not realized that I had content lacking knowledge. I was well prepared and went through the content before the lecture. This lecture can be restructured by including pair work or mode of technology in the lesson.

4.6.2. Reflection – Literacies in Education: Video two

Stage one: The Narrative

The reflection is on myself lecturing the core module education to first year B Ed students. The previous theme was recapped. The lecture was an introduction to a new theme. This theme was not in the prescribed textbook, but information could be sourced from the university's online system. I provided the students with a guide to find the information that was required to complete the theme. Students were instructed to take notes for the new theme. The theme was introduced with questions to allow students to think critically. Once the theme was introduced the leaners watched a 10 min video. Nothing really stood out in the lecture. The students were very quiet and did not engage much. This was a Friday lecture at 8:30 and it seemed as if the students were tired or already in weekend mode.

Stage two: Emotional Factors

I was quite nervous, as the content was covered in slides and different articles. It made me nervous. I was really worried whether I would be able to teach the content well enough for the students to understand.

Stage three: Assessment

There was nothing different about this lecture. I did not have to think on my feet or make any critical choices.

Stage four: Survey

For student engagement, I awarded myself a 2 as student engagement was poor. I awarded myself a 2 for allowing students to think critically, as the students did not read through the articles before class and were not prepared. They could not grasp the content. The teaching and learning strategies were met, but I awarded myself a 2 as the students were quite confused and did not really understand the content

being taught. I awarded myself a 5 for audibility and approachability as I used the microphone to lecture, and students generally approach me after class to ask questions. I awarded myself a 4 for sticking to the lecture plan, as the lecture went according to plan, but I felt as though the content needed to be repeated.

Stage five: Conclusions

I feel the outcomes were not completely met as the students were confused and found it difficult to grasp the content. Teaching strategies will need to be adapted. I can also attend another lecturer's lecture, where this content is being taught, and see if they have any strategies which I could adapt for my lecture.

Stage six: Future Plan

Lecturing at a slower pace will help and so will repetition, by going back to the beginning. Using questions to allow learners to start thinking. I felt the content was as new to me as it was to the learners. I need to learn more about the content to teach it better. Yes. The content was new, and I do not think I was fully prepared. Reading more and attending other lecturer's lectures can improve my knowledge and teaching strategies for this content. Adapt my teaching strategies.

4.6.3. Reflection - Literacies in Education: Video Three

Stage one: The narrative

The reflection is on myself lecturing first years B Ed students in the core module Education. The lecture was a continuation of theme 2. The content linked closely to literacies in the education module, and it was easy for the student to grasp the content. The requirement stipulated in workbook one was discussed, and the abridged Harvard referencing method was taught in detail. The students had been instructed in the previous lecture to print out the referencing document, so that they could take notes in class. An activity in referencing was given to the students in the lecture and was marked as students gave feedback. Additional questions were given as homework for the next lecture. The class initially was quite noisy and disruptive, which made it challenging to lecture.

The use of technology went well. Changing between the camera and the overhead projector worked excellently. There were no technological glitches. However, the students were restless and talking, and it was difficult to get their attention.

Stage two: Emotional Factors

I was nervous and worried about how learners would engage and grasp the topic as it was my first-year lecturing education. How can I make this lecture fun? What would work to help students engage and understand the content.

Stage three: Assessment

There was nothing different about this lecture. I did not have to think on my feet or make any critical choices.

Stage four: Survey

For student engagement, I awarded myself a 3 as the lecture dealt with more lecturing than student engagement. I awarded myself a 5 for allowing students to critically think, as referencing is challenging, and a student has to engage in critical thinking to understand and grasp the method when doing the examples. Teaching and learning strategies were met through teacher centred methods, so I awarded myself a 4. I awarded myself a 5 for audibility and approachability as the microphone is used and students ask questions during class as well as after class. I awarded myself a 4 for following the lecture plan as was covered in the lecture timeframe.

Stage five: Conclusion

The outcomes were met through explanations and outcome activities.

Stage 6: Future Plan

Technology worked well in this lecture. I feel this lecture can be adjusted to a more learner-centred approach with teacher-centred methods. Discipline was a struggle. I feel I can improve on my classroom management. I feel I understood the content well, but due to nervousness I depended on the teaching aids in the beginning of the lesson. This also reduced learner engagement. The lecture can be adapted to allow for more learner engagement and the teaching and learning strategies to be more learner centred.

4.6.4. Reflection - Literacies in Education: Video four

Stage one: The narrative

The reflection is on the core module called education with myself lecturing first year B Ed students. The lecture was a continuation lecture on theme two. Students were taught how to write a reflection and summary with the guidelines provided on the online software used by HEI. The referencing homework was marked, and student's questions were answered to clarify confusion. After theme two was completed a referencing test was done to be included in workbook 1. The test was peer marked at the end of the lesson. This lecture was normal, and nothing specifically stood out.

Yes, there were factors that affected the lecture as students get very noisy at times. The marking of the referencing test was very difficult as students kept talking to each other and I found myself repeating statements continuously. Classroom management is a struggle. Technology glitches are a problem. When the camera does not work it is not possible to show students the documents and to engage in a lesson, so a back-up plan was needed.

Stage two: Emotional factors

The content of the lecture was fun. It focused on the summary, reflection and referencing. I really enjoyed presenting this lecture as it also reinforced referencing rules for me. I was worried that I would not have enough copies of the tests for the students. I have a big class and some students came to write a catch-up test as well - those who missed the test in the lecture time slot.

Stage three: Assessment

This lecture was different as I had to think on my feet. A back up plan showing students documents and referencing on the laptop instead of on the camera. The difficult part was not being able to show them hardcopy notes. I did not have to make any critical choices.

Stage four: Survey

I awarded myself a 4 for student engagement, as referencing is new to the students and they asked many questions to clarify usage. I awarded myself a 5 for allowing

students to think critically, as referencing is new and challenging to grasp. For teaching and learning strategies, I awarded myself a 4, as they were met through facilitating and activities. I awarded myself a 5 for audibility and approachability, as I used the microphone to lecture and students were confident and asked questions. I awarded myself a 5 for sticking to the lecture plan, as the content of the lesson was covered in the prescribed lecture timeframe.

Stage five: Conclusion

The outcomes of the lecture were met through facilitation and class activities.

Stage six: Future plan.

Preparing students in advance for the test they did not know they would be writing but also allowing them to use the referencing guide electronically, created less student commotion. Learners being unruly was difficult to handle while the test was being peer marked with the memo being displayed on the overhead projector. I needed to work on the classroom management. I did not have any content lacking knowledge as the content was easy to teach. To restructure the lecture, I could try and look at classroom management strategies, so that there are no disturbances which could slow the lecture.

4.6.5. Reflection- Literacies in Education: Video Five

Stage one: Narrative

The reflection is on the core module called education, with myself lecturing first year B Ed students. I was excited to present this lesson as it was a summary of theme two and an introduction to the first section of theme three. The lecture was an introduction to apartheid and the history of schooling in SA. Aspects of the historical journey of education were discussed in detail. Students were afraid to speak about apartheid in the lecture as it is a sensitive topic. During this lecture there were no factors that affected this lecture.

Stage two: Emotional factors

I was excited as even though apartheid is a sensitive topic, I wanted to see different perspectives of this from students who were not even born or faced the apartheid era. I was wondering how students would react towards this topic.

Stage three: Assessment

Student engagement was poor. I did not have to think on my feet or make any critical choices in this lecture.

Stage four: Survey

For student engagement, I awarded myself a 3 as students were afraid to engage on the topic of apartheid. I awarded myself a 4 for allowing students to think critically, as trying to make them think of how schooling was done in the past allowed them to think deeply. Most teaching and learning strategies were met through class discussions and questioning techniques, and I awarded myself a 4. I awarded myself a 5 for audibility and approachability as microphones are used to lecture and students are confident to ask questions. I awarded myself a 5 for sticking to lecture plan as the content was covered according to lecture timeframe.

Stage 5: conclusion

The lecture outcomes were met through discussions and questioning techniques.

Stage six: future plan

Questioning techniques helped to get the students to engage and talk about apartheid. I kept emphasising that it was a safe space. Beside student engagement the lesson went off well. I did not have any content lacking knowledge. To restructure the lecture, I could try and make the lesson fun by using an icebreaker, so that students can engage without the tension the subject apartheid usually causes.

4.6.6. Reflection – Education Module: Video one

Stage one- The Narrative

This reflection is about myself lecturing to first year B Ed students with the modules the Literacies in Education as the subject. This lecture was an existing lecture. It reviewed my details and gave an overview of the module expectations for the learners who changed lecture groups. Unit one of the study material was recapped and completed. Student were asked to work in their COP groups and research the 10 top literacies in education. Feedback was given through students and lecturer engagement. The top 10 literacies in education were briefly reinforced with the the aid

of lecture slides. The lecture ended with an explanation about an activity. The activity was explained to students in the COP groups as they do their research in their groups. Detailed feedback was given by the students. I did not walk through the class while the students were busy with their group work. My cell phone was unfortunately not on silent and caused a disruption.

Stage two; emotional factors

I was excited and felt well-prepared. I wanted to create the best way possible to conduct the lecture and make it fun, so that students would stay focused and engage throughout the lecture.

Stage three: Assessment

It is sometime really difficult to get students to engage, but it was quite easy in this lecture. I did not have to think on my feet or make any critical choices in this lecture.

Stage four: survey

For student engagement, I awarded myself a 5 as students had group work to do and feedback was compulsory. I awarded myself a 4 for allowing student to think critically, as students were allowed to use their phones to source information in class. I did not assist them while they were researching the top 10 literacies. Most of the teaching and learning strategies were met, and I awarded myself a 5 because the entire unit was covered, and the learners did not have any queries at the end of the unit. I awarded myself a 5 for audibility and approachability as I used the microphone and helped students to create COP groups if they did not have one. I awarded myself a 5 for sticking to lecture plan as lecture content was covered during lecture time frame.

Stage five: conclusion

Yes, the outcomes of the unit were met. The outcomes were met through group work, lecturer explanations and lecturer-student engagement.

Stage six: future plan

Group work worked well for this lecture. Students like working together as they learn better from peers of their own age. The lecture went smoothly and was successful.

No, I did not have any content lacking knowledge. To restructure the lesson, the top 10 literacies in education can be used for mini presentations by the students, or by having the students do mind maps. This will also be more interesting and build student confidence.

4.6.7. Reflection – Education Module: Video Two

Stage two: the narrative

This reflection is of the video showing me lecturing the module Literacies in Education to first year B Ed students. This was a continuation of the lecture on class activity and had a new unit regarding the module content. I had student feedback on a class activity and then the next unit was discussed in detail. QR codes were used, and previous years literacy narratives were shown to students. The use of technology in the classroom was a little tricky as there was a glitch when the video did not play during the lecture. Even when the video played the sound was a problem. I managed to sort it out and used the microphone for sound.

Stage two: emotional factors

The lecture used existing content and dealt with personal literacy narratives, so it was easy for students to understand and relate to. Before the lecture I was eager to present the lecture, I felt that the students were finally getting used to the university pace and understanding the content of lectures.

Stage three: Assessment

This lecture involves the use of technology, which keeps students focused on the lecture. Yes, the technology and sound glitch made me change from HDMI to VGA and use the microphone for sound. I did not have to make critical choices in this lecture.

Stage four: survey

For student engagement, I awarded myself a 5 as students answered well in class. I awarded myself a 4 for allowing students to think critically, as the question to introduce the new unit allowed student to do so. For most teaching and learning strategies I awarded myself a 4, as the strategies were met through videos and explanations. I awarded myself a 5 for audibility and approachability, as I used the

microphone to lecture and students were comfortable enough to ask questions. I awarded myself a 5 for sticking to the lecture plan as the lecture was completed in the time frame and all content was covered.

Stage five: conclusion
All outcomes were met through the use of videos and explanations.

Stage six: future plan
The QR code worked well in this lecture, but it should not be overused in every class, as it will become boring for the students. Incorporating different modes of technology in class will keep students engaged. The sound was an issue in this lecture. I could change this in the future by using methods that will work for me or ask an expert for help. I did not have any content lacking knowledge in this lecture. This lecture can be restructured by making the lecture learner-centred and give learners the opportunity to think critically.

4.6.8. Reflection – Education Module: Video Three

Stage one: narrative
The video was taken of my lecture to first year B Ed students on the subject Literacies in Education. The lesson began with a new unit that was relevant to the multimodal literacy assignment which students had to complete for the module. Students were to engage in class activities in this lecture. Activities that were relevant to the assignment were explained. Many students did not know how to use PowerPoint or videos. This needed to be explained as not many students are computer literate. There were no factors that affected this lecture.

Stage two: emotional factors
I enjoyed this content as I related it to my literacy journey in order to get students to engage with the content and lesson. The lesson is personal for students. It is also fun and makes me excited to hear their stories. I was excited to hear about the students' literacy journeys.

Stage three: Assessment

Students engage more when the content relates to them and their lives. I did not have to think on my feet or make any critical choices in this lecture.

Stage four: survey

For student engagement, I awarded myself a 4 as I felt that the students' engagement with me (the lecturer) was lacking when they were discussing the activity in their groups. I awarded myself a 3 for allowing students to think critically, as the lesson was simple and about their own literacy journey. There was not much critical thinking in this lecture. Most of the teaching and learning strategies were met, and I awarded myself a 4. The content was covered, and the students understood the lesson facilitation when they were doing their group activities. I awarded myself a 5 for audibility and approachability, as students approached me with questions. I awarded myself a 5 for sticking to the lecture plan, as the content and activities were covered in the lecture timeframe.

Stage five: conclusion

I personally felt that the lecture outcomes were met, but I noticed that I did not go through the outcomes of the unit with the students. The outcomes were met through explanations of the content and class activities.

Stage six: future plans

What worked for this lecture was having activities that allowed students to engage. Students enjoy it when the lecturer is prepared and can guide them towards an assessment. I did not walk around the lecture room while the students were engaging in their group discussions. I need to walk around more and engage with the learners to facilitate by scaffolding their knowledge. I did not have any content lacking knowledge, as I was well engaged with content. I think this lesson is quite well structured for students' engagement and class activities and does not really need restructuring.

4.6.9. Reflection – Education Module: Video Four

Stage one: The narrative

The reflection is on a Literacies in Education video of me lecturing first year B Ed students. The lecture began when I greeted the students and asked them to

download an article using the URL that was provided on the overhead projector, together with the title of the article. The students could download it on any technological device which suited the student. I assisted the students to download the article while walking around the lecture hall and checking if the students needed help. Once the article was downloaded, I gave the students the due dates for the group assignment and the online MCQ test. Students were guided on what they needed to study for on the online test by referring to the page numbers in the study guide. The new unit was discussed with the students and outcomes were explained to the students.

The discussion stood out as it was about the challenges that first year's face and I could relate this to how I felt during my first year. The downloading of the article and discussion exceeded the time I allocated for the lecture. I felt that the content could not be discussed in detail, but I managed to complete the work allocated for the lecture.

Stage Two: Emotional Factors

I felt excited as I had changed the way I presented lecture content compared to how I presented the content in 2019. The lecture was more learner-centred. Before the lecture, I was excited about to the way I wanted to handle the lecture. After the lecture, I felt I did not manage my time well.

Stage Three: Assessment

Time management was a problem. I spent too much time on class discussions. I did not follow a timeframe for the discussions. I did not have to think on my feet or make any critical choices in this lecture.

Stage Four: Survey

For student engagement, I awarded myself a 5 as the class discussion involved most students as it was about first year student challenges. I awarded myself a 4 for allowing students to think critically, as this unit is more challenging because the students need to think on an academic level. Most teaching and learning strategies were met, and I awarded myself a 4 as the lesson was balanced between learner centred and teacher centred. I awarded myself a 5 for audibility and approachability,

as I use the microphone to lecture, and students do not have an issue with approaching with questions. I awarded myself a 3 for sticking to lecture plan as I never manage time well, even though the content that needed to be covered in the lesson was covered.

Stage 5: Conclusion

The lesson was planned to complete half the unit. The outcomes were met through facilitating class discussion and a homework activity.

Stage Six: Future Plan

Class discussion allowed for student engagement and questioning techniques. It also allowed students to think critically and build on their prior knowledge. Time management must be improved. Plan better and allocate a timeframe for class discussions. I did not have any content lacking knowledge in this lecture. To restructure this lecture, I could include timeframes for each section, so that I manage time better.

4.6.10.   Reflection – Education Module: Video five

Stage one: The narrative

The reflection is based on a video of myself while lecturing first year B Ed students. The lesson was a continuation lesson of the previous unit and focused on the last outcome regarding characteristics of academic language. Each rhetorical function was discussed in detail using a questioning technique to allow for student engagement. A student asked a question which I could not answer, so I told the student I would find out and get back to him. There were no factors that affected this lecture.

Stage two: emotional factors:

I was excited as academic literacies are my passion. It also improved my academic language. I was glad that the students understood the lecture and could engage with the content.

Stage three: assessment

There was nothing different about this lecture. I did not have to think on my feet or make any critical choices.

Stage four: survey

For student engagement, I awarded myself a 4. I awarded myself a 5 for allowing students to think critically, as the questioning techniques allowed students to do so. Most teaching and learning strategies were met, and I awarded myself a 3 as the lesson incorporated learner centred methods. I awarded myself a 5 for audibility and approachability, as I used a microphone to lecture, and students asked questions without hesitation. I awarded myself a 4 for sticking to lecture plan as the lecture content was covered as planned.

Stage five: conclusion

The lecture outcomes were met through facilitation, activities, and student engagement. I adjusted my teaching style to meet the outcomes.

Stage six: future plan

The recap of the unit worked well. This can be included in lectures where students still have queries and confusion regarding the content. I mixed up the usage of "is" and "are" at one point as this is a grammar weakness I have, and I will improve on this. I can improve on this by asking more experienced colleagues. This will improve my content knowledge and allow me to develop professionally. The lecture was well planned. I can adapt the lesson to incorporate blended learning.

4.7. Data interpretation

In this section I present a brief understand of my stories within four main themes that are relevant to the study and my research questions. In chapter five, I discuss the data analysis and data interpretation in detail. The four main themes that were identified are; influences on my personal identity, influences on my professional identity, threading multiple identities into my professional identity and my transitioning professional identity within the Higher Education space.

4.7.1. Influences on my personal identity

In this theme there are four sub-themes that were identifies, which are; stressors within my personal context, stressors within my social context, my religious identity as a Muslim women and the "self." In these sub-themes I analysed the stories that were relevant to my personal identity and describes how these events in my life influenced my choices to develop my professional identity. The stories related to my personal identity, were; *my creative side, self-doubt, self-sabotage, my childhood villain, in loving memory, I hit rock bottom, am I a Muslim, a stigma, creating quotes, public speaking, how about some affirmation, the writer, Flexible futures Conference as a student,* and *COVID 19 sucks.* These stories have had an influence on my personal identity regarding with relevance to the stigma I face with m y religious identity and the challenges I faced within my religious environment as well. The villains within my social and personal context, which were certain people and myself influenced my decisions in life, which made me make good and bad choices. Some of the choices were exceptionally good, but in the end I forgot to tell myself well done or give myself brownie points. The influence that certain events has on my personal identity, shaped my decision to aim high, which eventually lead me to developing a professional identity.

4.7.2. Influences on my professional identity

In this theme there are four sub-themes that were identifies, which are; my unique pedagogical style, initial professional identity, subsequent professional identity, personal professional identity. In these sub-themes I analysed the stories and video reflections that were relevant to my professional identity and describes how these events in my life influenced the development my professional identity. The stories related to my professional Identity were; *my passion for accounting, my team player, public speaking, how about some affirmation, my own office, understanding my emerging professional identity, research report module* and *training courses.* Each of the videos reflections and short stories, relate to my professional identity. These stories highlight how being placed out of my comfort zone and being challenged in different teaching and learning factors, may allow you to develop and transition my professional identity.

4.7.3. Threading multiple identities into my professional identity

In this theme there are two sub-themes that were identifies, which are; the interrelated nature of my multiple identities and transitioning professional identity. The stories identified in this theme were; *the changeover process, how about some affirmation, from tutor to part time lecturer* and *understanding my emerging professional identity.* In these stories transitioning of identities were highlighted and how identities are multiple and overlapping. As I understand that personal identity is the root of all identities, this means that from the root the branches that grow are; professional identity, my gender identity, my religious identity, racial identity and my social identity. Within these identities like religion we get stigmatised identity. Within all these identities, I was faces with different challenges that contributed to a transition in identify and one of the key aspects of this study is transitioning professional identity. One of the main transition was being able to understand lecturing form teaching, which I was not trained for. These stories that added a stress to my professional identity allowed me to grow and develop. My professional identity.

4.7.4. My transitioning professional identity within the Higher Education space

In this theme there are three sub-themes that were identifies, which are; Higher Education culture, Teaching and Learning factors in Higher Education and navigating my transitioning professional identity in Higher Education spaces. In this themes I looked at my video reflections and career trajectory. My video reflections, gave me insight of my lecturing styles and areas for improvement. Discussing career trajectory, makes me understand the concept of transitioning from a religious to a secular environment and how it influenced my professional identity.

4.8. Conclusion

I have presented my narratives and reflected on my experiences relating to my religious, personal, and professional identity in the context in which they happened.

5. CHAPTER 5: DATA ANALYSIS AND INTERPRETATION

"My life is like a candle, melting day by day."
(Ravi Shankar Gupta, 2017)

5.1. Introduction

My primary research questions are (1) How did I, as a Muslim woman navigate my transitioning professional identity? and (2) Why did I navigate my professional identity the way I did? My generated data has no essence if it is not analysed and is not used in created meaning (Mlangeni, 2019). My research questions provide the direction which the interpretation and analysis of the data will take. In this chapter, I explain the process of my data analysis, as well as the emerging of the main themes and sub-themes. I then explain the main themes and sub-themes by linking my data analysis to current literature and my conceptual framework.

