



How does the school culture of a high school in the Western Cape impact the psychological well-being of a woman teacher of colour?

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COMPULSORY DECLARATION:

This work has not been previously submitted in whole, or part, for the award of any degree. It is entirely my work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people, has been attributed and has been cited and referenced.

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Abbreviations

ICAS	Independent Counselling and Advisory Services
SASA	South African Schools Act
SBM	School Based Management
SGB	School Governing Body
SMT	School Management Team
PL2	Post Level 2

Abstract

The purpose of this study is to examine how the school culture of a high school in the Western Cape impacts the psychological well-being of a woman teacher of colour. This study is situated within an Interpretivist research paradigm, and focuses on an oral narrative case study design via the process of semi-structured interview questions involving one participant – a woman teacher of colour. I examine the research question through the method of Ryff's Model of Psychological well-being. Key findings show that this teacher's interpersonal relationships in the school were fractured along race lines with her principal favouring white teachers to teach subject-specific content. Moreover, personal relationships with her family-sister and husband-proved to be more positive and mitigated the negative effects of some interpersonal relationships in her work environment. In conclusion, this thesis examines how systemic racial and gender biases, coupled with autocratic leadership, adversely affected a woman teacher of colour's psychological well-being in a high school in the Western Cape. Recommendations include a holistic approach regarding policy reform, targeted interventions, and community involvement as essential to improve teacher well-being and, by extension, educational outcomes.

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CHAPTER ONE: INTRODUCTION

1.1 INTRODUCTION AND RATIONALE

Prior to 1994, the dominant voice in the schooling system was largely white, and with that voice, the dominant culture was that of white people, predominantly white men (Gallo, 2020). As noted by Spaul and Jansen (2019) most research regarding schooling, talks about the voices of white teachers and how they still dominate schools, leaving little room for teachers of colour¹ and their own voices. In addition to this, in recent years in the Western Cape and Johannesburg, there has been an increase in protest action and movements in universities and in high schools, namely the #FeesMustFall protest that led to a movement, and the protests that occurred at Pretoria Girls' High and other schools, which resulted in movements such as the #yousilenceweamplify movement, among others. These protests as noted by Hunter (2019) were led by the generation that was born after 1994, as they had become disheartened by the notion of freedom, since in many educational institutions racist school policies were still maintained (Khumalo, 2022).

The year 1994 is a prominent year for South Africa, as it is the year that the first democratic elections were held in the country, ending decades long oppression that deeply impacted black South Africans. However, prior to this, as early as 1905, white South Africans were introduced to formal, universal education whilst learners of colour, particularly black learners, were educated in churches and missionary schools (Mateus & Shange, 2021). With time, missionary schools became inadequate, mainly due to a lack of funds. As a result, the Unification Act² was signed in 1910, which permitted the exchange of state funds. As a result, missionary schools adopted the

¹ I use the term 'of colour' here to denote teachers who are non-white but also not black. Kenny & Davids (2022:4) have noted that, "Both the category of "coloured" and its...association continued into apartheid SA, where it was abused for...exertions of oppression and othering – better than "blacks" but inferior to "whites".

² The Unification Act came into effect in 1909. It united the British Colonies of the Cape Colony, Transvaal, Orange River and Natal, thus establishing the Union of South Africa. It included the work of white delegates, who then represented white voters, to a national convention. These delegates met periodically in Durban, Bloemfontein and Cape Town. Black delegates and other delegates of colour were excluded from this process, to ensure power remained in the hands of the whites (Verhoef, 2022).

state curriculum and the control of the black education structure was then transferred from missionary schools to the state, which was controlled by the Nationalist Party that came into power in 1948 (Mateus & Shange, 2021). This led to the development and implementation of Bantu Education. Bantu Education was a type of education designated for black South Africans. According to Gallo (2020:15), "The Bantu Education Act of 1953, known as Bantu Education, was an infamous set of education policies passed in 1953 that legalised racial segregation, a strict and specific education curriculum, and more..." This type of education gave the Minister of education at the time- Johannes Hendrikus Viljoen- power to determine what could be taught at black schools, how much funding would be given to these types of schools and what languages classes would be taught in (Gallo, 2020). As a result, only whites received well-resourced education whilst Indians, coloureds and blacks received their own inferior education, with blacks receiving the poorest quality of education and black schools receiving the least resources (Khumalo, 2022). Since apartheid was created to privilege the whites, the government at the time closed missionary schools (excluding Catholic schools) in order to maintain and ensure the progress and privileges of whites only (Khumalo, 2022). This type of (Bantu) education was designed to situate blacks in working positions that were deemed inferior in society. In current day South Africa, the impact of Bantu education in rural schools has had a socio-economic impact on black children and has denied them of fair and equal opportunities. These issues are still rampant today: pit toilets, schooling under trees, and buildings that are dilapidated and hazardous (Khumalo, 2022). This is in stark contrast to ex-Model C schools and other urban schools.