5.2. The process of analysis and interpretation of my data

The journey of writing my self-reflective narratives allowed me to think 'with' and 'about my story (Jarvis, 2014). The data analysis process began while I was remembering situations and writing up my self-reflective narratives and I had to keep in mind my research questions. According to Chang (2013) data analysis and data interpretation is a separate process. I have also separated the process by first reading and then re-reading my stories to group them according to topics and repetitive statements. After that I grouped them into main themes, which eventually led to sub-themes. These themes overlap with each other and also in some other areas, allowing me to recognise information.

The aim of the comprehensive analysis and interpretation of my anecdotes allowed me to sit back and perceive the phenomenon that originated from my generated data. I identified themes that are relevant to the navigation of my transitioning professional identity as a Muslim woman, so that the ethno (culture) is considered while discovering the beliefs, actions, and conclusions of the auto (self) (Chang, 2016). I then focused on how to interpret my data as I presented it, from childhood to a young power-driven Muslim woman. In the next section, I present the different themes that I have identified in my narratives, reflections, and observation.

5.3. Emerging themes and sub-themes from my data

Table 5.1 (below) represents the main themes and sub-themes in a table format. Thereafter, the main themes and sub-themes are discussed comprehensively.

Table 5.1 Themes and sub-themes tabulated

• Influences on my personal identity	• (Identity) stressors within my personal context • (Identity) stressors within my social contexts • My religious identity as Muslim woman • The "Self"
• Influences on my professional identity	• My unique pedagogical style • Initial Professional Identity • Subsequent Professional Identity • Personal Professional Identity
• Threading multiple identities into my transitioning professional identity	• The interrelated nature of my multiple identities • Transitioning Professional Identity
• My transitioning professional identity within the Higher Education space	• Higher Education culture • Teaching and Learning factors in Higher Education • Navigation my transitioning professional identity in the Higher Education space

5.4. Influences on my personal Identity

The main theme of the study is the influences on my personal identity as discussed here. The main sub-themes that I have identified in this section, relate to personal identity and identity stressors in my personal context, identity stressors in my social context, my religious identity as a Muslim woman, and the self.

5.4.1. Identity stressors within my personal context

In this sub-theme, I present the analysis of identity stressors within my personal context. The stories related to this theme are titled *Self-doubt* and *Self-sabotage,* and *My creative side.* The story of *Self-doubt* signifies the idea that "I need to prove myself." This statement has been repeated a few times in this story as I always doubted myself and felt I was looked down upon. According to Braslow, Guerrettaz, Arkin, and Oleson (2012:471) self-doubt is "the act or state of doubting oneself, it is a 'subjective sense of doubt or instability in self-views'". I also could never fully celebrate my success, or pat myself on the back, as I never received affiliation either. For someone to tell me "well done" or "you have outdone yourself" always felt strange to me. This entire story emphasizes the quote of Shakespeare that our doubts are traitors. The stories of Self-doubt and Self-sabotage intertwine with each other like a hand in a glove.

The statement "I never want anyone to look down on me" stands out in this story of *Self-sabotage.* Growing up as siblings it seemed we just looked like failures, and that made me realise that I need to overachieve to prove a point, even while harming myself in the process. This made me draw a false picture of a life where the stigma of failure stood out. Success was my only focus and both my image and health become irrelevant. Stigma is negative and creates emotional and physical harm (Crewe & Guyot-Diangone, 2016). *My creative side* story has a timeframe of different activities that I enjoy engaging in. The third painting I presented in that story represents my inner self. This emphasises that I am the villain in my life due to self-doubt and self-sabotage. I needed to adopt an internal locus of control to enhance personal factors of resilience (Herrman, Stewart, Diaz-Granados, DPhil, Jackson & Yuen 2011). The painting of my hand reaching out into the sky indicates that I need to reach out and push back my limitations, especially to achieve my goals and

ambitions. In these stories about the painting, I had to portray resilience. According to Wu, Feder, Cohen, Kim, Calderon, Charney, and Mathé (2013) resilience is being adaptive to stress, while having normal psychological and physical functioning.

5.4.2. Identity stressors within my social context

According to Baker (2016) and Demblon & D' Argembeau (2016) personal identity is nurtured through understanding what a person has done and what has happened to that person. In my poems and narratives, I have identified villains within this study. I present these villains as personal as well as social identity stressors. Crowley and High (2020) state that social interactions are moulded by the need of people to sustain a positive self-image. These villains, who are identity stressors, have played pivotal roles in my life journey in order for me to understand how and why I navigated my transitioning professional identity the way I did.

Here, I present the analysis of the poems *My childhood villains* and *In loving memory*. The stories related to this sub-theme are a sub-section of the story *My creative side, and I hit rock bottom. My childhood villains* is presented below with the analysis of the poem in a table format, as it closely relates to personal identity, which eventually links to my professional identity.

Table 5.2 Analysis of my Childhood villains poem- part one:

<u>Poem</u>	<u>Analysis</u>
I was only four I felt trapped in my own body I felt powerless, completely powerless I thought I was living in the Adams family Evil tales and created problems I felt powerless, completely powerless The use of abusive language Drilled a hole in my head	This poem is speaking of a four-year-old girl. Throughout the poem, I express the feeling of being powerless. I compared living around my extended family[13] to being part of the evilness of the Adams family cartoon.

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[13] Family members besides my parents and siblings

I felt powerless, completely powerless Manipulation was the biggest power tool In an Indian home, it was the biggest downfall I felt powerless, completely powerless My home was a blazing fire Filled with my childhood villains I still felt completely powerless.	Seeing adults fight and swear, made me become emotionally and psychologically damaged. Adults' play of words always made my siblings and I look like the bad ones. I felt like my home was on fire and filled with evil people.

The above poem relating to *My childhood villains* highlights emotional and psychological damage arising from childhood trauma. Childhood trauma and adulthood disorders link to each other and as Zavaschi, Graeff, Menegassi, Mardini, Pires, de Carvalho, Rhode, and Eizirik (2006) state, it is important to understand the association between childhood trauma and adult moods disorders. This emotional and psychological damage was buried within me throughout my teenage years up to my adulthood. During my childhood year, I felt powerless, and I was afraid to speak up. The next poem I present is the second part of my childhood villains.

Table 5.3: Analysis of my childhood villains poem- part two:

Oh father, dear loving father	In this section, I am addressing my beloved dad
The four-year-old Nurain asks for your love	I am seeking and yearning for his love at the age of four years old
Stand up for me, stand up for me	I beg my dad to stand up for me
I need your support	I yearn for his support
Against your family	His family was causing unnecessary problems
Stand up for me, stand up for me	I beg my dad to stand up for me
Your beloved daughter is being hurt	I was being hurt and emotionally and mentally

By your family	The emotional and mental hurt came from my dad's family
Stand up for me, stand up for me	I beg my dad to stand up for me
As this beautiful house, you provided for me	The home we live in, anyone would dream of having as it is beautiful and has many facilities
It is an only privilege but causing me damage	The privilege was overlooked because there was more emotional and mental damage done
Stand up for me, stand up for me	I beg my dad to stand up for me
I stand there in tears	I use to cry a lot and have tears in my eyes almost all the time as the experiences stand vivid in my memory of childhood trauma
With many fears	My dad is a very strict being and as sib, lings we were extremely scared to speak up
Stand up for me, stand up for me	I beg my dad to stand up for me
I am only four	I was just a child
And your niece is bullying me	My cousin used to bully me by keeping a DVD of my favorite Indian movie away from me.
Dear loving father, I only wanted you to stand up for me.	I address my father in a loving way, where I only beg him to stand up for me

The above poem is about a four-year-old child, who is internally yearning and screaming to her beloved father for love and support. Each line is explained in terms of what I was thinking at that age, when we moved into a new home in Erasmia. The new home was filled with many facilities, which included a swimming pool, steam room, jacuzzi, tennis court, volleyball area, and table tennis board. According to Garcia (2018), this benefit is a type of privilege. Each of my siblings and I had our own bedrooms, a great privilege, but together with this amazing environment, there came major family politics leading to intense psychological damage. According to

Ainsworth and Hardy (2007) to be privileged but also having psychological, gender, and traditional challenges is recognised from a paradoxical perception. This means that even though there is a socio-economical privilege, there are challenges that a person will face.

The next poem I analysed is the poem I have dedicated to the villains in my life. I called this poem *In loving memory.*

Table 5.4 Analysis of poem- In loving memory

No villain is a villain without an important role	In life, if there are no bad experiences with people, a person will not be resilient. Therefore, a bad person(villain) plays an important role
Somewhere you have improved my soul	The villains in my life allowed me to develop into the person who I am today
Somewhere there is a type of hurt	I have been hurt and in some stages of my life, but I have managed to bounce back
But I agree, I have no scar on my heart	My heart does not have a scar as I have overcome the hurt with time and realized, life is beautiful
I have been through a lot	There were many rock-bottom journeys
I have changed many spots	But I have decided to grow and find new environments to grow in.
This has been a rough journey	The journey was difficult
Thus far I have seen roses of mercy	But through the difficult journey, there has been roses and beauty
The road had many gravel patches	The gravel patches in my life had potholes that were dark and lonely
But I found ways to reattach	With faith in God, I managed to find myself again
You played a role as a villain	People play negative roles in one's life

But remember you are one in a million	But these are ways in which one can grow and be successful. Therefore, negative people are important in the journey of life.

When I wrote the above poem *In loving memory* I looked at life from a very different perspective. This was after many therapy sessions of kinesiology and self-reflection to let me understand life and the position where I am today. The poem *In loving memory* indicates that I have no hard feelings towards any villain in my study. I treasure my villains, as life turned out to be a beautiful journey. This poem made me realise my importance in life and made me add more information to the question of who am I (Mclean *et al.*, 2019). It also allowed me to appreciate myself and pat myself on the back with regard to how far I have come. Therapy allowed me to rebuild my confidence and appreciate life. Therefore when I dedicate this poem to my villains I manage to say that, " I am Nurain Aboo a power-driven and an empowering Muslim woman." According to Demblon and D'Argembeau (2016), personal identity develops through self-control and emotional regulation, which I managed to achieve through therapy.

The story of *My creative side* highlights a social identity stressor as many friends passed comments about me saying I was "too deep" and "too emotional". These comments impacted on my self-esteem and personal identity, making me feel worthless and that the things that I enjoyed doing were meaningless. There was a self-concept threat in having my self-esteem reduced (Islam, 2014). The action of writing deep quotes or looking at gruesome images were judged, so I avoided doing them because I ended up worrying about what someone is going to say about me. In many ways I needed affirmation to just be who I am, but I needed to do this myself. Easterbrook, Harris, and Sherman (2021) state affirmation is important to a person's wellbeing.

Within the story of *My creative side*, I included a painting in dedication to the villains of my stories. The painting states that "I will always love you; I will never wish anything bad for you." This is a very profound saying regarding my life journey. As no matter how much damage was done, I still do not hate you or have hard feelings.

The reason this painting was done, was to emphasise the importance of the poem "in loving memory". I also from the bottom of my heart forgive everyone who I feel have hurt me. The forgiveness was extremely difficult and took out a lot of energy from me during my therapy session. I had to become my inner child to make peace with everyone and life itself. In this, I see personal growth and resilience to life challenges.

The story *I hit rock bottom* identifies two villains within that story, one being my dad and the other being my best friend. This story highlights a deep dark place in my life and each year a new gale force wind tries to extinguish the flames on my identity. With reference to the story *Self-sabotage* and how my siblings and I were looked at as failures, it emphasizes the fact that when I did not get in health sciences after doing BSc Biological Sciences, I was looked at as a failure and hence my dad did not talk to me. Affirmation was non-existent and, at that point in my life, I needed affirmation from my dad to be able to bounce back, but I managed to do this myself. Sherman (2013) states that self-affirmation theory is where an individual is flexible in self-threatening situations and can be resilient by affirming self-worth.

The second villain identified was my best friend and this story points out how I was losing my own identity to save a friendship that was never really there. I felt used, ignored, and worthless when he used to ignore my calls or blatantly show that I was not important to him. This made me struggle with my feelings and I felt that I had no direction in life. This social stressor made me furious, which I bottled up inside of me. Nevertheless, I managed to overcome these challenges of life through self-care and therapy. Here again I needed to locate another personal factor of self-esteem, as by running after him I was lowering my self-esteem (Herrman *et al.*, 2011).

5.4.3. Grounding personal and social identity stressors context in theory

The above two sub-themes of identity stressors within my personal and social context created havoc within my personal identity. I was belittled, felt completely undervalued and hopeless. Praise, affirmation, and compliments were something that I become oblivious to. This was because I never heard praises, affirmations, and compliments often in my life. Even though I struggled through these phases of my life, I managed to ricochet out of a deep dark hole, while identifying many

personal factors of resilience. These two sub-themes are identified within block two of the Johari Window Model, which is the blind side (Chapman, 2003). This means that as an individual you are aware of the information and context, but you do not accept the reality of it (Osmanoglu, 2019). This is where I noticed identity stressors but chose to ignore them as some were social and some were personal. According to Hamman *et al.* (2010), Possible Selves' theory relates to the self and how a person perceives. By being resilient, I was able to see a potential self (Hamman *et al.*, 2010) The next sub-theme is my religious identity.

5.4.4. My religious identity as a Muslim woman

In this sub-theme, there are four stories and one of my video reflections that link to my religious identity. The first story which discusses my religious identity is the story I called *Am I a Muslim?* This story highlights the time when I identified myself as Muslim, which is the third stage of religious identity development. This is when I chose a belief system and my religion became a declared identity (Peek, 2005). I recognised my Muslim identity and belief system through my spiritual guide. The second stage of religion as a chosen identity is the choice of believing in the Sufi Sunni belief system (Peek, 2005). This caused challenges as in the Muslim religion there are different belief systems, which all still believe in one God (Allah) but have different views regarding the Hadith of Prophet Muhammed SAW. This is regarded as being part of a different sect within the Islamic religion (Sedgwick, 2000).

The second story which relates to my religious identity is the story called *a stigma*. Crewe and Guyot-Diangone (2016) state that stigma relates closely to religion. This story deals with two encounters where I felt stigmatised by being Muslim and by my religious celebrations. The first encounter was when Mrs White made the statement, "I wonder how people like you get accepted into university". This statement was so confusing because I did not understand what was she saying or referring to. The only thing I could think of at that point was that I was dressed in full Islamic attire, and this statement was a stigma being attached to me regarding my religious identity. According to the Johari Window Model (2013), this statement is embedded in block 4, being the unknown area. Even though this statement was said so vaguely I felt religiously attacked.

The second encounter in this story was by my Hindu friend Ms Naidoo. She was really insulting to me regarding my religious celebrations. According to Satt (2017), these celebrations are guided by the Lunar calendar and the dates change every year. The encounter regarding Eid ul Fitr (the celebration after fasting) (Satt, 2017) actually occurred due to a misunderstanding. An exam was shifted to accommodate the Muslim students and their Eid celebration. The statement she made was horrifying as she called me selfish. This affected me personally and I decided to withdraw myself from people. She stigmatized me as selfish because of my religious beliefs.

The third story that highlights my religious identity is the story called, *Creating quotes*. This story is divided into nine pictures with related quotes. Picture three and picture four signify my Muslim identity in the second stage of identity development (Peek, 2005) where I chose my religion. Picture three links back to the Sufi Sunni belief, where in 2017 I visited Iraq and was at the Shrine of Hazrat Gause Aazam. The quote conveys that the picture has a deeper meaning. It's a quote that needs to be understood by its own deeper meaning and not what the eye sees. "Wisdom is perceived looking beyond the beyond." In normal terms, people would say this is deep. The quote speaks about wisdom, where it only can be understood and gained if one looks beyond the surface of what the eye sees. This quote was inspired by the shine of Hazrat Gause Aazam.

Picture four has the quote which states, "do not reflect on the good things in life, but the bad things that made you make life beautiful." This quote relates to my religious identity, as I had faith that life unfolded the way God wanted it. I did not lose hope through all the difficulties that I was faced with throughout life. According to Danasabe and Bell (2017) Muslims turn to religious coping techniques and one of them is trusting God completely and believing in destiny.

The fourth story that relates to my religious identity is called *Public speaking*. I presented a speech at anti-discrimination week, where I spoke about the LGBTIQ community. Initially it felt odd, but I realised that it would not harm me religiously as I was completely honest in my speech and admitted that I am religiously biased. This showed that even being a Muslim, I respect your choice, even though I am not

in favour of it. I noticed in my video reflection that I generally forget about the LGBTIQ community when I am lecturing and speaking freely, but I also noticed that I could adapt and corrected my mistakes when lecturing. According to Herrman *et al*. (2011), one of the personality traits of resilience is openness, and even though I again believe in the LGBTIQ community, I am still open to people's choices. In the next section, I present the sub-theme of the personal self.

The story of *How about some affirmation?* highlights what I assumed was my comfort zone made me perceive things differently. Being a Muslim and coming from an Islamic school, I decided that I need to change this idea of what I assumed to be my comfort zone. Rinard (2007, p.611) conceptualizes comfort zone as "a tested region of a system's input space within which it has been observed to behave acceptably". My assumed comfort zone was thinking that being in an Islamic environment and with Muslim people is the best thing for me. When I decided to change this, I realised that being part of a multicultural and multi-religious group is where I receive affirmation. This multicultural zone is where I realised that I was seen as a person and was not stigmatised through my religion or that I wear the Hijab (headscarf).

Within this sub-theme, religious identity is recognised in block one of the Johari Window Model, where information of the self is known to you and others (Saxena, 2015). According to Harrison (2018), there are factors within the possible selves that are both beyond, and within our control. Regarding my religious identity, there are times where I can control the situation and times where I cannot, especially the cases where I have ingrained habits within me, like forgetting about the LGBTIQ community and how to adapt myself without offending the next person.

5.4.5. The "self"

There are eleven self-reflective narratives which relate to the sub-theme of the personal self. In these narratives I discuss my feelings and emotions through different experiences. The first story I present is called *Am I a Muslim?* This story highlights the identification of my religious identity but also emphasizes the fact that I hold on to that religious identity. Peek (2005) discusses the third stage of identity development, and it is the third stage that I declare I am a Muslim of the Sufi Sunni

belief system. At the beginning of the story I mention that being born into a Muslim home does not mean that you automatically identify yourself as a Muslim, but once I noticed it, I held tightly onto this identity. By holding onto my Sufi Sunni belief, I also managed to get religious guidance and motivation, which allowed me to become resilient and not give up on life.

The second and third story I present is called *My creative side* and *The baking addict*. These stories intertwine with my identity and also have an effect on my identity. *My creative side* and *the baking addict* deal closely with my identity, as whenever I am stressed or overwhelmed and need a change of frame of mind, I choose to engage in creative activities to destress. According to Wu *et al*. (2013) resilience is the ability to overcome stress and these activities allow me to destress. They include colouring, painting, baking, or crafting. These recreational activities always allowed me to relax especially when it came to exams. They also allow me to express myself and release all types of emotions. Baking is my favourite, but being diabetic, I can only bake on occasion. I generally do bake for family and friends as a gift from my side as it is the most enjoyable activity and one I have enjoyed from the age of 9.

The fourth story I present is called *The writer.* This emphasises the boosting of my confidence in writing. My English teacher in school played an important role in helping me develop this particular confidence which enhanced my identity. As I struggled with English at school my teacher Mrs E encouraged me by saying that I can do better. Cameron, Hutcherson, Ferguson, Scheffer, Hadji, Andreou, and Inzlicht (2019) mention that empathy is hard work and, in this situation my English teacher showed great amounts of empathy and went the extra mile for me whenever I made an effort. During the struggle of not being confident enough in writing, I manage to persevere, which allowed me to succeed.

The fifth story I present is called *Public speaking.* This story explains how I feel about prepared speaking. I feel very anxious, and the anxiety gets the better of me. According to Raja (2017) when a person becomes the centre of attention when addressing an audience, they can experience fear and anxiety leading to nausea. I

find unprepared speaking much easier than prepared speaking. I think that, being a perfectionist, I do not want to make a mistake or be laughed at.

The sixth short story, I present is called *I hit rock bottom.* This story begins with a girl who is in a dark pit and her emotions are all over the place. I always had to adjust to situations and be able to stand up and defend myself. I was belittled and felt worthless as a result of past events. All of these affected my identity as I was always avoiding the reality of life and just living each day one day at a time.

The story of *My own office* highlights the emotions and affiliation that I received in my work environment. Affiliation according to Vidding and McCrory (2019) affiliation is explained as bonding. The most important part of this story is when my employer officially gave me an office to myself and I did not have to share it. This made me feel honoured and appreciated. This was one of the few times I felt recognised and appreciated for who I am, and felt a connection with the department that I work in.

The story *How about some affirmation?* links my identity with the concept of having a narrow-minded bubble. This concept was recognised when I moved from an Islamic teaching environment to a non-Islamic teaching environment. A school that was not Muslim made me feel more welcomed and appreciated. According to Easterbrook *et al.* (2021) affirmation has positive effects on both the academic performance and career trajectory of a person in a stereotyped group. This was completely ironic for me as my Muslim people made me identify with the narrow-minded bubble I was in and I had to change my perception of this. Being recognised at work made me feel that no matter what religion or culture I follow, I would be recognised for my professional expertise.

Flexible Futures Conference as a student is a story which places emphasises on the statement that you need to be comfortable with being uncomfortable. According to Rinard (2007) when one is placed outside their comfort zone they usually behave unacceptably. This story reflected that one needs to be uncomfortable to grow and create an identity of their own. I link this story to my identity as I was extremely nervous going into an academic environment and not knowing anyone or what to expect. This made me feel very uncomfortable and anxious.

The story called *Creating quotes* has eight pictures with quotes that link closely to my identity and who I am. Eight of the nine picture quotes have a picture of myself as the background which holds importance to who am I and how I perceive myself (Mclean *et al*., 2019). Each quote and background picture complement each other, as the quote was created from the picture that I had of myself. This implies that when I viewed myself, something in that picture spoke to me and let me identify with the quote (Hardy *et al*., 2017; Valverde *et al*., 2017; Rogers & Scott, 2008).

The story *COVID 19 sucks*, shows how this pandemic affected me in many ways. COVID 19 was announced as a pandemic on 11th March 2020 by the World Health Organisation (WHO) (Moreno, Wykes, Galderisi, Nordentoft, Crossley, Jones, Cannon, Correll, Byrne, Carr, Chen, Gorwood, Johnson, Kärkkäinen, Krystal, Lee, Lieberman, López-Jaramillo, Männikkö, Phillips, Uchida, Vieta, Vita andArango (2020). I felt lost and need to adjust rapidly. Moreno *et al.* (2020) state that this rapid change causes psychological stress. As the robotic life we lived was so normal, the new normal was strange and I felt uprooted from a balance of work, study, family time, and gym. All these activities now became one environment. This affected my mental health and also hurt my identity as I again needed to adapt to different situations. In this situation, I noticed a biological factor increasing resilience where the brain was stimulated and had to adapt for change and reduce the vulnerability to negative changes in the brain itself (Herrman *et al*., 2011). The pandemic taught us how to adapt and transition, but it also had a huge impact on individuals.

With this sub-theme, there is an overlapping of analysis of the self within the first block called the open area, the second block called the blind area, and the third block called the hidden area of the Johari Window Model (Chapman, 2003). The stories discussed above highlight the open area with information of my religious identity, which is known to others and myself, but was discovered when I was six years old. The blind side is where my mum discovered *my creative side* at young age. The hidden area is the sensitive information, which one does not want to share with others and here I was hiding my infatuated feelings that I had for my best friend as I feared losing him. Within possible selves there is always a "like-to-be selves"

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and a "Like-to-avoid-selves," where events highlight the positive of the known, and the negative of the blind area and the hidden area (Harrison, 2018, p.5).

5.5. Influences on my professional Identity

I discuss three sub-themes that relate to my professional identity here. These four sub-themes are my unique pedagogical style, Initial Professional Identity (IPI), Subsequent Professional Identity (SPI), and Transitioning Professional Identity.

5.5.1. My unique Pedagogical style

Teaching style is defined by Aliasin, Saeedi & Pineh (2019, p.3) as "the qualities that teachers exhibit in the classroom and that apply to diverse contexts." While reading through my video reflections, I noticed that I have a personal teaching style. The first aspect identified is being audible and approachable during my lecture session, but also being able to draw the line between lecturer and student. The second aspect identified is lesson outcomes. I make sure that I always meet the lesson outcomes of my lectures, these outcomes are met through different activities via the lecture. The third aspect is being prepared for my lectures. I prioritise the fact that I need to be prepared and knowledgeable with regard to the content being presented. By being prepared, I can be confident and creative during my lectures. I chose to have a facilitator teaching style, which engaged a teacher-student relationship (Aliasin *et al*., 2019).

Within my video reflections, I was able to identify a personal teaching style that is categorised within the blind area of the Johari Window Model (Chapman, 2003). By watching the ten videos, I was able to identify my style which was unknown to me. The blind area can be enhanced through reflection and feedback (Newstrom & Rubenfeld, 1983). This is seen as a personal goal to improve which enhances the future possible selves (Raya, 2020).

5.5.2. Initial Professional Identity (IPI)

Four self-reflective narratives that I have identified relate to my IPI. These stories are called; *My passion for accounting, My team player, Public speaking, How about some affirmation, and My own office.*

According to Jackson (2016), an IPI begins through work-integrated learning (WIL). The story of *My passion for accounting* highlights the period when I decided to give accounting tuition to my classmates. In this story, I identify an emerging beginner teacher identity which is my initial professional identity. At the time I was completely oblivious to the fact that this was the first step to recognising my profession. The statement by Jackson (2016) is not true in my case, as my IPI began when I decided to tutor my classmates while I was in school.

The story of *My team player* focuses on the stepping stone of deciding to write a motivational letter to get accepted into a project management course. The main person involved in this encouragement was the person I call my team player. This course has been of great assistance to my IPI, as I often refer back to the knowledge I learn I gained in this course, especially when it comes to leadership roles and management decisions. Completing this course allowed me to acknowledge it as a new skill (Jackson, 2016).

Public speaking is one of my fears and most uncomfortable situations. To present at events and speak publicly, I had to psych myself up to become confident and not anxious, as I knew that presenting would enhance my professional identity. According to Jackson (2016) being confident and able to speak fluently in public is an important skill for employability.

The story of *How about some affirmation?* made me realise that my IPI was enhanced in an environment that I assumed was not my comfort zone and this was emphasised in my final year of teaching during WIL. I realised how an Islamic school almost shattered my Initial Professional Identity, whereas the school that was not Islamic moulded my IPI and allowed it to grow professionally. According to Beltman

et al. (2015), teachers need a resilient professional identity, and identifying the environment I was growing in allowed me to navigate my professional identity.

My IPI was quite unknown and was discovered through self-reflective narratives within this study. This relates to the blind area of the Johari Window Model (Oliver & Duncan. 2019), as my schoolteachers noticed the teacher in me, but I was completely blind to this aspect of my identity. Possible Selves theory allows one to understand the self from the past to the future (Markus and Nurius, 1986). Within this sub-theme I was able to understand my IPI through experience.

5.5.3. Subsequent Professional Identity (SPI)

In this section, I evaluate six stories that I have identified as relating to my SPI. These stories are called; *Public speaking, How about some affirmation? My own office, Understanding my emerging professional identity, Research report module,* and *Training courses.*

The story called *Public speaking* intertwines with both my IPI and my SPI, as it explains how I have anxiety and fear about speaking in public, especially when it is a prepared presentation. According to Raja (2017) when a person needs to show excellence they can often be anxious. For me to grow professionally as an academic and construct a good professional identity, I had to overcome this fear and anxiety. The story *How about some affirmation?* recognises the idea of how I was a student-teacher who received different types of mentoring One's professional identity starts while one is a student-teacher. While already know that I have an IPI, I started to develop and construct a better SPI during the second phase of my WIL. The mentor teacher and the HOD of accounting mentored me exceptionally well and treated me as an equal. They guided me through every single teaching and learning facet that related to what is important to know in the teaching profession. The HOD of accounting also showed me how to complete a grade 12 IEB file which ultimately goes for moderation. When the HOD of Accounting taught me this, she identified me as a lifelong learner and exposed me to new knowledge as a facilitator. Chapman (2003) recognises this in block four, where information of the self is unknown. This is where the HOD saw potential in me, and I also learned something new. It contributed to my development and enhanced my professional identity.

The story *Research report module* was one of the greatest challenges for me. I took over an area of work to become the academic supporter for the research report module. I felt quite overwhelmed but was extremely lucky to see how many opportunities I would have to construct and develop my professional identity. Being the academic support and part of the Unit of Distance Education, certain roles and responsibilities were required of me. The first opportunity to be a group leader and event coordinator challenged me a great deal, and became a huge learning curve for me. The second time I had the responsibility of being a group leader and event coordinator, I managed quite well and the team even complimented me. Each time I pushed myself harder and allowed myself to be challenged, I was developing my professional identity. Jermolajeva and Bogdanova (2017) propose that this is one of the interconnected spaces of HE, where an individual can adapt to the continuous change within the profession.

Receiving *My own office* in 2018, when I was a tutor, felt amazing and enhanced my IPI as well as my SPI, as I had a space to work even though it was a shared space. Canrinus *et al*. (2012) explain that educationists build an understanding of their professional identity with their own context. In 2020 the office officially became mine, and the feeling was beyond special as I could be free in my office. This made me feel appreciated and also enhanced my professional identity.

Beltman *et al*. (2015) state that professional identity is linked to the concept of identity. The story of *Understanding my emerging professional identity* discusses the concept of online personality tools. These tools were used to recognise my personality as well as my professional understanding. The tests were done in 2018 and 2020 and their results were compared. The results in 2020 differed from those of 2018 and showed definite professional development.

The *Training course* short story discusses the idea of being literate in the online system that the HEI, where I lecture, uses. By managing to complete some of these courses and to understand the online system better I became more independent. This training also gave me opportunities to engage in other roles and responsibilities. The courses enhanced my professional identity and allowed me to

grow professionally. Jermolajeva and Bogdanova (2017) state, that within a Higher Education space an individual is required to engage in a professional role, but when building the professional identity they are required to engage in certain courses.

In this sub-theme, my professional identity was highlighted through the blind and unknown area of the Johari Window Model (Chapman, 2003; Oliver & Duncan, 2019). This is where my video reflections, self-reflective narratives and the concept of resilience allow me to understand my transitioning professional identity. Possible selves' is the understanding of identity development, which is closely related to the self (de Valvrede *et al* 2017). The self-concept is explained further by Slay and Smith (2011) where professional identity is seen as the professional self-concept. Understanding the self and professional identity which are closely linked led me to coin a new term, the personal professional identity, which I discuss in detail in the next section.

5.5.4. Personal Professional Identity (PPI) in Higher Education spaces

In this sub-theme, I discuss Personal professional identity as new knowledge. Personal identity deals with the concept of self. HE since 1994 is seen as a multicultural space (Davids, 2019). The self and its environment always interact. According to Hardy *et al*. (2017), the context of the individual is the core of development between personal identity development. Välimaa (1998) identifies HEI as a cultural entity. Personal identity is rooted in childhood and an individual might have a culture different from the culture of HE (Mclean *et al*., 2019 & Hardy *et al*., 2017). The following is an extract from my research journal.

January 2020

Growing up in a Muslim home, my personal identity was moulded from the time I was born. I was instilled with the Islamic beliefs and Indian culture. I even attended a Muslim school where culture, morals and values were the same. The HEI I lecture at, is completely different from my beliefs and culture. The influence HE has on my personal identity is different than I assumed. Higher Education environment is secular and multicultural and multireligious. This influences my personal identity from my undergrad, as I was only exposed to my own group of people.

HEI has become interesting as it has developed into a modern society, and areas of study such as religious studies and cultural studies are being offered as courses (Välimaa, 1998). McNaughton and Billot (2016) highlight the fact that identity is a reflection on contextual acknowledgement and the awareness of the self, in a constructed manner, of a continuous reconstructed self-identity. Therefore, self-identity is reconstructed in the environment it is placed in. Understanding leads to both personal identity and the development of an individual's professional identity. Clarke, Hyde, and Drennan (2013) mention professional identity as an academic identity, whereas McNaughton and Billot (2016) explain that academic identity is a continuous cognitive, emotional and moral work, including the construction, deconstruction, and reconstruction of personal and professional identities. Identity is constantly shifting, and with education constantly changing the personal and professional identity go through an ongoing process of developing, redeveloping, and breaking down themselves.

Since professional identity is the professional self-concept, it implies that professional identity is developed from personal identity. Once an individual understands themselves, they will be able to identify the environment they work in and develop their professional identity. I This study therefore proposes a new term, Personal Professional Identity (PPI).

5.6. Threading multiple identities into my transitioning professional identity

5.6.1. The interrelated nature of my multiple identities

Ulus (2018, p.68) states that identities are like "plastic" and not fixed. In this section, I discuss how identities cannot stand on their own and they interrelated with each other. Marsden and Pröbster (2019) mention that an individual has many social identities, some of which are gender, religion, nationality, and culture. In my study my personal, religious, gender, cultural and professional identity all interrelate as I am an Indian Muslim part-time female lecturer in Higher Education. In my story, I explain that I was trained to be a teacher but did not secure a post in teaching but managed to attain a job as a part time lecturer in a tertiary institute. Through this journey there was a transitioning from beginner teacher identity to professional identity and not to a teacher identity. This where I transitioned from student teacher

to an academic and not a beginner teacher. According to Woest (2018) this is considered to be a scuffle of change. My struggle was to adapt from teaching 30 learners to lecturing 400 learners in a lecture group. This was a major "transition shock" for me (Woest, 2018, p.2). In the next section I discuss my transitioning professional identity.

5.6.2. Transitioning Professional Identity

In this section, I analyse six stories that I have identified and which relate to my transitioning professional identity. These stories are called; *The change-over process, How about some affirmation? From tutor to part-time lecturer, Understanding my emerging professional identity.*

Transitioning professional identity is referred to as changing professional identity (Travellion, 2018). The story, *The change-over process,* emphasises two important experiences where I recognised that I was transitioning between identities. The first was when I transitioned from student to staff member. This was when I volunteered at my school where I matriculated. The second experience was attending the Flexible Futures conference first as a student and then as a delegate. This allowed me to notice how I transitioned in identities from student to delegate.

The story *How about some affirmations?* deals with the idea of how I felt about going to teach with teachers that once taught me, during the period of WIL. I noticed that this should have been a transitioning of identities as I should have been seen as their colleague. In this story, this was not the case, as I was still treated as their student and not as a colleague and an equal. The story called *form tutor to part-time lecturer* highlights an important experience of transitioning identities. This was when I was a senior tutor and then got offered the post as junior lecturer for the Literacies in Education first-year module. This was an overwhelming situation but also an opportunity for growth and development regarding my professional identity.

The story of *Understanding my emerging professional identity* focuses on personality online tool tests. The results of the tests in 2018 and the test in 2020 had changed.   The improvement shown in these results indicates an identity

transition. The story also ends with an analogy, using my pottery. It is a picture taken of my hand imprint in 1999 when I was in nursery school, and the 3D imprint of my hand in 2020. I use this analogy of the imprints of my hand to highlight the concept of transitioning identities. According to Travallion (2018), transitioning professional identity is recognised by changes in the workplace operational structure and culture within the workplace. In the next section, I discuss the last theme of this study which is Higher Education spheres.

In this sub-theme, my transitioning professional identity was identified through the Johari Window Model in block 4 called unknow area where it was discovered through self-reflective narratives (Chapman 2003). Possible selves theory by Markus and Nurius (1986) explains the self in the future. Identities need to transition. People need challenges to change and continuously develop their professional identity.

5.7. My transitioning professional identity within the Higher Education space

In this section, I present the final theme of this study, which is divided into three sub-themes. These sub-themes are Higher Education Culture, Teaching and Learning factors in Higher Education and Navigating my transitioning professional identity in higher education space.

5.7.1. Higher Education culture

In this section, I discuss two factors that link to Higher Education culture, which are career trajectory and multiculturalism. Career trajectory is emphasised in this study as I graduated in matric from a Muslim school. Egalite and Wolf (2016) call this a private school choice. Private school choice is defined as "families with sufficient means to pay for private schooling, which includes both religious and secular private schools". Oriol, Brannagan, Ferguso, and Pearce (2015, p.1) define career trajectory as "A career trajectory (or path) can move forward, backward, or remain static, depending on the amount of effort and planning that takes place along the way".

Graduating from a Muslim school did not prepare me for tertiary studies or a career. This can lead to a career trajectory because the appropriate skills are lacking. These skills included being able to understand people from different races and backgrounds. I struggled with group work, especially in the first year of my study as an education student, as I was too used to being with my "own" people. This is relevant to the study as I was brought up and attended a school that focused on the same morals, values, and beliefs, which was my safe space and comfort zone (Rinard, 2007). Discussing my career trajectory links to the idea of Higher Education culture. I had been kept in a bubble through my school years and felt that my comfort zone was an Islamic environment only. The stories *Affirmation* and *Flexible Futures* highlight the concept of the comfort zone and how I needed to adapt and start being comfortable by being uncomfortable.

Multiculturalism is recognised in the video reflections of my study, where I generally use religion to refer to things and forget about the different sexual backgrounds (Osler, 2015; Sleeter, 2018; & Song, 2010). Being religious is important to an individual but one also needs to consider a person who is an atheist. While being religiously biased I generally forget about the LGBTIQ community and refer to a person's gender with regard to their physical traits which may be highly offensive. Higher Education has diverse students and as a lecturer, I need to adapt within my religious boundaries and to accept the culture of Higher Education. Jermolajeva and Bogdanova (2017;) and Skott (2019) discuss this as understanding the philosophy of the profession.

5.7.2. Teaching and Learning factors in Higher Education

In this section, I discuss three factors that have been identified from my video reflections and which link to Teaching and Learning factors in Higher Education. These factors are time management, classroom management, and teaching and learning strategies. The analysis of these factors is based on my lecturing style.

Time management:
According to Wolters, Won, and Hussain (2017, p.381), time management is defined "as a strategic process that promotes the accomplishment of important goals and

success within personal, professional, and academic contexts." After reading through my reflections, I noticed that I was responsible enough to plan well and manage my time correctly. Nine out of ten lectures were successful regarding time management. The one lecture was not very effective as time was not managed well due to student engagement. There was a section in the lecture where slides were open for a class discussion and I did not manage that discussion effectively. Once I watched the video, I realized that class discussions need to have a set time and a timer set.

Classroom management:

Classroom management is seen as teacher competency and success for student academics (Lazarides, Watt & Richardson, 2020). Classroom management issues were only identified in two video reflections. The problem was that the students were noisy and restless. These issues occurred when students were lost regarding the content, and when I depended on the teaching aids of the lecture. This was a struggle at that time as the students refused to listen to me once they had lost focus and concentration. I realised that I needed to plan the lecture content better to keep the students engaged at all times.

Teaching and Learning strategies:

Five strategies have been identified in my video reflections. These strategies are teacher-centred or learner-centred approach, inquiry-based learning, cooperative learning, blended learning, and Pedagogical Content Knowledge (PCK). I discuss the teacher and learner-centred approach as the umbrella strategy and explain how the other strategies overlap to make sure the lecture outcomes are met. Some of my lectures incorporated teacher and learner-centred approaches and some lectures were only teacher-centred, especially if the concept was completely unknown to the first-year B Ed students.

In each lesson reflection, PCK was identified, as I had managed to understand how to adjust my lectures from previous years' experience. According to Akerson, Pongsanon Rogers, Carter & Galindo (2017, p.295) PCK is "a professional knowledge base that transforms subject-matter knowledge into a way of knowing that is accessible to learners." My reflections highlight how I can improve my lectures

for more effective teaching and learning. Whether the lesson is teacher or learner-centred with a facilitator of learning, content is taught through experience.

Inquiry-based learning is a teaching strategy that includes different methods. According to Pedaste, Mäeots, Siiman, de Jong, van Riesen, Kamp, Manoli, Zacharia, Tsourlidaki (2015) and Ernst, Hodge, and Yoshinobu (2017) inquiry-based learning is engagement with the student to scaffold new knowledge. In my video reflections, I have identified a method that I have used with reference to the inquiry-based teaching and learning strategy. Student engagement was facilitated, by class discussions, class activities, and questioning techniques which allowed students to think critically.

Cooperative learning is defined as " an approach that involves a group of learners working together as a team to solve a problem, complete a task, or accomplish an objective goal" (Silalahi & Hutauruk, 2020, p.1684). Cooperative learning is another type of teaching and learning strategy that emerged from my video reflections. This included pair work, peer marking, and group work. This was done in many of my lectures, as these methods keep students engaged with the content and with each other. I also believe that students learn better from each other. Within cooperative learning, I include blended learning, where students use their cell phones, tablets, or laptops to research information or scan QR codes to access videos and relevant articles during the lecture.

5.7.3. Navigating my transitioning professional identity in the Higher Education space

In this section, I discuss navigating my transitioning professional identity in Higher Education spaces by understanding certain self-reflective narratives, my video reflections, and what I have learnt through my experiences in Higher Education. My self-reflective narratives that are relevant to this section are *The change-over process, Flexible futures Conference as a student and The research report module.* Myers (2021, p.41) uses the concept "pracademic," which is explained as being an academic who is also building a professional career. This is seen as a double identity. This double identity is also seen when a researcher is a lecturer (Myers,

2021). I explain my experiences of navigating my transitioning professional identity in Higher Education as a "pracademic" (Myers, 2021, p.41).

The first two stories I relate to are *The change-over process* and *Flexible Futures Conference as a student.* These two stories report how I attended the conference as a student and thereafter as a delegate. While attending the conference, I realised that there is a great amount one can learn as an academic. I realised that my teaching strategies could be adjusted to the changing educational scene and that there are better ways to be a good facilitator. The last story is the *Research report module*, where I was "throw into deep water" and had to learn the ropes of how to deal with a distance education module and postgraduate students. This was a massive challenge, but it allowed me to grow and develop, and transition my professional identity by placing a tension on my identity. This helped me keep my dual identity as I was not academically supervising students in research, but lecturing as well as being a researcher.

In my lecture videos, I managed to identify many aspects of my professional identity. I was able to see how I lecture and what I did well, what I needed to change, and what I could improve. These videos have helped me transition my emerging professional identity by developing it into a professional identity. Hazen *et al*. (2018) state that identity development is a method of transitioning identities to develop a professional identity. While watching the videos and writing up my reflections, I realised that I needed to improve on strategies related to classroom management and time management. I also learned that in some lectures I used both teacher and learner centred methods, which worked well when incorporating more than one teaching and learning strategy. To navigate a transitioning professional identity, one needs to learn through feedback and reflection.

This theme, my transitioning professional identity within the Higher Education space, was highlighted through the unknown area of the Johari Window Model (Saxena, 2015). I was able to understand my transitioning professional identity in Higher Education spaces through self-reflective narratives, reflections, and feedback. The feedback notes presented in Annexure Z were generated by a colleague who sat in my lecture to observed it. For a persona to transition in a professional identity and

to continuously develop their professional identity, feedback and reflection are important. Through feedback and reflection, one will be able to understand themselves better. Within Possible Selves' theory, an individual needs to evaluate developing identities, within a present context to create a better future (Hamman *et al.,* 2010). One can also evaluate their transitioning professional identity through feedback and reflection.

5.8. Discussion of the research findings

In this section of my study, I discuss the findings of my study and link the finding to my research questions, literature and my conceptual frame work.

5.8.1. Influences on my personal identity

According to Baker (2016) and D'Argembeau (2016) the formation of personal identity is related to the knowledge of what a person has experienced through life. Under this main theme of my study the following sub-themes were identified and interpreted in relation to my data analysis. The sub-themes that were identifies were; identity stressors in my personal context, identity stressors in my social context, my religious identity as a Muslim woman, and the self.

Self-doubt and self-sabotage were one of the challenges I experiences through life. I regard this as a personal stressor as I was my own villain. According to Braslow *et al.* (2012) self-doubt is when a person doubts themselves. As an individual, I use to self-doubt t myself and lead to self-sabotage due to mental stress and stigma. These stressors allowed me to grow and become resilient, as Wu *et al.* states, that resilience is being able to adapt to stress. Through my life journey, I experienced many stressors within my social context. these people included family members and friends. A positive self-image is nurtured by social interaction (Crowley & High, 2020). A positive-self-image during my growing up years was a struggle. I personally felt that I did not have a good support structure from my father. Certain friends included in s a negative self-image, as they passed comments that affected me psychologically.