In current South Africa, this privilege can still be seen as many white learners are able to access good schools, due to the privileges their parents benefitted from during apartheid, yet, the black majority of learners are still exposed to schools that are derelict (Khumalo, 2022). As stated by Masinire (2020:28), "We need to accept that the current circumstances of rural deprivation have their foundation in a well-orchestrated socially and politically engineered system stemming from a belief in racial difference." Whilst it is imperative to acknowledge the impact of apartheid on rural schools, it is also imperative to acknowledge the current conditions of the country that also aggravate these inequalities between both rural and urban schools.

According to Khumalo (2022:262), “By the time of political transition in 1994, there were nineteen different racially based education departments dispensing an unequal system justified by an ideology of cultural and ethnic difference.” With democracy achieved, the redress of education became the government’s priority. Thus, the newly elected democratic government pursued policy changes in the education system that sought to equalise education among all race groups. Even though this has been the goal, inequality, poor access to education and a lack of transformation still exist within South African schools.

Christie (2020) has stated that the dismantling of apartheid was arduous but achieved through the process of intense negotiations, albeit with unequal outcomes. Christie (2020:4) further stated that, “The contradiction between political freedoms and limited economic and social change is evident in the continuing poverty, inequality, and unemployment inflected by race and gender, and in continuing social restlessness.” Furthermore, Christie (2020:5) has stated that, “...performance patterns in the education system are bimodal: there are distinctively different results for students attending different schools, and these results differ according to the poverty quintiles and former apartheid departments of schools.” Thus, in current South Africa, the construct of race is still an important aspect that allows for inequalities to exist. The hypothetical construct of race is closely tied to gender, and by extension, oppression and hegemony (Brookfield, 2009). Sanger and Moolman (2022:5) have stated that, “...race is a fallacy...while we are simultaneously aware of how race matters, how it is (re)produced, (re)constituted and (re)defined through words and actions across institutions and in the banality of everyday life.” It is a difficult construct to understand given its complexity as it intersects through sexuality, colour, language, culture, class, and gender. What is evident though, is how racism is used by the dominant culture to oppress others.

I use the term, ‘of colour’ here to group people. I do so with the lens of situating socio-economic and political differences that existed during this time and continue to exist today. In America, the terms ‘Colored’ and ‘of colour’ were used to refer exclusively to black American people. During the 1960s, when Martin Luther King delivered his famous speech, “I Have a Dream”, America was marred by overt acts of racial oppression, discrimination, racism, police brutality and violence. These were the lived

experiences of Black Americans, who were referred to as 'Colored's'- this term was used in a derogatory manner to signify inferiority (Kalunta-Crumpton, 2020).

In South Africa, during apartheid, the national government declared four main racial groups: White, Indian, Coloured, Black. The term, 'Coloured' is difficult to define. Current research on 'Coloured' identity is still lacking for two apparent reasons. The first one, according to Zegeye (2001:2) is,

“‘coloured identity’ is an extremely elusive concept because ‘coloured people’ have, insofar as they can be described as a distinctive group, tended historically to be viewed in South Africa as a ‘minority group’ that does not warrant separate research attention.”

The second reason according to Zegeye (2001:2) is, “...many coloured people accepted the identity the government attempted to impose on all ‘coloured people’, making it a hazardous research task to determine which identities dominate social formation among ‘coloured’ people.” Thus, multiple identities currently exist within South Africa based on language, religion and different ideologies (Zegeye, 2001). Additionally, race is tied to the concept of identity. According to Zegeye (2001:3), “... ‘identity’ has become a primary medium for understanding the relationship between the personal and the social; the individual and the group; the cultural and the political, as well as the group and the state.” Identity can also be tied to a person in relation to a group of people and their emotional attachment to them. Being part of a group allows us to see ourselves in relation to others (Zegeye, 2001). In line with the concept of identity, the participant in my research weaves between calling herself ‘coloured’ and ‘of colour’. According to Holohan (2022:22), “...the processes of colonisation, oppression, and exploitation lead to self-doubt, identity confusion, and feelings of inferiority.” Thus, the concept of race and how it links to identity is complex.

Tied to the concept ‘of colour’, is also the term, ‘Black’. Biko (1978:11) stated that, “Being black is not a matter of pigmentation-being black is a reflection of a mental attitude.” Biko noted that if one wanted to emancipate one’s self from a colonial and racist way of thinking, then one should identify as Black and not non-white, a white-centric term. Thus, blackness from Biko’s perspective transcends racial categories and in fact, criticizes them in an attempt to reclaim racial identity. I use the term black in this thesis to mean African black.

In South Africa today, according to Zegeye (2001:4), “The black subject can no longer be represented without reference to such dimensions as class, gender, sexuality and ethnicity.” Given South Africa’s political and socio-economic past, I have chosen to use the term ‘of colour’ rather, to recognise and acknowledge the economical, psychological, oppressive impact apartheid has had on South African people. Whilst I am aware and acknowledge that this term has a history associated with racism, violence and oppression, I use it in this research to refer to South African people who are not White but also who are not black, as racial categories affected and impacted how resources were made available to people who were Black, Indian and Coloured. Thus, whilst I agree with Biko’s assertion of what it means to be black, I also want to acknowledge that people of colour were treated differently to black people in South Africa during Apartheid and this difference impacted access to housing, culture, access to jobs and class relations.

Erasmus (2012:2) states that, “Making ‘race’ a political matter helps one see the various intersections of ‘race’ and class which teach us that people are not incorporated into class positions in undifferentiated ways.” This allows us to think and question notions of race. Additionally, there is an absence of alternative terms and more research is required around the topic of race as we need to re-think the continuous use of apartheid race categories (Erasmus, 2012).

The term ‘hegemony’ was popularised by Gramsci (1971). In his own words, Gramsci (1971:666) stated that, “Every relationship of ‘hegemony’ is necessarily an educational relationship and occurs not only within a nation...but in the international and worldwide field, between complexes of national and continental civilisations.” Thus, hegemony exists in all educational spheres for the purpose of domination by the ruling class. It is further described by Brookfield (2005:1) as the process, “... by which we learn to embrace enthusiastically a system of beliefs and practices that end up harming us and working to support the interests of others who have power over us.” Brookfield (2009) had further commented that teachers of colour have internalised the dominant culture and have allowed for exploitation under the guise of ‘doing the right thing’ to be accepted by the white, dominant culture. Hegemony, as an ideology, works by consent. According to Brookfield (2005:95), “People are not forced against their will to assimilate into dominant ideology. They learn to do this, quite willingly, and in the process, they believe that this ideology represents their best interests.” Thus, people

end up learning to adapt to and support a system that actively harms them and their way of living and thinking. As a result of this, neither the state nor the ruling class need to enforce order and control (Brookfield, 2005).

Critiquing the idea of teaching as a vocation, Brookfield (2005:100) states that, "...this sense of vocation, of fulfilling a calling to the selfless service of others, opens educators to the possibility of exploitation and manipulation." When teachers have to work well beyond their hours, commit to additional tasks and responsibilities that become extremely exhausting, it impacts their personal relationships and their own well-being. This type of exploitation results in strengthening the system. Thus, teachers end up giving more of themselves to this vocation, but end up receiving less, as money is instead spent on other government expenditure and tax breaks (Brookfield, 2005).

There is then a belief, termed internalized racism that permeates the minds of people of colour and black people, thinking that they are indeed inferior to white people. This extends to many aspects of life, including schooling. Thus, hegemony saturates many ex-Model C schools, forcing teachers and learners of colour to assimilate into white culture, whilst erasing the cultures of those of colour through policies: particularly language, appearance of learners' hair and curriculum (Christie & McKinney, 2017).