I was always a person who enjoyed quotes that had deep meanings, where negative comments were passed by my friends that I am too deep and emotional. My mental health was affected and I ended up keeping my emotions in. I found that affirmation was lacking in. my life and I needed to learn that I needed to affirm myself and not depend on others for affirmation. Sherman (2013) states that affirmation is about being flexible in self-threatening situations. Markus and Nurius (1986, p.954) describes this as the "dreaded possible selves," as this is the negative image of myself. Self-doubt and self-sabotage is embedded within the hidden area known as block three of the Johari Window Model. Stressors within my personal and social context had an impact on my professional identity as I may will always doubt myself and my capabilities, but through this study, I will have to overcome these setback for a positive professional identity development.

In this study religion is an important aspect. I describe myself as a Muslim woman with a Sufi Sunni belief system (Sedgwick, 2000). Davis III and Kiang (2016) explain that religious identity as a social belonging to a religious group. Religion plays a role in this study for two main reasons; firstly, it includes the concept of stigma and secondly it relates closely to the reason of my transition from religious to secular environments. Stigma is closely related to religion as explained by Crewe and Guyot-Diangone (2016). In my journey I encountered two stigmatised issues, where one was related to my dress code by a lecturer and the second one was the celebration of Eid and an exam. In this study, I also realised that my professional identity needed a change of environment and my religious environment was not helping me grow professionally but jeopardising my Initial Professional Identity (IPI), which was my beginner teacher identity (Reeves, 2018). I embed religion stigma within block 4 of the Johari Window Model and within Self-knowledge of Possible Selves' Theory. Stigma and my religious environment was unknown to me and with understand different experiences through life, I was able to gain self-knowledge of my religious identity and relate it to my professional identity.

My primary research question is:
- How did I, as a Muslim woman navigate my transitioning professional identity?

Form the above discussion of my findings, I navigated my professional identity as a Muslim woman by understanding stressors within my personal and social context and my religious identity within the main theme of my personal identity. I realised that by being resilient and understanding my stressors within my personal identity, I am able to understand how it influences my professional identity.

My secondary research question which is:

- Why did I navigate my professional identity the way I did?

I navigated my professional identity within my personal identity by looking at the main concepts of stressors and religious identity. I understood that my own personal stressors needed to be identified and delt with mentally, so that I can construct a continuous positive professional identity. I navigated my professional identity in this way as I realised that I want to have a more productive and better career by planning to improve and continuously develop my professional identity.

5.8.2. Influences on my professional identity

In this main theme of my study, the following sub-themes were identified and explained in relation to my data analysis and interpretation of my data discussed in chapter 4. The sub themes that were identified were; my unique pedagogical style, Initial Professional identity (IPI), Subsequent Professional Identity (SPI) and Personal Professional identity (PPI).

Within my unique pedagogical style, my video reflections played an important role to show my personal style as a lecturer. One of the main factors was that I was able to build a student teacher relationship, but I was able to draw the line as well between myself and my students (Aliasin *et al.*, 2019). According to Chapman (2003) this was a blind area of how I am as a lecturer and was identified through critical reflection (Newstrom & Rubenfeld, 1983).

My initial professional identity stems from my schooling days where I was giving tuition to my classmates. My initial profession identity was enhanced through my work-integrated learning within my final year of my BEd degree (Jackson, 2016). Through myself reflective narrative, I identified weak areas, where I was restricted my initial professional identity to transition into a subsequent professional identity.

the one main weakness identified was public speaking. I had to overcome this fear to make sure that I could build a better future and continuously develop my professional identity.

Through my self-reflective narrative, I was able to identify how my initial professional identity transitioned into a subsequent professional identity. My professional identity was enhanced when I was placed into an uncomfortable situation. This mean that when there was an identity tension, I was able to transition my professional identity and allowed it to continuously develop. In my professional environments, I was experienced identity tensions, which allowed me to grow professionally (Arvaja, 2017). Another concept highlighted in this theme is the concept of affirmation. This was identified within my WIL and my experience through senior tutor as junior lecturer.

Another main idea of transitioning my professional identity, was being thrown into deep water within my working environment. This was viewed through gaining knowledge of the Universities online system by attending training courses and starting to be an academic supporter of a research module in the unit of distance education. This once again is seen as an identity tension, as I was placed in an uncomfortable position (Arvaja, 2017). Being able to learn my professional environment, I was able to continuously transition and develop a professional identity (Jermolajeva & Bogdanova, 2017).

My primary research question is:

- How did I, as a Muslim woman navigate my transitioning professional identity?

I as a Muslim woman, navigated my transitioning professional identity through the blind and unknown area of the Johari Window Model (Chapman, 2003). Understanding identity, is important as one needs to understand the self before understanding identity (de Valvrede *et al.*, 2017). Therefore, through understanding the self, I was able to understand identity, which allowed me to coin a term of personal professional identity. In this study I was able to identify a personal professional identity (Hardy *et al.*, 2018). I navigated my transitioning professional

identity by understanding my professional environment and viewing how it relates to each other.

My secondary research question which is:

- Why did I navigate my professional identity the way I did?

I navigated my transitioning professional identity the way I did as a Muslim woman, as I understood the relationship between the self and the context in which I am working in as a professional. According to Hardy *et al.* (2017) the core development of an individual's personal identity development is the context. To understand this, I had to integrate the known, unknown, hidden and blind area of myself to understand the context of my environment and continuously develop a transitioning professional identity (Chapman, 2003).

5.8.3. Threading multiple identities into my transitioning professional identity

This main theme highlights multiple identities, where two sub-themes were identified. These sub-themes are; the interrelated nature of my multiple identities and transitioning professional identity.

In this study I discuss an interrelation between multiple identities. According to Ulus (2018) it is explained that identities are not rigid but are like malleable. This is the fact that identities cannot stand on its own. In the previous theme Personal Professional identity was discussed as a new term contributed to this study. I view personal identity as the umbrella of all identities and therefore, identities intertwine with each other. From the analysis of my data, my personal identity reveals my gender identity, my religious identity, my social identity and all these identities eventually fit the puzzle of my professional identity. understanding the self is complexed, in my study I chose the Johari Window model and Possible Selves' theory to understand my professional identity. Markus and Nurius (1986) discuss the term self-knowledge from the past, present to the future. In this study I was able to understand this after a deep analysis of my data looking at past experiences, to better my present and plan for a successful future. The four blocks within the Johari Window model allowed me to place the multiple identities I discovered (Chapman 2003). The four blocks namely; the open area, the hidden area, the know are and the unknown are allowed me to gain self-knowledge.

This autoethnography focused on the concept of transitioning professional identity. according to Travellion (2018) transitioning professional identity is also known as professional identity that is changing. I discovered that for professional identity to change, there needs to be a type of identity tension before change can occur. Van der Wal *et al.* (2019, p.60) explains professional identity tensions as "the internal struggle of an early career teacher between the situations-as-is and the situation-as-preferred, relevant to the teacher as a person and as professional, emerging in a specific context." Van der Wal *et al.* (2019) defines a professional identity in an extraordinary way. Identity tensions are viewed as a positive impact rather than a negative impact within the professional environment (Raharjo & Iswandari, 2019). During my life experience, one of the greatest identity tension was realising that my religious environment was not effective for me a change needed to happen. This is where I decided to change from a religious environment to a secular environment for a continuous professional identity development. Within the Johari Window Model this is regarded as the unknown area which is block 4 (Chapman 2003). I had to discover which environment was more beneficial for my identity growth.

My primary research question is:

- How did I, as a Muslim woman navigate my transitioning professional identity?

I navigated my transitioning professional identity by understand that identities are interrelated and professional identity is complexed. I also realised that I needed to understand that professional identity is continuously under development through identity tension, which allows a transition to occur. Lastly I understood that identities are fluid and building an identity is not a linear concept (Akkerman & Meijer, 2010).

My secondary research question which is:

- Why did I navigate my professional identity the way I did?

I navigated my transitioning professional identity the way I did because I understand the concept of self-knowledge (Markus & Nurius, 1986). The main reason within this theme of navigating my transitional professional identity was the realisation of my

environment for professional growth. By stepping out of what I assumed to be my comfort zone allowed me to firstly construct a professional identity and transitioning my professional identity through identity tensions.

5.8.4. My transitioning professional identity in Higher Education space

Under this final theme of the study, three sub-themes were identified. These sub-themes were; Higher Education Culture, Teaching and Learning factors in Higher Education and Navigating my transitioning professional identity in higher education space.

In this theme, understanding Higher Education culture was extremely important for me as it is very different from the "narrow minded bubble" I was in. My private school choice was one of my struggles to adapt to a Higher Education culture which is linked to career trajectory (Egalite and Wolf, 2016). By understanding a Higher Education background, I was able to understand the philosophy of my profession (Jermolajeva & Bogdanova, 2017; Skott, 2018). The main concept that focused for me within the Higher Education culture and understanding it, was the LGBTIQ community.

My video reflections, was used in a fruitful manner for me to understanding my transitioning professional identity within the context of my lecturing style and how I can improve for a future career. I had to learn and understand the concepts teaching and learning factors in Higher Education. Three main factors were identified, which were; time management, classroom management and teaching and learning strategies. Time management and classroom management is viewed as a teacher skills for success and competency of student learning (Wolters *et al.*, 2017; Lazarides *et al.*, 2020). Teaching and learning strategies were approached through activities withing my lecturing and class discussions this included; teacher centred, learner centred, inquiry based learning cooperative learning, blended learning and PCK. By understanding the teaching and learning approach, I was able to foresee my shortcoming and be able to discover plans for improvement of the future and allow my professional identity to continuously develop.

My primary research question is:

- How did I, as a Muslim woman navigate my transitioning professional identity?

I navigated my transitioning professional identity within this theme of my study through ten video reflections, where I was able to notice the hidden and blind side of my lecturing (Chapman, 2003). These video reflections allowed me to gain self-knowledge of my lecturing and help me to improve my lecture to enhance teaching and learning (Markus & Nurius, 1986).

My secondary research question which is:

- Why did I navigate my professional identity the way I did?

I navigated my professional identity in this was, as I was able to watch my lecturing videos after I drew up my reflection document (Annexure C) to help me critically analyse my lecturing style. Through a critical reflections, I was able to identify the blind and hidden side of my lecturing and plan for improvement for more effective lecturing (Chapman, 2003).

5.9.   Conclusion

The three main themes identified within the data analysis and interpretation phase allowed me to understand the navigation of my transitioning professional identity in HE and as a Muslim woman. The sub-themes that emerged from my self-reflective narratives allowed me to answer my two main research questions.

My main research question was: How did I as a Muslim woman navigate my transitioning professional identity? My main three themes helped me answer my first research questions as my Professional Identity closely links to my identity. This included how I see myself and how I allow others to see me. In the context of being an Indian Muslim woman, culture always plays a role. This was not directly within my family but other external factors and extended family opinions. The theme of professional identity and the concept of comfort zone allowed me to answer my first research question. Once I understood that what I assumed to be my comfort zone

was not, I needed to change my environment as well as my perception to enable professional growth.

My secondary research question was: Why did I navigate my Professional Identity the way I did? This is related to my main theme of Personal Identity. My identity linked my cultural and religious identity and influenced the pathway which I chose professionally. Growing up where education was not emphasized always baffled me, yet I was the one who was encouraged to become a medical doctor. Even though both my parents have qualifications, they did not emphasise education to my siblings. I always felt education and attaining a degree were important, therefore even though I did not become a medical doctor, I wanted to be successful. I did not want Indian culture to infiltrate through my life and took advantage of the opportunities given to me to study and become an empowered Muslim Woman. I navigated my Professional Identity in this way because I wanted to show that there is hope for Indian Muslim women and that the world is changing.

6. CHAPTER SIX- FINDINGS AND CONCLUSION

"Look at how a single candle can both defy and define the darkness."

(Anne Frank, 2018)

6.1. Introduction

In chapter five I discussed the analysis of my data, and the findings of the study were discovered and interpreted. Here, I present an overview of my study, respond to my research questions and reflect on the research methodology of an autoethnography. I give detailed explanations of my research findings and suggest recommendations for future research regarding my findings. The challenges I encountered during this study are discussed. Lastly, I conclude with a final reflection and conclusions.

6.2. Review of my study

 The development of each chapter in this study is explained here.

Chapter 1

I introduced this study and share what had sparked my interest in this research topic. I gave the background and context of the study. I then provided the rationale for the study from a personal, professional, conceptual, and scholarly justification. The purpose and focus of this study are subsequently presented and I pose two research questions namely, (1) How did I, as a Muslim woman navigate my transitioning professional identity? and (2) Why did I navigate my professional identity the way I did? I then clarified yhe key concepts of this study namely; Higher Education, Muslim Women, Professional Identity, and transition. I then summarised the conceptual framework and research design. Lastly, I present an outline of each chapter of this study.

Chapter 2

A scholarly discussion of my literature review was found in this chapter. Three main themes relevant to my study emerged from the existing literature, which included identity, Muslim beliefs, and significant concepts of Higher Education. These broad themes are discussed in-depth using current literature. I then synthesised the findings of the main themes discussed. After I presented my literature review I

presented my conceptual framework, which included Possible Selves' theory by Markus and Nurius (1986) and the Johari Window Model by Joseph Luft and Harry Ingham (Chapman, 2003). I gave an overview of the theory and model, discussed how it applied to my study, and explained how the theory and model merge together.

Chapter 3

Here I discussed the research methodology and research design of this study. I began with the research approach, which is qualitative, and explain my paradigmatic stance from an ontological, epistemological, and methodological stance and how it applied to this study. I then discussed the research design of the study as an autoethnography. I explained autoethnography as a research method in detail. I discussed the historical overview, characteristics and the appropriateness of using an autoethnography for this study. I also included the benefits, limitations, critique and difficulties of autoethnography and related it to my study. In the next section, I discussed my data generation and data collection strategies. My autoethnography includes instruments which helped me generate my data. These instruments included self-reflective narratives, memory work, artefacts, my research journal, and kinesiology as a method of data generation. I explained the internal debate with myself on how to decided on who would be my co-constructors, and then I explained the critical conversations I had with my co-constructors. I investigate the procedure of analysing my data through a thematic analysis approach. Quality assurance of this study was ensured by looking at; credibility, transferability, authenticity, and verisimilitude. I concluded this chapter with consideration of the basic ethical principles of this study.

Chapter 4

The data of my autoethnography, which included twenty-two self-reflective narratives and ten reflections on my video recording while lecturing first-year B Ed students, is included in this chapter. My self-reflective narratives were written according to different topics I experienced, and fall into three categories according to Chang (2008). These categories are reflexive-ethnographies, experiences of everyday life and the scrutiny of the self within a cultural context. I began this chapter with an introduction of my family and myself and present my anecdotes and reflection. I included artefacts in this chapter to give trustworthiness to my study. I

wrote these stories in the form of topics as it allows me to place emphasis on certain experiences that will help me answer my research questions. Writing up this chapter made me remember and think critically about experiences and influences that lead me to be who I am today.

Chapter 5

Here, I analyse and interpret the generated data of my autoethnography. I discussed the main themes and subthemes that are identified in the data and how the data is embedded into my conceptual framework and existing literature. The themes that emerge from my data are familiar themes that influence my personal and professional identity internally and externally allowing me to construct my professional identity. These themes included numerous subthemes.

6.3.   Reflecting on my research methodology

When I began the journey towards a Master's degree in Education, I did not know anything about autoethnography. I started with a topic adapted from my Honours and adapted it again. Finally, when I spoke to my supervisor, and I explained transitioning identity, we found a direction for the study by using the research method of autoethnography. I was quite nervous about this method but also excited, as I got to tell my story. I did not understand what autoethnography was and had to read vastly to understand this method. An auto-ethnographic study is far more than just telling my study and I had to realise it is expressing myself from past experiences aligned with the social-cultural context. This was extremely different from how I perceived an autoethnography study to be.

I chose an autoethnography, as I wanted to understand my transitioning professional identity and how I navigated my transitioning professional identity. After reading many works about autoethnography, I had to recall experiences from memory and reflect on them (Chang, 2008). As the main participant of this study, data was easily accessible as I was the generator of the data and sole participant (Chang, 2008). In my study I used different instruments to generate my data. The first method, was self-reflective narratives, where I used the three categories, defined by Chang (2008), to write up my short stories. The second method I used was memory work, where I had to reflect on past experiences, which affected me

positively or negatively, by remembering my research questions. The third method was the use of artefacts which included documents and photographs that allowed me to tell my story. The fourth method I used was my research journal, where I recorded my feeling and emotions relating to my research journey. Lastly, I used the method of kinesiology, which is a form of therapy, and this helped me create stories about myself by considering the phenomenon of this study.

Even though I was the generator of the data, I had to choose co-constructors to read my stories and provide letters of verisimilitude to provide trustworthiness and credibility to my study (Gibson, 2020). It was quite difficult to send my stories to my co-constructor as I was revealing my inner self in some of the stories, and felt that they might have a completely different view of what I considered the story to be. The worst was having my father see certain of the stories, and so avoided it by asking my mum and sisters to read them. I gave him the stories which I wanted him to read, but I did not show him all the stories within my chapter 4.

Doing an analytical autoethnography made me think critically about my experiences in order to understand my transitioning Professional Identity and to see how others influenced my decisions (Anderson, 2006). Being completely honest and exposing truths about myself and others, was an internal war. I have used pseudonyms to hide the "others" identity. This was evident in the stories I wrote. In my stories, I needed to understand myself from a cultural perspective regarding the influence of others within my self-reflective narratives (Chang, 2008; Adams *et al.,* 2015). While analysing and my interpreting my story, I identified the answers to my research questions and the main themes which were different. My identity played an important role in my professional identity. I noticed that the way people influenced my identity made me want to construct a professional identity, to make sure that I was not seen as a failure or unsuccessful. This realisation was through the guidance and support of my supervisor.

6.4. Proposing answers to my research questions and research findings

The purpose of my study is to understand how I navigated my professional identity as a Muslim woman in the way I did. The purpose of my study gave rise to my primary research question and secondary research question.

My primary research question is:

- How did I, as a Muslim woman navigate my transitioning professional identity?

My secondary research question which is:

- Why did I navigate my professional identity the way I did?

While analysing and interpreting my autoethnographic data, I identified four main themes, which evolved into corresponding subthemes, and which directed me to answer my research questions. To answer my first research question, each main theme namely Personal identity, Professional identity, treading multiple identities into my professional identity, and Higher Education played a role. The four main themes will encapsulate the understanding of the sub-themes and allow me to answer my research questions. I will answer my research questions by critically answering my questions, understanding the research problem and linking the answers to existing literature and my conceptual framework. The research problem identified in my study, was my transitioning identity and how I needed to adapt from religious to secular environments and why I decided to change over.

6.4.1. Influence on my personal identity

The main theme of personal identity had a major influence on my Professional identity, which allowed me to answer my second research question. In this theme personal stressors were identified. Statements like; "I need to prove myself and I never want anyone to look down at me" had an impact on my personal identity. I made my main goal to be an over achiever. I done this to make sure I would over achieve but at the same time also doubted my abilities. As Braslow et al. (2012) states that self-doubt is subjective in the way one looks at themselves. Identity stressors within my social context began from childhood, where I felt support was lacking. These stressor included family and friends. Zavaschi et al. (2006) elaborated that childhood trauma and adult disorders relate to each other. My childhood affected me and made me make decisions in my adult years that I need to be independent and make a name for myself. This is what people may recognise today, they know who I am and how fair I have come. This relates the first block of

the Johari Window Model called the open are (Chapman 2003). As I was able to identify my identity stressors, Possible selves' theory related to how one perceived themselves (Hamman et al., 2010). By understanding and identifying my stressors I was able to bounce back and see a potential self (Hamman et a., 2010).

In relations to my research questions, I navigated a transitioning professional identity, by identifying my personal stressors within my life experience, I realise I need to be resilient and adapt to a different journey than what my sibling chose to do. By becoming resilient I understood that affirmation was important so that I could adapt and grow personally and professionally (Sherman 2013). I navigated my transitioning professional identity through understanding past experience and the journey that I wanted to take. These choices, included gaining an education, not getting married early and living life the way I want it, so that I can be recognised as Nurain Aboo. The statements I need to prove myself and I do not want anyone to look down on me closely link to the choice I made in my life to develop a professional identity. In chapter 5, I coined a term, which I contributed as new knowledge called Personal Professional Identity, as I realised that your personal identity is closely related to your professional identity (McNoughton & Billot, 2016). Slay and Smith (2011, p.64) recognise this as the "professional self-concept." The Johari Window Model highlights the idea of self-concept, as the model explains how one can learn themselves (Chapman 2003). Through this study, I learnt that personal identity can be viewed as an umbrella of all identities.

6.4.2. Influences on my Professional identity

Caza and Creary (2016) explain that professional identity is viewed as how a person conducts their work in relation to skills and knowledge. In this theme, I looked at my short stories and my video reflections to understand my transitioning professional identity and how I can improve my professional identity. In this area I used the blind area of the Johari Window Model to address the blind side of my teaching style (Chapman 2003) my video reflections, were able to show me how I lecture, What I do incorrectly and allowed me to research methods for improvement. My short stries highlighted areas of weakness and strength, within my professional identity. This allowed me to improve myself professionally and enhance a future possible self (Raya 2020).

Professional identity is chaotic and continuously developing. Beltman *et al.*, (2015) associated professional identity with personal and contextual factors. In this study, I was able to understand my Initial Professional Identity through my self-reflective narratives, which eventually allowed me to construct a professional identity that is continuously transitioning and developing. Jackson(2016) states that initial professional identity is the root of being a professional. My initial professional identity stemmed from my school's day where I use to provide tuition to my class mates. Thereafter, I decided to complete a degree in education and in my undergrad, I was developing a beginner teacher identity (Pillen *et al.*, 2013). I was trained to be a teacher, but did not step into the teaching world as I did not get a job. This led me to apply for. Tutor position, which lead me to being a lecturer and start a journey in academics.