What is apparent about internalised racism, is that it is generational. According to Seet (2020:37), "Internalised racism (IR), generally defined as the racialised subject's indoctrination to racist beliefs about themselves and/ or their group." Generations of people were also subjected to the idea of an inferiority complex which was then passed on to generations that followed, resulting in what Sanger and Moolman (2022:23) refer to as 'intergenerational transmission of trauma'. Kim (2020:2) has noted that the effects of intergenerational trauma, "...are also understood to affect the development of a variety of stress-related illnesses such as depression, post-traumatic stress disorder (PTSD), cardiovascular diseases, among others." This is especially relevant to South Africans of colour who have experienced colonialism and/or apartheid in South Africa, and who have generations of family members who had experienced these life-changing events as well. The current generation of teachers of colour also experience racism and it has had a negative impact on well-being (Pizarro & Kohli, 2020). This ongoing battle with racism can lead to anxiety and doubt and result in

teachers of colour being policed by other white teachers (Pizarro & Kohli, 2020). Furthermore, Pizarro and Kohli (2020:5) have further stated that, “macro and microaggressions that teachers of colour experience occur on multiple levels simultaneously. Institutional racism is embedded into the structures, policies, and functions of schooling.” In line with the notion of intergenerational trauma, teachers of colour who have experienced or witnessed racism before now have to deal with these hurtful issues again, which ultimately negatively impact well-being (Pizarro & Kohli, 2020). In addition to this, because schools function through Eurocentric outlines, Kohli and Pizarro (2016:73) have stated that, “...teachers of Colour are often not able to engage holistically, to grow in ways that accomplish their goals, or to advocate for their communities.” Thus, their insights, education and experiences are often devalued. Whilst we have seen assimilation of people of colour in ex-Model C schools and some transformation, we cannot ignore the predominantly white and colonial culture that still prevails at these schools, and how the decentralisation and devolution of policies have impacted this (as will be explained in Chapter two).

My interest in this study was spurred on by a protest that occurred in a school I taught at several years ago. The school has a learner body of mainly black learners and learners of colour: coloured, Indian and mixed-race. The teacher body at the time was predominantly white and had three teachers of colour. I was one of them.

Many white teachers were outraged by the protest and the majority of them chose to leave the school. During this process, I noticed how teachers of colour were silenced by their white counterparts regarding their views of the protest, and how their feelings and emotions had been ignored, just as it had been for the years they had taught there. Finally, a teacher of colour stood up during a heated staff meeting. They noted how this moment was inspired by the courage of the learners. The teacher spoke for ten minutes, detailing the abuse and exploitation they had not only suffered during the days of apartheid, but also how the white school body ensured racism and oppressive policies were a part of the school. In that moment, I felt the greatest sense of guilt as I realised my collusion and ignorance in enforcing these policies that oppressed the learners. In that moment, I realised that not only could one teacher’s powerful voice impact the school culture, but also prove how little we actually mattered as people of colour.

Additionally, as I worked on this research, a few other issues became clear and pertinent to me. I am a woman of colour who grew up in the Indian township of Chatsworth, in Durban. A township that was segregated and designated for low-income people of Indian descent. Growing up in this township meant that I never had a voice or any sort of power or space, or even the possibility to dream, to become something more than what was expected of me- a housewife. But I had dreams, which I quietly kept to myself and hoped to achieve as South Africa started changing, as universities started allowing financial aid to those who were less fortunate, like me. Here I am now, a Master's student, living in a different country, a far cry from the desolate township that told me I could not be anything more than a housewife.

I undertook this research as a way to take up space. This space was not made available to me before due to the silencing of my culture and socio-economic background. Thus, I have not entirely left myself out of this research as my participant's story is a reflection of my own and others like me- people of colour who have long been exploited and silenced. Even though, the participant in this research and I come from completely different backgrounds, we share a similar story of exploitation, of being silenced, of resilience and of taking up space.

My interest lies in the perspectives and experiences of women teachers of colour and how these viewpoints have impacted their psychological well-being whilst working at ex-Model C schools.

1.2 RESEARCH QUESTIONS

As noted previously, this work will contribute to the research gap that exists with regards to a woman teacher of colour and the impact that school culture has on her well-being. This research will attempt to answer the following questions:

1. How do school policies (language/hair/curriculum) impact the school culture as perceived by a woman teacher of colour?
2. How do these policies and the school culture contribute to the psychological well-being of a woman teacher of colour?
3. Have policies and the school culture impacted the perspectives and experiences of a woman teacher of colour?

The questions above have been connected in the following research question:

How does the school culture of a high school in the Western Cape impact the psychological well-being of a woman teacher of colour?

1.3 CHAPTER SUMMARY

This chapter has provided a brief history of education stemming from the days of apartheid to how it has evolved since then. It also looks at how the education system during apartheid impacted the socio-economic progress of black learners of the time and the implications for this in current South Africa. Equality and redress were the new goals for a democratic South Africa. Furthermore, while much work has been done on this, it has not resulted in substantial improvements, but as the current research has shown, there is still much work to be done in this area.

The aim of the study has been outlined in this chapter-whilest there exists a wealth of knowledge and research on the well-being of teachers, very little research has been compiled on the well-being of women teachers of colour and how the school culture impacts their well-being. Thus, this study will explore how the school culture of a high school impacts the psychological well-being of a woman teacher of colour.

This study comprises five chapters. Chapter one has introduced the study and has addressed my research questions. Chapter two focuses on the existing literature, specifically with regards to how school policies impact the school culture, and by extension, how these policies and the school culture of an ex-Model C school contribute to the psychological well-being of teachers of colour and to what extent these school policies have impacted the perspectives and experiences of women teachers of colour. Chapter three looks at the research methodology. I have used Ryff (1995, 2013) Model of Psychological Well-being as my framework to determine how the school culture and policies impact an adult woman of colour's well-being. Chapter four critically analyses and discusses findings from my interviews with my participant. Chapter five concludes this study by discussing the implications which these findings have within the education sector. Chapter five also puts forward recommendations to help the education sector deal with issues of race, gender and the impact of school policies on women teachers of colour.

CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

This literature review focuses around a few key areas: the history of South African schools over the past forty years, how school and government policy impact the school culture, how the school culture has impacted the psychological well-being of a teacher of colour, and how these factors are linked to the race and gender of a teacher of colour. I will provide a structured review of how these areas are linked to one another. Additionally, this chapter also looks at Ryff (1995, 2013) Core Dimensions of Psychological Well-Being.

2.2 THE SCHOOL CULTURE

In the past forty years, there has been a major change within the literature on the school organisation towards greater levels of accountability and performativity in schools. This has impacted school leadership, the progress of management and concerns about welfarism in schools. Welfarism, although it is a contested subject, is used here to show that kindness and nurturing are positive elements for teachers and learners, as it promotes Positive Relationships and an ethics of care. It is also regarded as a fundamental aspect of education (Noddings, 2012). Towards the end of apartheid, the government introduced School Based Management (SBM) to white schools, in an attempt to shield their privileged position as beneficiaries of apartheid. Consequently, these schools could self-determine who they enrol/employ, and what language medium will be used in the school (Christie, 2010). This created an exclusionary system of access to the best education (Christie, 2010). With this change, The South African School's Act (SASA) created a body of parents, the principal, learners, teachers and other staff members called, School Governing Bodies (SGBs). This kind of power allowed for SGBs to control, as stated by Christie (2010), the admission and language policies of schools, the right to control how much the school fees would be per child, the types of subjects offered at the school and the rules that govern the school: Code of Conduct. Christie (2010) also stated that the SGB is responsible for their own school's funding, the annual budget, and maintaining school property and assets. This can lead to the privileging of white children over disadvantaged children, as the SGB has access to resources, power and control. Thus, the SGB had the power to dictate the type of children based on race and socio-economic status they accepted into schools. This also applied to the types of teachers being employed as the SGB forms part of the interview committee at schools. This was also an issue in the school in which I worked during my tenure. The SGB mostly accepted learners who lived within a five-kilometre radius from the school. The general population of the area is largely white and affluent.

This kind of power from the national state being decentralised to the institutional level questions how effective this level of decentralisation is in terms of the stability of power. Sayed (2002:37) stated that, "This is a question of the extent to which redress, equity

and nation building can be effected and guaranteed by devolved forms of governance.” They are given this power with which they are able to practise discrimination in terms of policies and people.