In relation to my research questions, I was able to navigate my transitioning professional identity, by understanding when my initial professional identity began. I did this by reflecting on past experiences that lead me to recognising my initial professional identity through data analysis. I now see my professional identity as a "pracademic" (Meyers 2021). Through myself reflective narratives and video reflections I was able to gain "self-knowledge and understand the self-concept, which lead me to understand my professional identity in Higher Education (Markus & Nurius, 1986; Chapman 2003). Through this study, I learned that identity is complex. I have also realised how professional identity is continuously developing through identity tensions and can transition through uncomfortable situations by being resilient.

6.4.3. Threading multiple identities into my professional identity

The main research findings of what eventually influenced my professional identity are closely linked to understanding my past, present and future. This autoethnography allowed me to make peace with the past while surviving the present and being goal orientated for the future. I find it relevant that these findings are of significance to any Indian Muslim woman who may find themselves in a context of verisimilitude. When identifying the initial Professional identity stage, a person will be able to see her past identity and look at the present and future to

construct and continuously develop a professional identity (Markus and Nurius, 1986). In the future, one will not say I have completed my professional identity but can still perceive it from a transitioning or continuously developing identity (Travellion 2018).

When I began to write my autoethnography, I had no idea that my past, especially my personal identity, would play such a pivotal role in answering my research questions (Hamdan 2012). When I analysed my data and identified the concept of a comfort zone which was completely different from my perception, left me astonished. My religious identity impacted the perceived idea of comfort zone more than I realised, as growing up Muslim and attending a Muslim school kept me away from the true reality of life. My religious identity had a major influence on my professional identity with relevance to my beliefs, values and morals, which sometimes left me in an awkward position because I did not know how to deal with the reality of the real world. It was as though I came out of a dark hole into a new world. It was very important for me to learn how to adjust and adapt to the multicultural and diverse environment that I was now exposed to. It was important for me to understand my present situation and be open to learning new things that were part of the actual reality.

To enhance my professional identity and allow it to continuously develop, I had to first understand the background of religious and cultural identity, in order to accept my present. During my years as an education student and a lecturer in Higher Education, I was exposed to many things that I had not previously been exposed to. I was completely shocked and felt awkward, sometimes I even use to leave a social group due to conversations I did not know how to engage in. This was my present, and I had realised if I was to grow professionally, I need to adapt and change for a successful future. I definitely would say that it is very difficult for me to accept everything that is rapidly changing, but I have come to terms that I need to understand the philosophy of my profession (Jermolajeva & Bogdanova, 2017), which is continuously changing. I have finally learnt to accept people's choices but I also expressed myself and the other person who respects me understood my viewpoint. This is where I managed to find a balance so that I did not offend a person, regardless of my views and beliefs. I finally can say that respecting my

learners and colleagues regarding their perceptions has allowed me to enhance my self-efficacy professionally.

By keeping focused and seeing a good future, I have learnt that no matter what others do or say, you still need to answer the question, Who am I?. No one can answer this question for you. The most important lesson that this autoethnography has taught me is that people will always have an opinion, whether it is family, friends or even a stranger. I have also learnt that voicing yourself in a correct manner, can move mountains. I live with this motto; it is not what you say, it is how you say it.

With relevance to my research questions, I navigated my transitioning professional identity, by identifying that identities are multiple and integrate with each other. One cannot simply exclude their personal identity, social identity, religious identity, and gender identity from their professional identity (Hardy *et al.*, 2017; Slay & Smith, 2011; Mclean *et al.*, 2019; Nurullah, 2008). I navigated my transitioning identity by understanding how identities are multiple and identities transition when there is a tension within the identity (Raharjo & Iswandari, 2019). Through this study , I was able to understand that identities are multiple and cannot stand on their own. Identities interrelate to each other and therefore I was able to conceptualise a term to add to the body of knowledge called Personal Professional identity. As an individual we all have skills and abilities, but your personal identity merges into your professional identity by painting a unique professional identity.

6.4.4. My transitioning professional identity within Higher Education spaces

According to Hardy *et al.*, (2017) the context of the individual is the main area of development of personal identity development. The context of my study played an important role in answering my research questions. My short stories and video reflections encapsulated the context of my study in ration to my lecturing my comfort zone (Rinard, 2007). By understanding my context, I was able to navigate my transitioning professional identity. From my short stories, I realised that my religious environment was not my safe space and therefore, discuss career trajectory as a concept within my study. I discussed career trajectory as it kept me in a shell of a "narrow minded bubble." I realised I need to change and this realisation happened when I completed my second quarter of teaching practice of my final year of my B

Ed degree. Egalite and Wolf (2016) discuss career trajectory as private school choices.

Transitioning from religious to secular environments was a major adjustment for me, especially Higher Education, I was not trained for this, but had to self-learn and be mentored. I navigated my transitioning professional identity by understanding what I assumed to be my comfort zone and my place of professional growth was proven wrong. I needed to step out of my religious environment to continuously grow professionally. In conclusion, I navigated my transitioning professional identity in this way because of experiences that made me feel incompetent and not qualifies. The main realisation was when my accounting teacher said to me, I was not skilled to teach accounting to grade 11 and grade 12 learners when I has the knowledge. As Beltman *et al.* (2015) states, that a teacher needs a resilient professional identity.

The merging of Possible Selves' Theory and The Johari Window Model gave insight for understanding my transitioning professional identity. As Slay and Smith (2011, p.64) state that personal and professional identity is related and is seen as the "professional self-concept." I merged the theory and the model to understand my personal identity and professional identity. Markus and Nurius (1986) state that self-knowledge is understood from the past to the future. I was able to understand myself through rediscovery (Gecas, 1982). The Johari Window Model, explains a method, in which one can discover themselves through four areas (Chapman). I chose to use Possible Selves' Theory and the Johari Window Model as this is an auto-ethnographic study and relates closely to identity. Through this study, I learnt that professional environments play an important role in the construction of personal and professional identities. To understand how your professional identity develops, you need to understand how your environment impacts your personal identity to develop a professional identity. the main idea that I needed to understand, was the Higher Education culture. This was important to me as this was an aspect which will allow a future Possible Selves and allow me to continuously grow as a professional (Markus and Nurius, 1986).

6.5. Future plans to continue developing my professional identity

For future plans, I will grab opportunities that put me in uncomfortable situations to grow my professional identity. I will attend courses within my professional context to improve my knowledge and skills. Some of these courses include; facilitator, assessor and moderator course. I will attend conferences, as well as reflect and adjust my professional identity plan yearly. I will also add to the body of academic knowledge by publishing scholarly peer reviewed articles.

6.6. What can be learnt from this phenomenon

From this phenomena, I have learnt that;

- Constructing a professional identity is continuous and complexed.
- To develop a professional identity, you need to be placed in an uncomfortable circumstance.
- Transitioning from religious to secular environment requires training and flexibility.
- Identities are multiple and interrelated.
- Self-knowledge is understood from past to the present (Markus & Nurius 1986).
- Self-knowledge can be learnt by looking at the four blocks of the Johari Window Model (Chapman 2003).

6.7. Limitations from religious to secular environments

From this study;

- My religious environment did not allow me to grow professionally
- My assumption of my religious environment being my comfort zone was not according to my expectations
- Secular environment has to accommodate my religious celebrations like Eid when lecturing still continues
- Higher Education religion and culture is not the same as mine and needs to be accommodated for, like prayer between 12:30 and 13:30 on a Friday.

6.8. Possible Recommendations stemming from my autoethnography

While completing my data analysis and identifying the major themes and sub-themes which would help me answer my research questions, I found several recommendations to make, as a Muslim woman, in Higher Education. I have divided my recommendations into three categories, which are recommendations for practice, and for future research. My recommendations are:

6.8.1. Recommendations for practice

- While a student is busy with their undergraduate B Ed degree, it would be beneficial if they are exposed to a Professional Development Plan.
- Lecturers need to be trained continuously so that new research can be implemented and professional growth promoted.
- Lecturers must be exposed to workshops that will improve their Professional Development.

6.8.2. Recommendations for future research

- This study can be taken further in the future by using videos of a teacher or lecturer and having them analysed by an experienced person. That person can provide feedback to the one who was teaching or lecturing.
- The personal reflection can also be compared to that feedback to see if there were similarities or differences.
- This study can also be adapted to include other participants.

The theme and sub-themes identified within this study can be used more than just to add to the body of knowledge. Professional Identity and identity are continuously changing which is an important concept to understand. I know that I am not the only person who has noticed a transition in professional identity, and I feel that many others have, but their stories may be different than mine. Their story may largely contribute to a different social-cultural context. I hope that whoever reads this study, can use my findings to allow them to be resilient and adaptive regardless of a person's circumstance.

6.9.   Challenges experienced during my study

I began my journey when I started studying a Master's Degree in Education in 2019, and faced many challenges to complete this study within the minimum timeframe. Embarking on the research method of autoethnography made it challenging in many ways. Firstly, I was clueless regarding the structure and writing style that this research method requires. Secondly, the journey of an autoethnography opened doors and recalled pain, especially those recollections from childhood that I never knew existed, until I relived them through this study. These doors to pain threw me out of my zone of wanting to write for a week or sometimes two weeks. The third challenge was when COVID 19 exposed us to restrictions and all routine was uprooted. Working, studying and family time became one environment and I struggled to find a balance. By being isolated and not socialising anymore affected my mental health as well. Fourthly, in my final year, where I extended my study into a third year, I was diagnosed with diabetic peripheral retinopathy (bleeding behind the eyes). I was told if this had not been diagnosed in time I could have lost the sight in my right eye. The fifth challenge was that I was also faced with multiple episodes of tonsilitis, and eventually had to have my tonsils removed, which came with many complications due to being diabetic. With these challenges, I lost a lot of time and could not complete this study when I wanted to.

The sixth challenge faced, was due to the vulnerability of writing an autoethnography, there may be a time where I do not fully want to expose myself. However, I have portrayed myself honestly and explained each short story truthfully. This was also done by using extracts from my research diary. Lastly, the 2020 COVID 19 pandemic caused a setback to the data collection for my study. I did not manage to complete the number of lecture observations that I wanted to complete for my data collection. I manage to complete only one observation, where a colleague sat in my lecture and after the lecture provided feedback. I started planning the observations in March 2020 and on the 16th of March all HE institutes closed. On the 25th of March 2020, South Africa was under a level 5 lockdown.

6.10. Final reflection and conclusion

The journey of an autoethnography was not easy. There were many challenges and blessings at the same time. While doing this autoethnography I had to learn that this was not writing a book to a therapist but adding to literature from a social-cultural context. Writing freely but academically is important when doing an auto-ethnographic study. When I was exposed to what people thought of an autoethnography, I was quite shocked. I did not know that people felt that this was an easy way to get a degree. I feel it's a very difficult and challenging method to get a degree. A colleague, from a different department, who inspired me told me that he admires me for doing an autoethnography as it is not easy to expose oneself to criticism though being honest. This gave me the courage to continue to do my research and write my story.

This study holds great significance for me. Firstly, I have learned much through research about my religion and beliefs. Secondly, I have grown to understand people better and accept things the way they should be. Thirdly, I have learned to overlook how people perceive things and to ignore their comments. Lastly, I have noticed, that whatever may have happened in my life, whether it was bad or good, actually was a blessing in my life and allowed me to grow and become successful. This autoethnography made me face the realities of the doors that I had closed and had not come to terms with before I closed them. Through this study, I made peace with those who hurt the 4-year-old Nurain, and now see life so much more clearly. The grief, the pain, and the hurt that I lived with, is finally gone due to the help of kinesiology and the psychologist at the University of Pretoria. Joshua J. Marine has a quote relating to challenges, "Challenges are what make life interesting and overcoming them is what makes life meaningful." My life journey that had all the hurdles and challenges has damaged me, but they have also moulded me into a strong empowered woman. In this autoethnography, I had to make sure that I did not expose myself as a victim and truly, I was not a victim, but this was just my destiny. In my life, if I can inspire one person to attain their goals and dreams and be professional no matter your gender or culture, I will feel that I have succeeded in life.

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8. ANNEXURE

Annexure A: Letter of Invitation to co-constructors

Dear:_____   **Date:**

_____

Invitation to co-constructor of my autoethnography

I Nurain Aboo currently enrolled for my Mater's study at the University of Pretoria and I am conducting research on myself regarding my transitioning professional identity and how I am navigating it.

You have been identified as a co-constructor of my study, and I am inviting you to participate in my study.

The title:

Navigating my transitioning professional identity: an autoethnography of a Muslim woman.

Purpose of my study

The purpose of my study is to understand my transitioning professional identity by looking at past events that occurred during my life journey. This is to enquire and explore how these events enhanced my journey of a professional identity, eventually being transitioned into a different professional identity.

Ethical considerations

As the researcher of this study, I have gained ethical clearance from the Faculty of Education Ethics Committee of the University of Pretoria (Certificate number: xxx). I may only start with data collection once all co-constructors understand justification of my study and have given their informed consent. Below I have applied in the inform consent process accepted ethical principal:

1. Autonomy and voluntary participation

Throughout this study it is your decision whether you want to participate or not. You are allowed to withdraw at any point through this study for any reason without any consequences.

2. Full disclosure

As the researcher of this study, I will provide you with full information in the consent letter of what my study is about. I will also give you details of what will be required of you as your role of a co-constructor. You are welcome to contact me on my contact details that are provided in this letter of invitation.

3. Confidentiality

This study does not require any personal information about you, but is solemnly information that involves me and events that have occurred with me and allowed me to develop and create a professional identity. You as the co-constructor of this study have the right to privacy and I therefore, need to take this into consideration and provide anonymity at all times. The information I gather or generate will be anonymous in the form of pseudonyms. Unless you are a family member, you may be recognised in this study. I would like to also inform you that if you played an important part in my life and someone who knows me personally, may identify you in this study even though I have used pseudonyms.

4. Safely in participation of the study

Throughout this study, I will take responsibility that you will not be placed in any harm, may it be physically or psychologically. This means that I will try my best to make sure that you are not placed in a stressful situation or feel embarrassed, where you will lose your confidence or self-esteem.

5. Trust

The information that you provide me with through the study will be presented in an academic style. The information I describe will be presented truthfully and not be manipulated in anyway.

Participation and estimated timeframe of the study

The research will consist of short stories generated by me. To get a better understanding of these event, the co-constructors will have to peer review my short stories and provide comments of the event. If this is not enough the co-constructor will be interviewed and this interview will be recorded and transcribed for analysis of the data. This will take place from February 2020- April 2020.

Your participation in this study will be highly appreciated and be most valuable to the completion of this study. I look forward to your response in being a co-constructor of this study.

Please feel free to contact me for more information

Researcher: Nurain Aboo

Email: nurainaboo@yahoo.com

Cell: 083 444 7786

Supervisor: Dr Yolandi Woest

Email: yolandi.woest@up.ac.za

Annexure B: Letter of Consent co-constructors

Letter of consent to the co-constructor in the study entitled, Navigating my transitioning professional identity: an autoethnography of a Muslim woman.å

This is to state that I,_____ a co-constructor of the identified study, has fully understood the nature of the study and is willing to participate in the study conducted by Nurain Aboo from the University of Pretoria, Faculty of Education.

➢ **Purpose**

The purpose of my study is to understand my transitioning professional identity by looking at past events that occurred during my life journey. This is to enquire and explore how these events enhanced my journey of a professional identity, eventually being transitioned into a different professional identity.

➢ **Procedures**

Short stories by me will be generated. Once these short stories are completed it will be sent to the appropriate co-constructor of the study via email. The co-constructor needs to peer review the short story/stories. This means that as the co-constructor of this study you will be asked to comment of the story if the story is not of verisimilitude and provide your view of the event that took place. You need to be completely honest with your comments and can even disagree to what I have mentioned in the short story. If the comments are not valid, I as the researcher will arrange a meeting with you as the co-constructor and interview you with a few questions to understand the event better. The interview will be recorded and transcribed thereafter for fruitful data. Therefore, your role will be to comment honestly on short stories or be interviewed for a better understanding. Once you

have read the story please draw up a formal letter of verisimilitude. I will provide the co-constructor with examples.

Important to understand

An autoethnography is a very personal study and in this study, I am being exposed and want to understand situations better, therefore your honesty will be highly appreciated. The short stories may at times come across where I portray you as a villain, but you need to understand that this is not to make you a bad person, but it is how I viewed the event. This is also regarded as biases of the study; hence I might be conducting the peer reviews and interviews for a better understanding of the event.

> ➤ **Conditions**

1. I understand that I am free to withdraw from the study without negative consequences or penalties.
2. I may do so by informing the researcher telephonically or by email, and details have been provided.
3. I have the right to ask further questions relating to queries of the study.
4. I understand that my participation in the study is CONFIDNETIAL.
5. I understand that the findings with be disseminated in an academic style
6. We also would like to request your permission to use your data, confidentially and anonymously, for further research purposes, as the data sets are the intellectual property of the University of Pretoria. Further research may include secondary data analysis and using the data for teaching purposes and presentation of papers. The confidentiality and privacy applicable to this study will be binding on future research studies.

I have carefully read the above information and understand this agreement. I therefore, agree to participate voluntarily in this study.

Name of participant (PRINT) RENESH GOBARDHAN

Signature

Contact number(s):

Email:

Date: _____

Signed at Pretoria

 Signature of researcher Nurain Aboo:

Date: 01/05/2020

Signature of supervisor Dr Yolandi Woest:

Date: _____

Annexure C: Critical academic reflection guide

A critical academic reflection document while watching videos and reflecting on your lecturing by Ms. Nurain Aboo

Video: _____   Module Name: _____

Stage one: Narrative:
1. What is your reflection on?
2. Describe your experience and say what you have done in the lecture
3. What stood out in the lecture?
4. Were there any factors that affected the lecture? State them and elaborate

Stage two: emotional factors:
1. How did you feel about presenting the content of this lecture?
2. What thought went through your mind before and after this lecture?

Stage three: Assessment:
1. Was there anything different about this lecture?
2. Did you have to think on your feet? If yes say why and how did you do this?
3. **Did you have to make any critical choices in this lecture?**

Stage four: Survey:

Critiquing yourself on a scale from 1-5. Where one is the worse and 5 is the best. In the last column state why, you rated yourself between 1-5.

Ratings	5	4	3	2	1	Justification
1. Students engagement						
2. Allowed students to critically think						
3. Most teaching and learning strategies were met						
4. Audible and approachable						
5. Sticking to lecture plan						

Stage five: Conclusion
1. Were the outcomes of the lecture met?

2. Explain how you met these outcomes and if they were not met how can you adjust the teaching style to meet the outcomes.

Stage six: Future plan:

1. What worked well in this lecture and can it be improved? Say how

2. What went wrong? How can you change this for future lecture?

3. Did you have any content lacking knowledge? State solutions on how you will overcome this.

4. How can you restructure the lecture for a more improved lecture?

Annexure D: Letter of Verisimilitude from my father

442 Party Street

Erasmia

Pretoria

0183

Letter of verisimilitude

I have read relevant parts of my daughter Nurain Aboo auto-ethnography and would like to confirm that it fulfils the requirements of verisimilitude.

Nurain has always been passionate about her life. She is a power-driven woman and will always attain her goals and ambitions. She sometimes does lack confidence in herself with relevance to self-doubt. My dream for her is to be successful in every way and achieve her goal and ambition through attaining her PhD. I have always been proud of Nurain, but after seeing the dedication and sacrifices she has put towards educating herself, I have admired her endurance and self-efficacy.

When Nurain began her teaching journey as a BEd student, she always aspired to be a lecturer. Seeing the passion and enjoyment that she received in academics, consoles me to know that my daughter will go far in life and continuously develop her professional identity no matter her challenges.

This story is motivating, as it showed that my daughter has a great amount of resilience.

_____

MS Aboo

Annexure E: Letter of Verisimilitude from my mother

442 Party Street

Erasmia

Pretoria

0183

Letter of verisimilitude

I hereby acknowledge that I have read the autoethnography of my daughter Nurain Aboo and I am satisfied to say that it fulfils the requirements of verisimilitude.

Nurain has always been a very sensitive person from a young but never really expressed how she felt about situations. As she got older, she built the confidence to voice herself and speak her mind. Nurain is a very creative person and engaging her with pottery and baking from a young age allowed her to find activities to give her tranquillity.

Nurain was in my Montessori school and had an explosion for maths. She always aspired to study and be educated, which moulded her into choosing the career field of being a teacher. Nurain had many psychological challenges in her adulthood that were from childhood. I convinced her to get help and go for kinesiology treatment.

Nurain always complained to me about how difficult and challenging it was doing her teaching practice at her school where she matriculated, as she felt overworked and burnout. She also elaborated that her teachers still saw her as a student and underqualified to teach all the grades that she was supposed to be teaching. When she changed her environment from Islamic to secular, she had now seen that her professional identity was being constructed in an environment that was not what she perceived to be her comfort.

Nurain's story is very inspiring and motivational. I wish my daughter success in fulfilling all her dreams and ambitions

_____

Yasmin Aboo

Annexure F: Letter of Verisimilitude from my eldest sister

106 Grosvenor Court
41 Snell Parade
Durban
4001

Letter of verisimilitude

I hereby acknowledge that I have read the autoethnography of my sister Nurain Aboo as her eldest sister and I am satisfied to say that it fulfils the requirements of verisimilitude.

Nurain is 14-years younger than me and I have always seen how different life was being the eldest and she being the youngest. Nurain always had the advantage to do many more things than I did and the rules were much more for me than for her. Nurain is very outspoken, passionate and power-driven.

After reading her autoethnography I was quite shocked at how she expressed herself in her poetry of being a four-year-old. These feelings of hers were so similar to mine as I experience similar feelings but at an age of better understanding. My sister has proven to be a very strong person with high self-efficacy and resilience. She is passionate about educating herself and attaining a PhD.

Nurain's autoethnography is very inspiring and shows that we have a perceived Indian culture of how women should behave. I am glad she is part of the young Muslim women to have chosen differently and construct her professional identity in Higher Education no matter her challenges.

Nazrana Aboo

Annexure G: Letter of Verisimilitude from my brother

<div align="right">

446 Party Street

Erasmia

Pretoria

0183

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Letter of verisimilitude

I hereby acknowledge that I have read the autoethnography of my sister Nurain Aboo and I, her brother am satisfied to say that it fulfils the requirements of verisimilitude.

Nurain and I have a 10-year age gap but always shared a special bond. We have been to cricket and soccer matches together. We have spent a great amount of time together in sporting activities and educational discussions. Nurain always enjoyed baking as it brought out her creative side and she found peace and solace in her baking.

Nurain has always been passionate about life and her profession. She is an aspiring teacher and will always go the extra mile for her students and colleagues. I have noticed Nurain's professional identity transition a few times from student, to a colleague and from Islamic to secular environments. Nurain attained better professional growth in a secular environment than an Islamic environment and learned how to be resilient and flexible within her working environment.

After reading my sisters autoethnography, I have seen how she is driven to grow and develop her professional identity as a Muslim Woman in education. She is very inspirational and I see her being extremely motivated to others regarding attaining degrees and perusing a career. Her story is very inspiring and I hope it will be an inspiration to others.

_____

Mubeen Aboo

Annexure H: Letter of Verisimilitude from my middle sister

67 Du Plooy Street

Bethal

Mpumalanga

2310

Letter of verisimilitude

I hereby acknowledge that I have read the autoethnography of my sister Nurain Aboo as her middle sister and I am satisfied to say that it fulfils the requirements of verisimilitude.

Nurain is 8-years younger than me and I have shared a unique relationship with her until I remarried after I was divorced for 7 years. Nurain always felt the need of educating herself and she felt it is important to be independent, especially after she saw me get divorced. Nurain motivated me to go back and study and pursue a career.

After reading her autoethnography I realised how challenging our growing up years was. These feelings of hers were so similar to mine as I experience similar feelings but at an age of better understanding. My sister has proven to be a very independent and self-made person with high self-efficacy and resilience. She is passionate about her career in academics and attaining a PhD.

Nurain's autoethnography is very inspiring and motivating as she is a very positive and passionate woman in her career. I have seen her Professional identity develop and transition over these years. I wish my sister all the success and aspire to call her Dr Aboo in the future.

_____

Azra Aboo

301 Iqbal Avenue

Sikkim Street

Claudius

Pretoria

0037

Letter of verisimilitude from Rumaanah Ahmed

Dear Nur'ain

I hereby acknowledge that I read Affirmation of your autoethnography.

I met Nur'ain in 18 years ago at school. She was a year older than me. We continued our schooling years together through the many years. I then met her again when I started my teaching career in 2014 she was beginning hers as well. We have always been good to each other. Nur'ain always helped me as well as the group of my friends; she would assist with tuts and lectures. She always encouraged us to never miss class and try our best.

Later on in 4th year when we had to go on pracs Nur'ain and I chose the same school to do our practicals and that is when our friendship grew to its peak. Even though she was teaching FET phase and I was teaching intermediate phase we were still able to help each other. The school as well never made us feel like strangers because it was the same school we both met and matriculated from. During teaching prac I had an issue with one of the other student teachers. My best option was to ask Nur'ain for help as she was the leader, she managed to help me and overcome my issue. I was utterly grateful for her leadership skills.

In 2018 when all my friends were graduating I unfortunately did not graduate with them because I had failed a subject and therefore was currently redoing it and could only graduate in September that year while they were graduating in March that year. My self-esteem was low and I wasn't worried about whether I passed or not , Nur'ain noticed this and she openly gave me words of motivation and encourage me . She told me that the moment of receiving the award is something phenomenal she explained how she felt and how I would feel, and that made me feel so encouraged I worked really hard and achieved my goal I passed and graduated and only could think of Nur'ain in the moment. I am so grateful for Nur'ain.

Kind regards
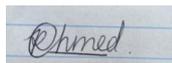
Rumaanah Ahmed

Annexure J: Letter of Verisimilitude from my friend (2)

<div align="right">

1 Discovery Place

Sandton

Johannesburg

South Africa

2196

</div>

Letter of verisimilitude from Muhammad Shiraaz Carrim

Dear Nurain Aboo

I hereby acknowledge reading your auto ethnography, or the relevant parts thereof, and wish to offer some of my valuable comments.

Nurain and I both lived in the same neighbourhood, not too far away from each other. We were classmates at the Al-Asr Educational Institute from quite a young age. We also shared the same group of friends, so spent quite a lot of time together developing our friendship. After matriculating in 2012, The University of Pretoria was the common tertiary institution where we both completed our tertiary studies.

The experiences spoken about throughout the ethnography are synonymous with your average adolescent that is entering into adulthood. Every hardship, test, and lesson learnt, both good and those that are perceived to be bad at the time all form the building blocks to who a person is today. Nurain was always on a mission to prove herself as being the best version of her. She would strive to be the most organised, responsible, and sensible one in the group. She would constantly challenge herself to continuously improve on her knowledge and skills, and this can directly be seen in her passion for baking. Being quite the extroverted person, she thrives off being around people and actively improves her relationships with them. This is why a career in teaching is the perfect choice, as the profession itself aligns exactly with these traits that she possesses. It is fulfilling to know that you are changing the lives of individuals by fulling them with knowledge and inspiring them to be successful in life.

Always remember that every setback in life is merely an opportunity for us to grow and evaluate who we are and how far we have come. I wish you all the best on your road to success, and I know that you will make a great teacher, ready to be a positive influence on all those around you.

All the best for your future endeavours.

Kind regards

MS Carrim

Annexure K: Letter of Verisimilitude from my friend (3)

<div align="right">

361 Bart Joubert Street

Erasmia

Pretoria

South Africa

0183

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Letter of verisimilitude from Raeesah Gafoor

Dear Nur'ain Aboo

This letter is to confirm that I have read your autoethnography and agree to the experiences described therein.

You and I were classmates and friends from primary school. In high school we enrolled for the same subjects and spent most of our time together. You and I also lived a few streets away from each other and I remember spending a lot of time at your house after school. Throughout our years as friends, you were always hosting us for birthday celebrations, graduation parties and random meals together. Your desserts and cakes were always a highlight during those gatherings. From comforting chocolate cakes to creamy desserts, you have always had a love and talent for baking and you always brought people together through your baking.

At school, you were always teased by us for being a "teacher's pet" but that's only because all our teachers always trusted you with the responsibility of looking after us. So much so, that you were elected as head girl when we were in matric. That's why when it came time for you to do your practical assessments, our school was the obvious choice because of the relationship you had with all our teachers. I remember that you and our other classmates that went to the same school in the student teacher role, all experienced difficulties with our teachers and I think that's because they still saw you as students rather than colleagues. I also remember that you all felt that those teachers found it difficult to adjust to new styles of teaching and were set in the traditional way of teaching. During that time, whenever we made plans to meet up, you were always so busy with work. I truly believe that all of these difficult experiences that you've had, without a doubt, groomed you for your difficult career ahead.

I know that you were disappointed when you had to change your career choice from the medical field to the education field but I think everyone that knew you, believed that you were destined to be a teacher. In high school we even had a cute nickname for you that was a combination of a few of our teacher's names. I'm sure you hated it but the truth is we all saw qualities in you that represent a good teacher. You were always kind, dedicated, assertive and empathetic and I know that these qualities will make an amazing teacher one day.

All the best for your career ahead

Kind regards

[signature]
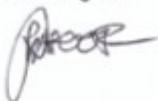
Annexure L: Letter of Verisimilitude from my friend (4)

Letter of Verisimilitude from Renesh Gobardhan

<div align="right">

35 Magnolia Street

Arbor Park

Newcastle

2940

</div>

Dear Nu'rain

<u>LETTER OF VERISIMILITUDE</u>

I have read your Autoethnography and would like to confirm some of the experiences I had with you. Nurain and I met towards the end of 2016 and at the time I was dating your close campus friend. Even though we only got to know one another late 2016 and I clearly remember what you were going through with you guy best friend and I knew that you were hurt and upset over how he treated you and made you feel. I remember thinking constantly what an idiot of a guy would let a friend as great as you go. You always went the extra mile and made sure all your friends know just how important they are to you.

We did not share a close bond at first but that grew over time after we realised how we got along with each other and how well we listened to each other's problems. This helped make the world seem a little less dull at times and especially with what was happening to each other and especially with you and how it was taking a toll on your mental health as it was playing on your mind quite often, but as the days went on and we confided in each other, I started to see the light begin to shine in you again and you started letting go of the emotional baggage bit by bit to help your process to recovery. It started with getting rid of everything that reminded you of him, like; gifts and pictures. Through it all the thing I admired the most with you is that you weren't afraid of your feelings and emotions, they were brutal and raw but you always faced them head on, which is a blessing of a talent and something I can say I was a little envious of especially since not only were you dealing with your sister relocating and the passing of your Sheikh. The trips too and from Durban were strenuous to you but you always kept your head up and worked hard at your job and your studies an it all paid off in the end. Although I did not know you before 2016, the things I was exposed to with you also help mould my principles and become a better human being overall.

With regards to the poem, "*In loving memory"*, there is a lot of truth and growth that is evidenced in the poem and from my personal experience with Nurain, she had really overcome many milestones. She has come a long way but never held a grudge against anyone that has hurt her in the past, she has truly in all essence let go of all the bad and moved forward. She has no hate or anything miserable held towards anyone because she knows that it only hurts yourself in the long run.

I fully endorse your autoethnography that brings to life vivid memories of our past.

Signed: _Renesh Gobardhan_

(Renesh Gobardhan)

Date: 31/07/2020

Annexure M: Letter of Verisimilitude from my friend (5)

<div align="right">

601 Ahmisa Street

Laudium

Pretoria

South Africa

0037

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Letter of Verisimilitude from Ahmad Thabo Milzai

Dear Nurain Aboo

I read your autoethnogrophy and would like to confirm some experiences I had with you. I had the honour of sharing a classroom with Nurain Aboo for eight or nine years at AL-ASR Educational Institute, where we matriculated together in 2012.

Knowing Nurain I always thought she was going to be a teacher, because of her character and during our school days she was always the responsible one, who teachers always trusted to look after us when their stepped outside out of the classroom and Nurain never hesitated to report us when we stepped out of line and didn't listen to her. When she told me that she was studying BSc Biological I was not surprised because she always spoke of doing something in Medicine. For some reason I felt that teaching was more her calling than medicine, but to my surprise halfway through 2013 Nurain returned to her old streaming grounds. She returned to the school we matriculated, as a student teacher voluntarily in 2013 and at that time I was there as a student teacher as well.

It was lovely having her there with me, then I knew that Nurain has entered into the correct career field. It was wonderful having her around and made me feel at ease as there was someone the same age as me in the staffroom, someone that I could share ideas with and easy to talk to as well. It was a different feeling from being a learner at the school to being a teacher there as well this was basically from the classroom to the staffroom and that the transition we both went through in our first year out of school. The journey Nurain took was a journey of self-discovery as a person because her failures didn't bring her down but motivated her. She is a very smart young lady who is capable of greater things to come.

The journey of self-discovery is one that a person has to take in order to know where they life is headed, Nurain did the voluntary work as a student teacher, this was her way of testing the waters in the Education sector and by her doing so this allowed her to discover her love for teaching, now she is even taking higher steps towards her qualifications showing that she wants more and that's sign of a great teacher. Nurain was always the caring type till today, most of the time her needs came second.

Today I have fond memories of our journey to adulthood as we grow, we keep learning every day and we both did Education at different Universities but we were able to share information on certain things. We both transitioned our identities from being students to be student teachers in the same staffroom. We never always agreed on certain things but you were always good company to have around and our friendship will keep growing as we get older. I would like to also apologise for putting rocks in your bag in our matric year but those moments always bring back good memories of how much trouble we caused for you.

Always be yourself and stay humble as always.

Kind regards

Ahmad Thabo Milazi

1 Leyds Street South

House Zinnia, Groenkloof Campus

University of Pretoria

Groenkloof

Pretoria

0181

Letter of verisimilitude from Joalise Janse van Rensburg

Dear Nur'ain

I hereby acknowledge that I read 'Affirmation' of your autoethnography.

I met Nur'ain during my second phase of teaching practice at a dual medium high school. She was one of the 4th year BEd students teaching accounting and I was a PGCE (Post Graduate Certificate in Education) student teaching Engineering Graphics and Design (EGD).

Despite our subjects being completely different we got to know each other quite well in the staffroom. We had a student-teacher table (we were a lot and it was difficult to fit us in at the already existing tables with our mentor teachers) but we never felt excluded. We were part of all the staff meetings and could enjoy the staffroom during off periods and breaks.

My personal experience when interacting with the school staff was similar to Nur'ain's. Interactions that took place in the staffroom or on the school grounds made me feel like we were part of the staff and school. The teachers at the school really made me feel included. I felt that they respected us and saw us as equals. This did not mean that they left us to our own devices. The teachers were aware of the fact that we were still learning and were very open to introduce and expose us to the different facets of school and school life. At some schools this would mean the 'dirty work' but here it was experience and exposure as a true teacher with the guidance and support of one of the staff members.

Furthermore, I completely agree with Nur'ain that we received a lot of affirmation from the teachers at this school. Affirmation that we are worthy to be teachers.

Kind regards

Joalise Janse van Rensburg

Annexure O: Letter of Verisimilitude from my friend (7)

1 Philirene Road

Raslouw Gardens

Gauteng

Centurion

0157

Dear Nurain Aboo,

LETTER OF VERISIMILITUDE

I have read your auto ethnography and would like to confirm some of the experiences which I have shared with you. Nurain and I have been friends since the age of 7. We attended the same schools since pre-school. Nurain, since I've known her has always been a go getter and strong minded yet soft hearted.

While Nurain and I had different personalities- mine being playful and mischievous and she being someone who was always up to date and followed the rules, this never affected our friendship. She would always shout at me when I was in the wrong and always tried to assist me when I failed to understand my work.

As the years passed and we grew older, our friendship grew too. I watched as Nurain applied to the university of Pretoria, got into BSc and tried with great difficulty to persevere and face all the challenges that BSc threw at her. At this time in her life aside from her studies, Nurain was facing emotional stress in her personal life. These issues were affecting her studies and bringing her down. After feeling used by her best friend and not getting into medicine Nurain slowly lost a little direction of where to go next.

She then after much thought and some experience decided to apply for teaching. This in my opinion was the best decision she could have made at the time. Teacher's always left her in charge when they were required to step out.

However, Nurain still had a lot going on in her personal life and did not know how to deal with certain feelings. I stood by her side when she finally broke down and fell apart- which was much needed to let go of all the hurt. I encouraged her to stand up once again and push through as she was not worth all the hurt.

Today Nurain has made so many of the people around her proud as she has turned into an incredible young woman. She is a great teacher and an even better friend. She is definitely someone who you can count on.

May you always be a form of inspiration to those around you.

Best wishes

Shaazmeen Yunus

Annexure P: Pictures of my Pottery, adult book colouring, painting, and creative journal.
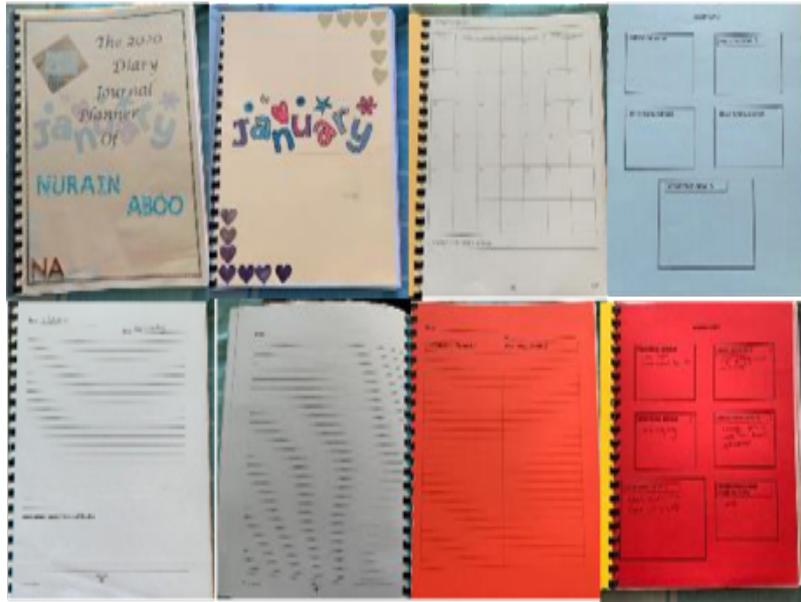
Annexure Q: Certificate for Project Management NQF Level 4

Certificate of Competence

Awarded To:

Nurain Aboo

ID: 9408050010087

from Al-Asr School

For Achievement of the following:

Skills Program: Project Management

NQF Level 4

SAQA ID.:

Credits Achieved: 29

Date: 20 April 2011

Annexure R: Article I wrote for my school newspaper about my matric awards day.

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

TEACH THEM THE BOOK AND WISDOM

Farewell by Nurain Aboo

When one hears the word, Matric Farewell, one normally conjures up the images of a ballroom gown, a partner and a dance floor. However, at Al-Asr, while we may have something a little bit less contemporary, we enjoy something equally beautiful with our venue being the Al-Asr masjid, a Friday kutba in our honour and girls in glamorous Hijab.

The day had finally arrived on the 28th September 2012 and was indeed a long awaited day for all. The function started off with the jummah kutba and dua which was specially dedicated to the matrics of 2012. After the kutba, the principal called us to the mens' section of the masjid and then the actual awards began with a recitation and translation of the holy Qur'an by Sufyaan Gafoor and Aadila Abdullah and with Apa Zuraida as our MC.

After the opening, we were deeply touched by a beautiful poem written to us by Mualimas' Zakia and Amina, both of whom we had the pleasure of being taught by. Thereafter, Apa Zureida called upon some learners to say a few words which reminded us of the numerous joyous moments we had experienced together as a class. In addition, it also served as our wake up calls that it was now time for us to move on into the next parts of our lives involving "universities" and "colleges."

The best part of the event soon arrived: the presentation of awards. The awards started with the most improved and highest mark in each subject. Once the certificates were handed out, the anticipation and moment we had been waiting for arrived. The trophies for the five top students were handed out, and in 5th place was I, Nurain Aboo, 4th place Raeesah Gafoor, 3rd place Mehnaaz Hasware, 2nd place Sakina Majam and now we were all left in suspense waiting for the 1st position of the class to be announced! It ended up being a tie between Muhammad Shiraaz Carrim and Fatima Noormohamed. Shocking yet impressive; as both these learners are extremely hardworking and competitive. After the awards, Sufyan Gafoor rendered a dua to end off the program.

Once the program was over it was time for lunch in the beautifully decorated hall, which was glittering with warm, summer colours. The function was well organised and we the marticulants of Al – ASR for the year 2012 really appreciate all the effort and hard work put in by our teachers and the staff of Al-Asr and would also like to convey a hearty thank you to all involved.

To end off I would like to add; just as we pack suitcases, we are now busy packing memories into movable moments for our new journeys ahead. I bid farewell to all our peers at Al-Asr and my fellow colleagues "Bon Voyage" May Allah (S.W.T) keep us in His care and guide us in our knowledge and wisdom.

On behalf of the principal, board and staff we would like to wish all parents and learners a restful vacation and hope to see you in the new year Insha Allah.

Annexure S: Speech of my matric farewell, PowerPoint presentation of Teaching and Learning day and my speech at antidiscrimination allocated to LGBTIQ day.

A'udubilla himinash shaytaanir rajeem Bismillah hir rahmaanir rahim.

In the name of Allah most gracious most merciful

My respected board members, principal, teachers, parents and classmates

Asalaamu Alaikum wa ramatullahi wa barakatu

My dear listeners do you know as I sat pondering while writing and I actually realized it took me 12 years to write this speech.

Yet the most memorable year will be my metric year. Al-Asr has been not just a school but a second home and will always be for many people made it fun and exciting. Principle no wait princi I think that sound much better, well I'm really going to miss being called Aboo or Salim as no one addressed be in that way yet I think our names are very unique.

Today is a happy occasion yet sad as I step out of my schooling career and enter into a new world. I will always carry my values and ideologies being the effect of the Al ASR education which created this impact in our everyday life and I can safely say it associated with the holy Qur'an as the main umbrella governing all our other activities.

A verse that captured me was the one on raiment as it was required to be learnt for an exam and it was exceptionally long, I still remember going to my mummy for help and said:" How am I going to do this?"

Allah (S.W.T) says in Surah A'raf (7) verse 26

"O you children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness that is the best. Such are among the signs of Allah, that they may receive admonition."

With effort and a great deal of time spent I managed to accomplish the task and can still remember it until today

To all my teachers, thank you so much for being there for without your assistance, tutoring and guidance I would not be standing here. I think, I know, NO we had tough times but this year has brought about great bonding and understanding between us learners and teachers.

Matric has been an extremely tough year but the worse was when Mualim Raffick shared his good experiences over the things he faced due to learners stress levels. Scary it was. I speak out for my colleagues with a sigh of relief, we have conquered the 1st hurdle at the best of our ability BUT the major one is still to come and with the grace of Almighty Allah we will make AL As proud.

Let's wipe all those tears now and look on the brighter side; I would like to share few experiences that I faced during these years. My greatest challenge was being a prefect; I was really strict and therefore received names like mini princi and ZURJAAN which is a combination of Mualima Noorjaan and Mualima Zureida. This came from my classmates and this is what made schooling years. I would like to thank each classmate as without them school would have not been the same. I wish everyone all the best in the coming exam and thank our parents for standing there with us and sharing our journey of 12 years. Mum, Dads without you we would not been able to accomplish this task.

To conclude this is for my teachers, For Mualima Farhana accounting depreciated more than tangible assets, Mualim Riaz science is a resistor the higher voltage you use the more the resistance, Mualima Saadia Trigonometry is an asymptote the more you try you just won't understand it at all and Mualima Fatima through the theory of Charles Darwin I learnt that I evolved from an ape and the star fish is my cousin, for Mualima Farzana thank you for changing my fruit salad writing as I managed to write this speech, For Mualima Shameemah I know I'm done with life orientation but all those morals and values will be carried with me into the new world. After all the pressure and trouble I still won't forget this one and this is for Mualima Zureida Boointjie kry jou loontjie. Finally we thank Almighty Allah for his grace and mercy and bless Al ASR and its entire staff, educators, board members and our future matrics.

Shukran

* Jou houding bepaal jou limiete hoogtes.

Teaching and Learning Day
15 May 2018

Category:
Student involvement in curriculum transformation
Department of Humanities Education

"Looking backwards in the mirror":
Experiences of tutors as role-players in a student involvement approach

Presented by tutors of JLE 110 & JLE 111:

Background information

- [Literacies in Education] is a core module in the B.Ed programme; compulsory for all first years
- In 2018 student numbers exceeded an enrolment number of 1100 students from diverse backgrounds nationwide
- Tutors provide extra academic help for students who:
  - obtained less than 60% for English Home language
  - those who obtained less than 70% in English First Additional Language in Grade 12.
- Students registered for should attend one compulsory lecture per week

Tutors as role-players in a student involvement approach

- As tutors, our duties this year extended further than mere academic assistance.
- Students were divided into groups which meant we had to assist students too
- In line with the transformation agenda of the University of Pretoria, we were involved in a much more mature fashion than our peers in previous years
- We were included by the module coordinator in all communication between lecturers regarding the coordination of this module

Tutors as role-players in a student involvement approach

- We could clearly see why some decisions were made and how it might be in students' best interests.
- The fact that we were included in the whole process of coordination of such a large module, made us feel that we shared the responsibility with the lectures
- However, this brought about unique challenges, because we still see ourselves as students
- The entire process was like looking forward (being part of the management team) and looking backwards into a mirror where we could also see ourselves as first year students, not too long ago.

Tutors as role-players in a student involvement approach

- We could clearly see why some decisions were made and how it might be in students' best interests.
- The fact that we were included in the whole process of coordination of such a large module, made us feel that we shared the responsibility with the lectures
- However, this brought about unique challenges, because we still see ourselves as students

1

Unique challenges:

➢ Finding of venues for larger (than expected) groups of students on the spot

➢ Assisting students with administrative and emotional problems which meant we had to learn about administrative matters

➢ Handling students' problems with lecturers, which sometimes put us in a difficult position since we were now part of the team of lecturers

The entire process was like looking forward (being part of the management team) and looking backwards into a mirror, where we could also see ourselves as first year students, not too long ago

2

A different mindset

Good afternoon ladies and gentlemen.

As I was sitting and discussing the gender awareness matters for anti-discrimination week with ████████ and ████████ ████████ said I should speak. In my mind I thought to myself "oh no" prepared public speaking and I don't get along, but than I realised for how long I am going to avoid this. Therefore, today I am standing in front of you and going to tell you why I have this different mindset as a Muslim coming from an orthodox background and attending a Muslim school where things were taught and you believed it.

A different mindset? What is a different mindset?

The other day I was busy looking at quotes and I found this Quote by Mahatma Ghandi and he said, "I will not let anyone walk through my mind with their dirty feet." This is a powerful quote, and this is what leads to why we all should have a different mindset, this is where we think with an open mind, we put ourselves in other people's shoes and learn to be a better you from today to tomorrow.

When I say a different mindset, a story comes to mind. Growing up in a home with an old fashion and orthodox family who did everything the normal traditional way, I decided to break the trend and come the black sheep. I attended university and decided to study and attain a degree, not well skilled and equipped for the reality out there but this is where it all began. As a first year I was sitting with a group of people in orientation week of different race and gender, after that the person stated that I am homosexual. Inside I died, to a point where you could say I was homophobic because this is how I grew up, I was associated in a small nest where I was taught that this is how things should be, and this is what's "normal". Over time I decided to change and the reason being is that I was no different from someone being racists and stereotypical. The big picture for me was when someone asked me at a mall if I hide a bomb in my head scarf, as crazy as it sounded but this is Islamophobia and the fact that a Muslim is associate with terrorism. It made me think and reflect on hy are we so negative? Why do we judge the next person and why such narrow minded and orthodox thinking when life is about love, care, harmony and respect between people?

This became the new stepping stone for me, as being homophobic is no different to the rest and I will say I am religiously biased but that does not mean I should treat someone badly, not love, care or respect them. This is not what my religion teaches me or the fact of being human we do not act in ways that will harm the next person. We talk about equality, but do we believe in equality? That's what we need to ask ourselves. Is life only about what you feel is right and your values and morals only count?

In my Holy book the Quraan chapter 49 verse 13 God states:

"Oh Mankind! We created you from a single pair of a male and female and made you into nations and tribes, that you may know each other, not that you may despise each other. Verily the most honoured of you in the sight of God is he who is the most righteous of you. And God has full knowledge and is well acquainted with all things."

From this verse it shows the we are created to know each other and not despise each other. This is the reason for me, that no matter what you are or what you believe in I will not illtreat or disrespect you but love and care for you the way I would want to be loved and cared for.

I end off with a quote by John F Kennedy. He says that: "If we cannot end now our differences, at least we can make the world safe for diversity."

Thank you!

If we look at the part where God say Verily the most honoured of you ... what is a righteous person? & To me that's an act of anything good, so basically my motto is that God should be the one to judge, but we should stand together with each other and not discriminate.

Annexure T: Evidence of a conversation regarding the story I hit rock bottom.

So yesterday you were dog sick and tonight you managed to attend ~~mums~~ mums birthday party
10:01 PM

I have noticed for a very long time now that you have become a stranger in my life and I am no one to you
10:01 PM

I have always treated you as my best friend and when I noticed your distance I tried harder and harder to allow our friendship to stay the same
10:02 PM

You always confided in me and spoke to me now I barely even know what happens in your life... I always treated you as my best friend and maybe I do have other best friends too but the best friend I found in you can never be replaced ... Our friendship was inseperable we used to talk soo soo much now we barely even say 5 words to each other even if we face to face ... When you decided to distant yorself for me I

one who had a one sided friendship with you but today hurt me so much when I saw your snaps coz now I know I hold no importance im your life ... You have lost the title of a best friend in my life but no one will ever replace you
10:07 PM

In life you have hope and thats what I had for over a year and told myself Allah will sort it out and make it better but sometimes it hurts more to hold on than letting go
10:08 PM

But I am done trying and you should not try either because it wont make anything right as our friendship will never be the same
10:08 PM

It took me long to build this courage and tell you how I feel about our friendship but I guess I finally found the courage and I am happy that i could tell you
10:09 PM

Always be happy, May all your desires be fulfilled and may you have abundance of success in your life
10:10 PM

decided to distant yorself for me I thought maybe its your degree coz it was really shitty
10:04 PM

When I call you, you dnt answer my calls or if you miss it yoi message me after 5 days to say you called
10:05 PM

Thats such a shit style
10:05 PM

But thanks for showing me I aint your best friend too in such a horrible way and I guess I was the one who had a one sided friendship with you but today hurt me so much when I saw your snaps coz now I know I hold no importance im your life ... You have lost the title of a best friend in my life but no one will ever replace you
10:07 PM

In life you have hope and thats what I had for over a year and told myself Allah will sort it out and make it better but sometimes it hurts more to hold on than letting go
10:08 PM

Oki awesome 😂😂. ~~agreed~~ agreed also
8:29 AM

~~Out~~ 8:29 AM

~~Aodi~~ are you coming for the day 😂 😂🙏🙏
8:29 AM

Haha how i wish
8:52 AM

Yesterday

I can't make it...I'm sick like a dog 😞
9:03 AM

Hane 😏
9:12 AM

Pain
11:44 AM

I'll come by 2
11:45 AM

Nooo
11:45 AM

Why soo late 🙈
11:45 AM

friendship but I guess I finally found the courage and I am happy that i ▓▓▓▓ you
10:09 PM ✓✓

Always be happy, May all your desires be fulfilled and may you have abundance of success in your life
10:10 PM ✓✓

Today

Slms...I'm sorry you feel this way, but I've been studying for boards, and concentrating on gym. Other than that, I haven't spoke... a lot of people in a ▓▓▓▓▓▓▓▓ or ▓▓▓▓ when last we've had a proper conversation.
5:08 PM

Honesty speaking, I do feel offended by your msg's, especially where you speak about me managing to make it fo ▓▓▓▓ mom's birthday, because that has nothing to do about anything...it sounds a bit accusational like I wasn't sick
5:08 PM

But anyway, if you feel this way, I have to respect it
5:08 PM

people in a while...ask ▓▓▓▓▓ or ▓▓▓▓ when last we've had a proper conversation.
5:08 PM

Honesty speaking, I do feel offended by your msg's, especially where you speak about me managing to make it for ▓▓▓▓'s mom's birthday, because that has nothing to do about anything...it sounds a bit accusational like I wasn't sick
5:08 PM

But anyway, if you feel this way, I have to respect it
5:08 PM

Thank u for respecting my feelings and I wish u all the best for your boards inshaa Allah our friendship will return to the way it was when you done.
5:34 PM ✓

You and I didn't share the same friendship as u did with ▓▓▓▓ and ▓▓▓▓.. Ours was different
5:35 PM ✓

I just felt u valued our friendship more than the way u were displaying it.
5:36 PM ✓✓

by your msg's, especially where you speak about me managing to make it fo ▓▓▓▓ mom's birthday, because that has nothing to do about anything...it sounds a bit accusational like I wasn't sick
5:08 PM

But anyway, if you feel this way, I have to respect it
5:08 PM

Thank u for respecting my feelings and I wish u all the best for your boards inshaa Allah our friendship will return to the way it was when you done.
5:34 PM ✓✓

You and I didn't share the same friendship as u did with Aadi Ray and Shaazu ... Ours was different
5:35 PM ✓

I just felt u valued our friendship more than the way u were displaying it.
5:36 PM ✓✓

Jazak-Allah   6:36 PM

I respect our friendship the same as I value all the rest of all my friendships
6:36 PM

Annexure U: Academic record of my final year 2017

Term: 2017	Program: BEd		Plan: Further Education and Training: General
	In partial fulfilment of the requirements for Bachelor of Education		

Module code	Module name	Credits	%	Results
JMD433	Methodology of Accounting 433	12.00	85	Pass with distinction
JNM410	Research methodology 410	18.00	64	Pass
JNM420	Research project 420	12.00	85	Pass with distinction
PRO400	Teaching practice 400	60.00	89	Pass with distinction
JMW430	Methodology of Mathematics 430	12.00	78	Pass with distinction
JLO430	Methodology of Life Orientation 430	12.00	89	Pass with distinction
JFP471	Professional practice 471	3.00	73	Pass

Weighted average % for term: 83.37   Cumulative weighted average: 65.88

OUTCOME: Complies with qualification requirements

for REGISTRAR

Page 4 of 6

Universiteit van Pretoria
University of Pretoria
Privaatsak X20 / Private Bag X20
Hatfield 0028
E-pos/Email: csc@up.ac.za
Tel: 012 420 3111

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someone who is more experienced than me will only help me to grow and better myself.

4. Personal professional vision

Through a personal journal of life, where you face many challenges and difficulties, one needs to be able to adjust and face them by understanding your goals, strengths and weaknesses. According George and Hicks (2000) states that a personal professional vision is generated over a time period and can be changed over time as well due to different practices that is lifelong learning process (George & Hicks, 2000). This mean that as your weaknesses turn into strengths and you vision new goals your personal vision will change, or you will develop new ones to add onto your professional vision list.

To fulfil my dream of becoming a lecturer, and goal of attaining a PHD in the next six years, I have realised that I have many weaknesses that can challenge me to attain a PHD. On of the weaknesses is openness to experience, this means I do not like to step out of my comfort zone. After being employed at the University of Pretoria, and being exposed to conferences, where I presented one, was a major stepping stone for me as I do not enjoy public speaking. This was even worse for me because the audience was people with a PHD and a Professor title. I felt out of place and extremely awkward. Through the process of helping my colleagues out in lecturing first years JLZ 110/120 (Literacies in Education) module that I tutor as well. This helped me overcome the anxiety of public speaking and eventually started getting use to it. This took a lot of preparation and being completely ready to present the content of the module. Regarding this experience and the ways, I had to adapt with the environment I began to see my vision, which is; "To attain success, you need to be comfortable with being uncomfortable."

5. Critical reflection of strengths and weaknesses

The tools I chose to use to test my strengths and weaknesses are; the Myers-Briggs Type-Indicator (MBTI) personality test, emotional intelligence, intelligence quotient, Maslow hierarchy of self -actualisation, and locus of control. "Personality is the combination of characteristics or qualities that form an individual's distinctive

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character." (Oxford dictionaries, 2018) Emotional intelligence is the way one can control how they feel and how they influence others with this feeling (The economic times, 2018). Therefore, we can say that emotional intelligence is the ability to adapt the behaviour of an emotion (the way you feel) of yourself and others. Intelligence quotient is "A number representing a person's reasoning ability (measures using problem solving test) as compared to the statistical norm or average their age taken as 100." (Oxford dictionaries, 2018) Self- actualisation according to Oxford Dictionaries (2018) is "the UK- realization of one's talents and potentialities, especially considered as a drive or need present in everyone." Locus of Control, "it is a theory in personality psychology referred to the extent to which individuals believe that they can control events that affect them." (Das and Pattanaik, 2013)

The rationale behind the use of the following tool were to see who I am and whether I now myself or not. The more test and tools that are used to assess yourself, the easier it will be to be able to understand who you truly are and where you need to change and better yourself. By using these four tools I was able to understand myself better. "Who am I?" to answer this question is a challenge, as an individual you develop and grow differently each day. This can be caused by experience and professional development. Therefore, to be able to develop you need to know where your strengths and weaknesses are.

(Please see appendix A for screenshots of results)

According to the personality test I took of Myers-Briggs Type-Indicator (MBTI), I have 30% openness to experience, 67% conscientiousness, 68% extraversion, 60% agreeableness and 30% neutral reactions. When I look at openness to experience and neutral to reactions, I find it to be a weakness in me as I am afraid of being exposed to certain things that I am not sure what it's going to be like especially if it is stepping out of my comfort zone. I live with a new motto lately that you can be successful if you are comfortable in uncomfortable situations. Regarding neutral to reactions, this is a challenge as sometimes it depends on what the actual situation is and how would be the best way to respond. Regarding trust, through lie challenges and experience this becomes difficult, where trust must be earned and is not easily given. This is very different and is something I need to work on because you cannot be neutral to too many situations in life whether it relates to you personal or professional life. Looking

at conscientiousness, agreeableness and extraversion, these are my strengths as they are quite high but also can be worked on much better. Looking at conscientiousness, this means that I work hard and do what I need to do to the best of my ability but knowing that I am a procrastinator which is a form of weakness, I see that this can improve it I time manage well and adapt to what needs to be done. Extraversion, where I love to be around people is truly me as I am a socialite and love working and learning from others and this also shows agreeableness, whether I can agree with others as well as give my own opinion.

My emotional intelligence is high, this means that I am skilled at interpreting, understanding and acting upon emotions. I can adapt at dealing with social or emotional conflicts, express my feelings, and deal with emotional situations. This was also proven the one day when someone shared and issue with me and asked for advice, I listened attentively first and then I had a thought process and after a few minutes I replied and thought of what the best advice will be to help my friend. Dealing with emotions and conflict is not easy but every day you learn and face something new which helps you to grow and develop.

My IQ is between 105-120 as I answered 7/10 question correctly in the online IQ test. This shows my ability of being at University and being able to strive towards my goals and ambitions of being a lecturer and attaining my PHD.

Maslow's hierarchy test of self- actualization stated that I have achieved the highest level of the needs pyramid and this shows that I am a creative and inspiring person who manages problems in a responsible and efficient manner. The needs that I lack in the pyramid are maintaining relationships and taking care of my life. Through life challenges I over indulges in relationships that were meaningless where I was not values and lost focus to what I want from life and where do I see myself in 5 years from now. When I realised the danger zone, I was in I first started to love myself and then focused on the relationships that mattered which I ignored. When I started to love myself, I naturally took pride in my health.

Locus of control, I scored 29 on the test where it shows that I have an internal locus of control which is moderate. This means that I am responsible for my own success and my behaviour and actions will determine what I want to achieve from life.

Looking at my weaknesses I have noticed that I have been changing them into strengths slowly. The weakness of not be open to experience, shows through my vision that I have been adapting and I am positive about this adaption as it is the pathway to my dreams and goals. Regarding relationships is something I need to work on all the time, due to past experiences, where people walked out of my life and I kept fighting to keep them and they showed no interest in coming back made me loose faith, hope and trust in many relationships. This shows a lack in Maslow's hierarchy of self-actualization. I have come to a point where I say, "The door is open, walk in, walk out, I don't care." This is completely sad, and I realised it s scary to be this way as I will destroy many relationships in the process. To strengthen this weakness, I need to start focus more on current relationships, make them strong also give people chance to explain themselves as there are good people out there who deserve a second chance, and eventually, I will be able to be open to new relationship where there will be understanding and trust.

Two other weaknesses that I have noticed through my Professional Development plan is that I procrastinate, and I am a perfectionist. Regarding procrastination, I need to stop this by time managing well, and planning. If I adhere to this, I will also remove the strength of working well under stress because it is not a health strength but very unhealthy especially for my health condition of being diabetic and under treatment for abnormally high cortisol levels in my blood stream. Cortisol is a tress hormone in the body

6. Conclusion

In conclusion, we notice that "the self" is not something simple to talk about, and sometimes, you don't really know much about yourself but in a developing process every day. You learn something new each day or even each hour, the self is a complex system that has many characteristics, aspects and qualities that are known to you and others, but it could also be unknown to you and others. This shows that each person is in a developing process of getting to know themselves better. As a teacher once you learn more about yourself every day by self-reflecting, you will be able to professionally develop through teaching and learning as well.

8. Appendix A

Personality   test

☑ Hide facets

Visual summary of your results

Openness to experience	30	
Conscientiousness	67	
Extraversion	58	
Agreeableness	60	
Natural reactions	30	
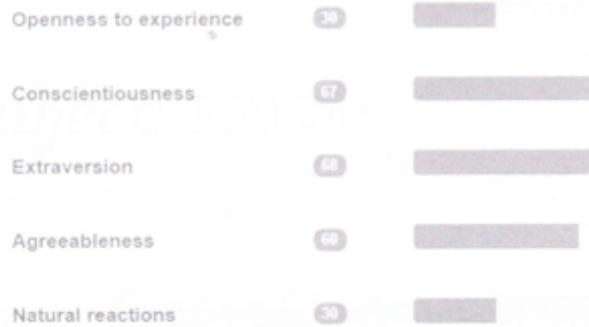
Emotional intelligence test results

How Emotionally Intelligent Are You?

You got: High Emotional Intelligence

Jordan Siemens / Taxi / Getty Images

People who score high on emotional intelligence tend to be skilled at interpreting, understanding, and acting upon emotions. They are adept at dealing with social or emotional conflicts, expressing their feelings, and dealing with emotional situations.

Intelligence quotient test results

Result of your IQ test

You have answered 7 of the 10 questions correctly.

That indicates an IQ score between 105 and 120. This equals a higher vocational education or university level. With exercise and focus, you might be able to score higher on a real IQ test.

Self-actualization

Well done!

You've achieved the highest stage in Maslow's pyramid of needs - self-actualization. This means that you are a creative and inspiring person who manages problems in a responsible and efficient manner.

Don't forget to manage your lower needs such as maintaining relationships and taking care for your health.

Locus of control

| Calculate My Total | Total = 29 |

Score Interpretation

Score	Comment
22-25	Internal Locus of Control (strong)
26-33	Internal Locus of Control (moderate)
34-44	External Locus of Control

Hi Nurain,

Thanks for taking our personality test!

Your Test Results: **ENTJ – The Commander**

What's next?

Please reply back! I'm very interested to learn why you took the test and how I can help you more.

Would you like to learn more about your career options and how you can unlock your potential?

Discover Your Personality Type >>

Kind regards,

John
PersonalityPerfect

- Natural born leader, likes being in charge
- Sees opportunity in every challenge
- Capable of showing dedication and focus to a particular task
- Logical and thoughtful before taking action
- Not interested in quick fix – looks at long-term repercussions of actions
- Self-confident and sure of yourself and your abilities
- Thrives on praise and support from peers
- Lacks patience for repeated mistakes
- Well-developed communication skills

Congratulations, your Emotional IQ is: 134

SHARE ON FACEBOOK

Self-Awareness: 90
Social-Awareness: 80
Self-Management: 101
Social Management: 89

Niceeee! This is a high EQ-Rate. With that, you belong to the global average. You show a high emotional potential, congratulations. Share this large EQ-test with your friends and find out how emotionally smart they are. That would be interesting to know! ;)

Your IQ is 108

Show Solution Page

SHARE ON FACEBOOK

Niceeee! This is a high IQ-Rate. With that you belong to the global average. You show a high mental potential, congratulations. You are not far away from the super smart famous - They say that Albert Einstein had an IQ of around 160. More famous personalities that show a high IQ-Rate are for example Bill Gates (160), Stephen W. Hawking (160) and even Madonna (140). Share this large IQ-test with your friends and find out how smart they are. That would be interesting to know! ;)

Self-actualization

Well done!
You've achieved the highest stage in Maslow's pyramid of needs - self-actualization. This means that you are a creative and inspiring person who manages problems in a responsible and efficient manner.
Don't forget to manage your lower needs such as maintaining relationships and taking care for your health.

To score your responses, click on the button below.

Scores range from 0 - 13.
A high score indicates an external locus of control while a low score indicates an internal locus of control.

Locus of control =5 indicating an external locus of control

Annexure W: Feedback for a colleague regarding being a leader for the research report module.
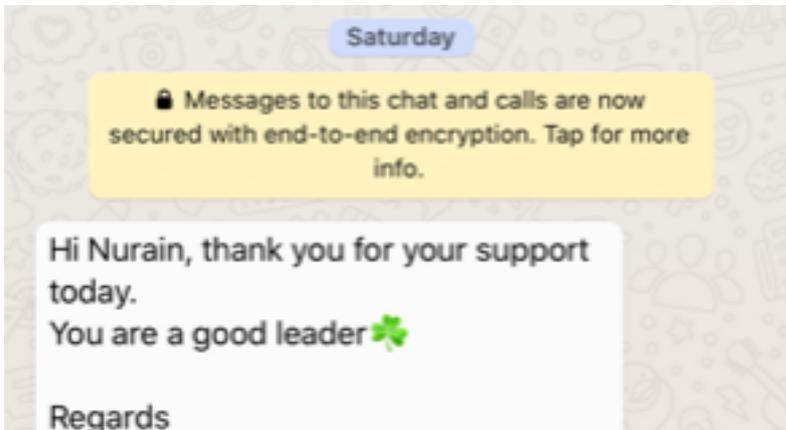
Annexure X: Training course certificates
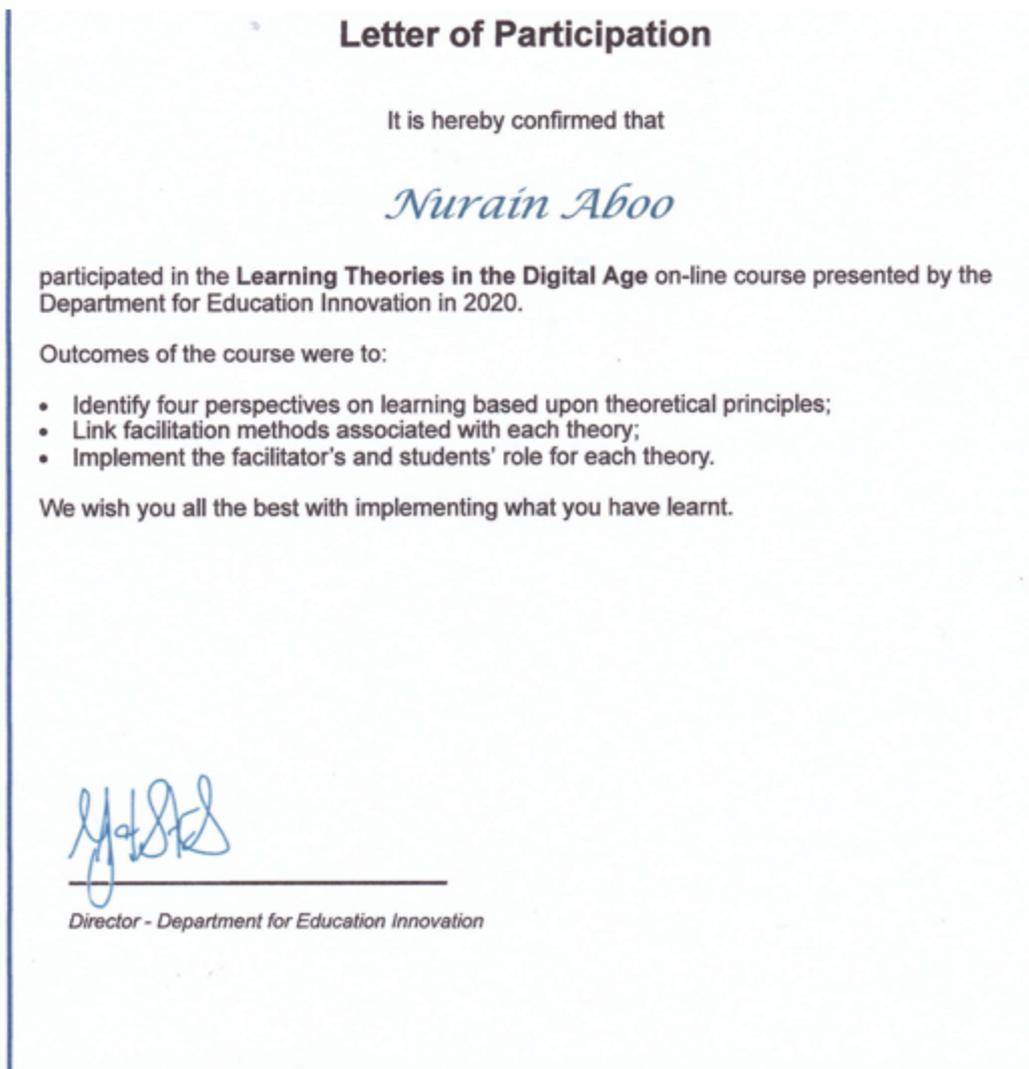
Letter of Attendance

It is hereby confirmed that

N Aboo

attended the **clickUP Assessment Workshop** presented by the Department for Education Innovation on 29 January 2020.

Outcomes of the course:
During this workshop, you implemented assessment principles while you further extended your course draft in this previous workshop(s) with clickUP assessment tools that enable you to assess and provide feedback to your students, and for the students to assess themselves.

We wish you all the best with implementing what you have learnt.

Director – Department for Education Innovation

Letter of Attendance

It is hereby confirmed that

N Aboo

attended the **clickUP Content Workshop** presented by the Department for Education Innovation on 28 January 2020.

Outcomes of the course:
In this workshop, you created content items as a start to a resource-led clickUP course that supports active learning and may serve as a prototype for your other modules.

We wish you all the best with implementing what you have learnt.

Director – Department for Education Innovation

Letter of Attendance

It is hereby confirmed that

N Aboo

attended the **Overview Workshop** presented by the Department for Education Innovation on 27 January 2020.

The outcome of the course was to determine the hybrid learning approach of your module in order to enhance student success, identify possible ways in which to apply the clickUP environment, customise the module in the clickUP environment and develop a personal training plan for the clickUP system.

We wish you all the best with implementing what you have learnt.

Director – Department for Education Innovation

Letter of Attendance

It is hereby confirmed that

N Aboo

attended the **Creating Digital Lectures Workshop** presented by the Department for Education Innovation on 22 January 2020.

Outcomes of the course was to:

- create your PowerPoint presentation according to best practice to use as a narrated PPT and/or in a synchronous online classroom;
- setup the hardware for proper sound recording;
- use embedded questions within these recordings to promote active learning (in-video assessment) and distribute these recordings through clickUP
- use the appropriate software to record your synchronous/asynchronous audio intervention, and make the recording available to your students in clickUP.

We wish you all the best with implementing what you have learnt.

Director – Department for Education Innovation

Letter of Participation

It is hereby confirmed that

N Aboo

engaged with the **Online Tutoring** content of the **Tutor Training** course for 2020 designed by the Department for Education Innovation and shared online.

Outcomes of the Online Tutoring segment of the course were to:

- implement the basic principles and make appropriate choices for effective online teaching for a diverse audience;
- create and facilitate discussions in the clickUP discussion tool;
- present and facilitate sessions in Blackboard Collaborate;
- create clickUP tests using multiple response questions & mark Turnitin assignments;
- organise students into online tutorial groups; and
- use different ways to record the attendance of students for different sessions.

We wish you all the best with your tutoring responsibility.

Director – Department for Education Innovation

Annexure Y: Autobiography assignment done in 2005

The Autobiography

Of

Nurain Aboo

2005-05-29
Grade: 5
School: Al-Asr
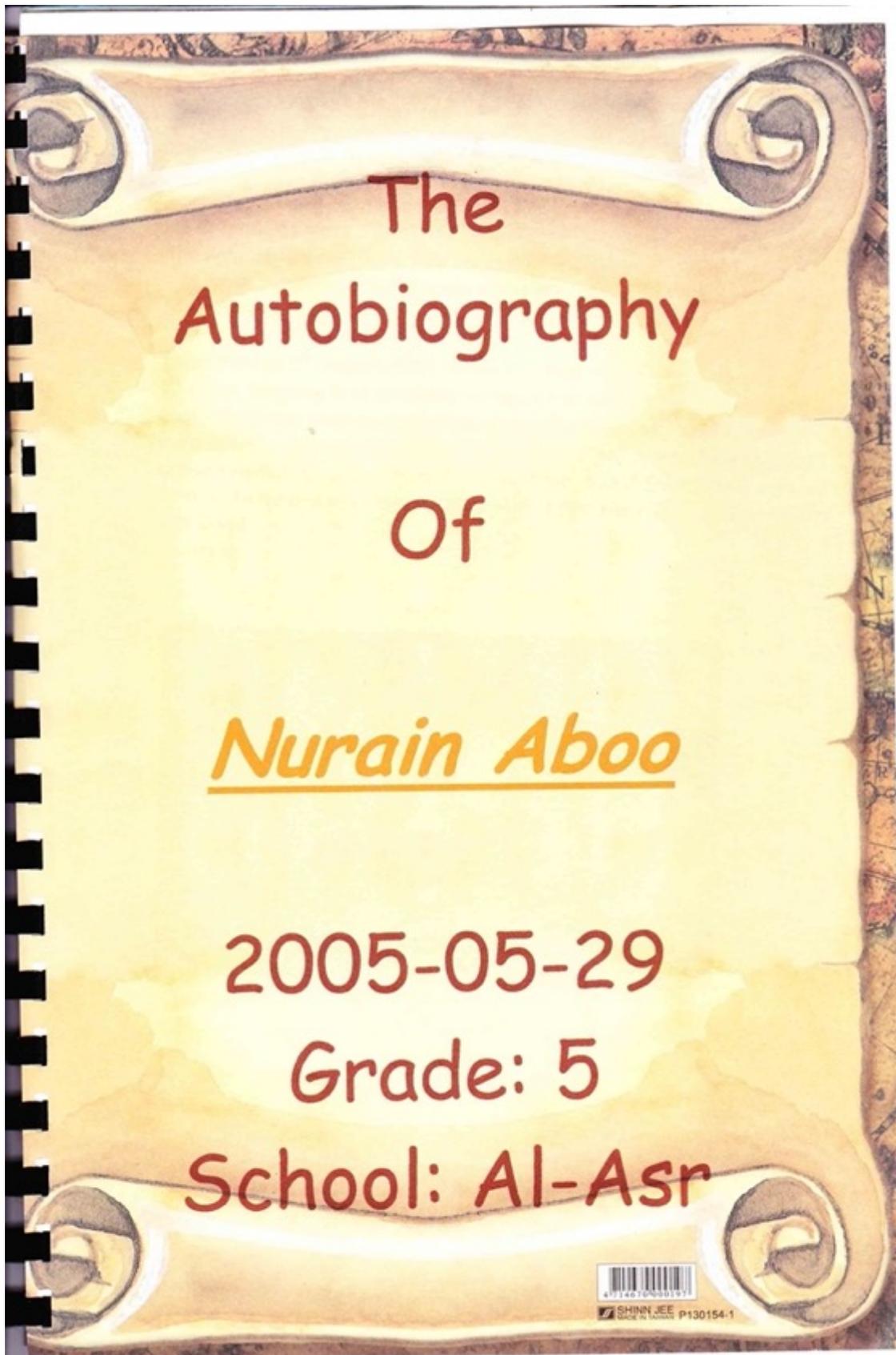
My Autobiography

Apart from being born into the, Aboo family, my father bestowed upon me at birth my name, Nurain an Arabic name. In English, it literally means 'the light of the eye', I am sure my father had good intentions in giving me this name, not only am I the apple of his eye , but even create this impact to family and friends.

I was born on 5th August 1994 at the Marifont hospital on Friday at 12:45pm, weighing in at an enormous weight of 4.5kg. My mummy said, that the nurses were so astonished at my size that they were bouncing me around to show me to the staff members at the hospital. On the day I arrived my father said at home that our town, called Erasmia was covered with white ice and whenever he sees that it reminds him of my arrival into this world.

I arrived home on Saturday into a cosy home where I was awaited by my brother and 2 sisters. I was very fortunate as a new born my father had started a new business venture and we had moved into Erasmia, into a house with a huge garden and a swimming pool. This is also a very important year, when Mandela was inaugurated and our country became a democratic rule. History also played and important part in my growing years. At first my mummy said I was a healthy thriving little girl. Who drank and slept most of the time. I spent most of my years growing up alone at home as my elder brothers and sisters went to school. My developmental progress was quick as I was told by my parents. At 10 months I was walking and by the time I turned 1, I was making 3 word sentences.

From an early age, I spent most of my time at home with my mummy. I used to play in the garden chasing birds or sometimes help my mummy in the garden. My mummy had a friend and she also had a daughter who was two months younger than me. We played most of our days together. When I was 2 ½ years old I went to 'The Headstart Montessori Academy'. It was great fun playing and learning at the same time. I made new friends and could also interact with my older peers. What I loved most of all were the open spaces, the simple beauties of nature, the clean line of the horizon and my mummy's good food.
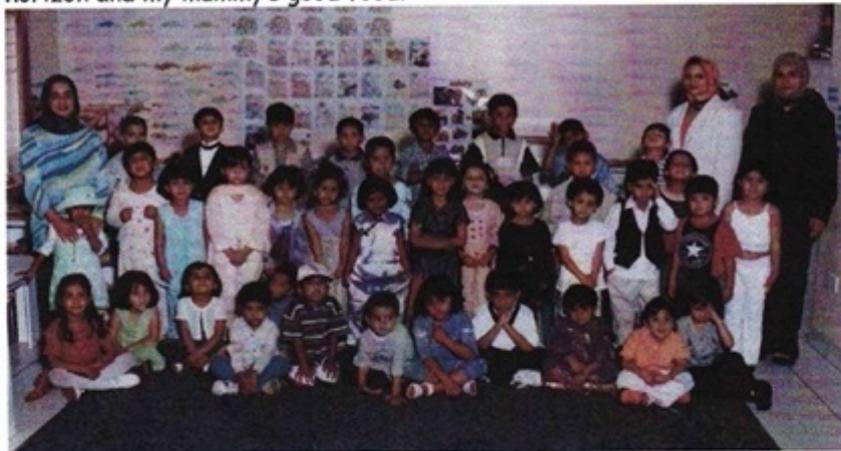
As time passed by I stumbled into the year 1997 by now I was 4 years old. That year was a memorable time for me, now I could relate to

abstract and concrete terms as I was taught at school. On the map I knew there was a place called London, I also knew it was far. This was my first experience out of our country. I was going to London. I had my knapsack on my back and off we went to the airport. My parents said that I was remarkable and well behaved. The flight was 10 hours into Belgium. We walked around the airport. It was like being in a shopping mall. We had a light snack and within two hours we flew into London City Airport. My Uncle and Aunt and their son came to fetch us. As we drove home we passed the River Thames, Big Ben and many other exciting areas until we came to their home in Chessington. Every home in the street looked the same, I grew very attached to my fathers cousin 'Adam'. He would carry me over his shoulders and tag along with him wherever he went. I suppose being the only child, I gave him the feeling of a younger sister. Days went by so fast that before I knew it we were back home.

Nazrana was fourteen years older than me and became my heroine as I was growing up. She tall and well defined , immaculate and disciplined. I found a good role model in her and started imitating her as I grew up. I

even slept with her throughout the night. I also remember very clearlythat year April 1998, my father and brother went for Hajj.

My mother and two sisters stayed at home alone. They only went for the last ten days, but it seemed very long. It was the first time we experienced an Eid without a complete family. Nevertheless the wait was fruitful; my dad brought me a whole new wardrobe, that was an exciting day for me. This year we also moved into a new home. At first I felt I was leaving my best friend and home that I was familiar with.

The year 1998 had many experiences for me, not only a new home but another trip to London with my brother and sisters, this time round it was different I had to be totally independent without my parents. We visited other areas and old ones, as my sister Nazrana was experiencing this trip to London for the first time. Again it was an enjoyable trip and the weather was in our favour, it was summer twice in London. When we arrived back home after a few days I turned 5 years old and it was my crown birthday. My parents invited a few of my friends and I had a lovely day. This month was also a special month my sister Nazrana got engaged to a fine person and his name was Abdulcarrim, now we had an extended family, this occasion stopped into the new millennium the year 2000, and on the 5th of March she was married and I was her bridesmaid.
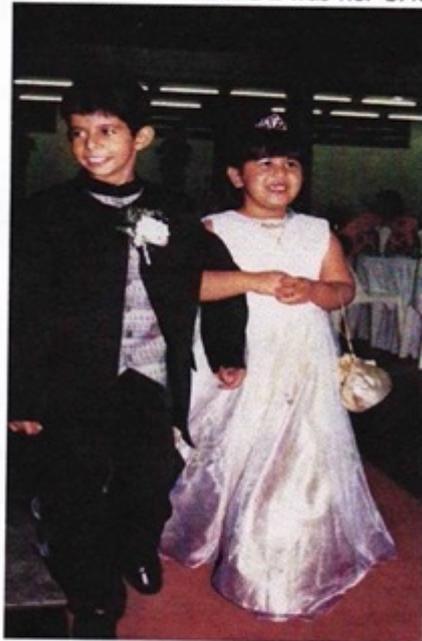
Though it was a joyous occasion but a sad one to, my sister was leaving home. I felt a huge empty space but not long I grew closer to my sister Azra who was eight years older than me. She had a different personality, she was a cheerful and outgoing person, she was a natural performer who enchanted people with her singing and transformed people with her dancing. Azra and I became the best of 'friends'. Though we are opposite in may ways : she was extroverted, I was reticent by nature, she was serious and I was light-hearted. Things came easily to her, I had to drill myself. That year went so quickly that it flew into another.

At the age 6 ½ years I went to school. A proper school, with big tables and chairs a teacher who was assigned to each class. The first time I heard a bell going off to inform us about the different periods and break time. It was a tough year, I was fortunate because Azra and my brother Mubeen were in the same school. Mubeen was ten years older than me and being a boy he became my hero at school after my father. I looked up to him in everyway. He was tall, fair, muscular and handsome, he was a fine sportsmen, excelling on the track and field events, cricket, soccer and tennis. His voice was mesmerising when he prayed Qiraat from the holy Quraan and when he lead jammat for salaah he made me feel as though I was in Medina. He was everything a young man should be.

I managed to step into another successful year 2001 and that year I turned 8 years old, in that year I became an aunt. My sister had given birth to a baby boy. His name is Muhammed Zuhayr.

I also changed my school, I went to Al-Asr. It was a great deal of an adjustment but I overcame this hurdle in no time. Meeting new friends and relating to new teachers. I also excelled in school, feeling more confident. At the end of that year my parents decided to visit Cape Town, which was our first experience in another town within our country. We drove down to Cape Town. The trip going was not too pleasant for me as I was suffering from a tooth ache, until we reached a town called George. There we met a fine dentist who helped me solve the problem of an infected tooth, thereafter there was no turning back. The scenery into Cape Town was breath taking. We stayed in a security village in Muizenburg. Every morning my dad and I would admire the view of the river at the back of the house, while my mother prepared breakfast. It was not only a sporting holiday but a spiritual one too. We performed Zikr and visited all the pious shrines. We even visited the shrine on Robben Island. My brother was glad, as that year he had just finished matric and

had gotten his results that he had passed and my sister Azra was going into standard 9.

In the year 2002 my brother got engaged to a pretty girl who did not stay far away from us. This was also the year I turned 9 and in this year and my sister Nazrana was expecting for the second time round. My brother was also studying his degree in Bachelor of Commerce, while my sister Azra was in martric an I was in grade 4. Not long and the year was over and we were into 2003.

This year my brother got married but it was also sad as my nephew has lost a great member of his family, his great grandfather, who he was very fond of. But it was not long before he was accompanied by his baby sister Fatima Zahra, she gave us all great joy once again. In this year I turned 10 and my mother gave orders as for me to step into the kitchen in order to learn how to cook and bake. Within the 2 years 2003-2004 I spent wonderful winter moments in London and visited other places. Early march 2004 my two cousins were married, and not long after that family function did we have a family friends wedding again in our home. Having prayers and guests from Cape Town. Durban and Mauritius. It was a very different and unusual wedding but it was wonderful.

The year 2005 dawned bright and clear and I also moved into grade 5. A difficult year but challenging. The year was fun and motivating I said a few poems at school. I also attend Islamic activated which incorporate Fiqh and Tafseer classes. This year my niece Madiha also turned one. We had guests over to our house to celebrate this day. It is now the 29th May 2005 I am now 10 years and 9 months old. I look back and I can safely that I had not only a good physical life but a spiritual one too. I look forward to my journey into the age 11yrs as it is not too far away.

I know there are still many more hills to climb and Allah willing I will be able to climb them. He will give me the foresight to determine right from wrong in the future.

Annexure Z: Observation of lecture linking to video reflection

Nurain's Class/Lecture Observation: Literacies in Education
- Uses microphone in large lecture hall

Class Opening:

-speaks 1-on-1 with student in front of the class (10:30am)

- asks students why they looked so stressed and reassures them "It'll be okay, I promise"

- acknowledged me and thanked me for being in the room

Review of what was introduced: prior- definitions (students responded)

- Fill in the blank- reviewing assignment
- Asked students "Did you do my work?", students reply "Yes"
- Group review… Nurain reads sentences and pauses for students to call out the answer aloud
- Review second assignment: multiple choice - choose correct definition of bolded word using context; asked students for the correct letter
- #5- students had different answers so Nurain reviews the choices (would point out context clues in the sentence and ask students to answer again based on clues)
- #6- students weren't giving the correct answer, Nurain asks students the definition of another word in the sentence for context-not sure if this is phrased correctly (methodology--- to understand meaning of the word *approach*); accepted one of two answers (b or c)

Words w/ Metaphorical meanings- moving into this topic by asking students what they think "metaphorical meaning" (an explanation was on the screen)

- Clarified that metaphorical means a more abstract meaning versus a literal meaning

Previews assignment on Word Class/Parts of Speech for Monday

Previews "word families" and asks students what they think they are (a student uses info on a slide to answer)

Previews more info to support Monday's assignment on word class/word families

---

- Does several examples with students- reads question and answer choices to students (or waits for students to read to themselves) and asks students for the correct answer?

Reviews information with the students about the upcoming CBT- provides guidelines and examples of MC questions.

(Seems to have established good rapport with students as they do respond, not many students, but there was consistency in engagement. Portrays light-hearted demeanour, but authoritative in knowledge with attention to students; inserts light humour when necessary. Makes attempts to connect with students on a human level- observing and acknowledging their state of being and responding to it.)

Takes questions at the end of the class about the CBT

*Was the choice of the simplistic exercise of calling out answers due to students' state of being or was this the planned lesson for the day? How do you know that students really understand the concepts within the questions versus being able to answer a MC choice question or simply being given the answers? How can the concepts and skills be applied to real-life situations?

Annexure Z1: Videos

This will be provided to those to want to watch it via a USB