The SGBs were given power to govern schools. Christie (2010:702) indicated that, “SASA gives wide-ranging powers to governing bodies, with additional powers to schools that are fully deemed capable of running their own finances.” Nevertheless, given the background of South Africa and the inequalities that exist, many of the earlier Indian and White schools had the resources to thrive, whilst previously disadvantaged schools had limited capital to thrive. This shift, according to Christie (2010:702), impacted the psychological well-being of teachers in previously disadvantaged schools as they felt, “demotivated...working under difficult conditions...” Many teachers in underprivileged areas not only struggled with a lack of resources, but also the overwhelming workload. Teachers have reported that they have a lot of work to complete but with insufficient time to complete it in. Furthermore, teachers deal with unrealistic demands set by managers and have an unrealistic time frame in which to reach these goals. There is also a lack of resources at these schools, inadequate facilities, large class sizes, poor learner discipline, a lack of autonomy and low salaries (Ndebele, Ravhuhali & Legg-Jack, 2022). With focus shifting to managerialism in schools, the school day has become more centred on how the school organisation could attract fee paying parents as the schools’ main objectives are now about producing profit and outstanding academic performance. This has also created increased competition between schools and has increased the division in schools where greater inequalities regarding access to ‘good education’ now continue. Furthermore, as indicated by Fiske and Ladd (2006); du Plessis and Mestry (2019), black teachers are less qualified than white teachers in South Africa due to socio-economic disparities. Many black teachers studied at low quality teachers’ colleges which have since closed due to the poor quality of education received. This further impacts the employment and integration of black teachers in schools, in particular black women teachers and women teachers of colour as black families prioritise the education of their sons (Gounden & Mkize, 1991). This was confirmed more recently by Stats SA (2021) as they stated that, “more than four in every ten...females were not in employment, education or training. Females were more likely to offer “family commitment” as a reason for not attending school than males.” Additionally, as

outlined by Mudau and Obadire (2017:70), “Most men in patriarchal societies do not need educated women because they need women who will depend on them and give them the opportunity to control them.” Thus, it is evident that women of colour have these additional hurdles to contend with.

Furthermore, as noted by Govender (2015), 75 percent of teachers who teach at ex-Model C schools are white, which is indicative of bias and the privileging of white teachers over black teachers and teachers of colour. Thus, one can question to what extent transformation has actually been achieved. Bottery (2006:9) indicated that, “Educators may...not only experience greater control and direction of their work, but an increasing complexity and fragmentation of the world around them as well.” There will also be greater exploitation as teachers have to help others comprehend their own lives. As a result of this new reform and restructuring of schools, there will likely be over-worked teachers with low self-esteem and reduced mental health. Blackmore (2004:441) noted that, “These reforms impacted on teachers’ conditions of work, on curriculum and assessment and on their relationships with students and parents. Such changes gave rise to anger, fear and grief.” From this, it can be inferred that teachers felt discouraged about the fact that education is no longer respected for an essential purpose: welfarism, but rather how it can benefit schools, in a way that is profitable.

2.3 THE PSYCHOLOGICAL WELL-BEING OF TEACHERS

According to Huppert (2009:2), well-being is the:

...combination of feeling good and functioning effectively. Sustainable well-being does not require individuals to feel good all the time; the experience of painful emotions...is a normal part of life, and being able to manage these... painful emotions is essential for long-term well-being.

Teachers are overwhelmed and are experiencing burnout, hopelessness and despondency due to revised policies, increased performativity and accountability. In the context of teaching, accountability refers to additional tasks given to teachers

(Sayed, 2002; Gold, 2003). Teaching is a profession that requires an ethics of care, as it involves not just teaching, but the nurturing of minds and inter-personal relationships experienced between the teacher and their learners, and between the teacher and other teachers. A key mechanism to enable the positive well-being of teachers is to ensure an ethics of care. Noddings (2012:772) stated that, “In an encounter...that can appropriately be called *caring*- one party acts as carer and the other as cared for. Over time, in equal relations, the parties regularly exchange positions.”. What is often ignored in classrooms, is how often teachers have to divert from the already overloaded syllabus to care for their learners’ needs during a lesson as the content discussed can lead to other questions, or simply the learner/s would prefer to discuss a different topic. Thus Noddings (2012:772) has noted that teachers, “...are likely to undergo motivational displacement; that is, her motive energy will begin to flow toward the needs and objectives of the cared for.” Whilst it is important to show care toward learners, it is difficult to determine where one should draw the line and continue with the syllabus, and how this impacts the stress experienced by teachers. Noddings (2012) further asserts that the teacher may find the child’s concerns to be improper for the setting but that the teacher should respond, even if they are unable to do so in a positive manner, they should do so in a way that maintains an ethics of care. This can be difficult if the teacher is already under immense stress. Similarly, teachers require care from other teachers in order to cope with the stress experienced by increased performativity, increased work load and other personal issues that contribute to negative well-being.

Furthermore, Noddings (2012:777) has emphasised that, “...empathy is too often interpreted with reference to the self...the empathy of care ethics is other-orientated, not self-orientated.” Thus, teachers can be misguided in their assumptions of knowing what their colleagues or learners are experiencing on an emotional level. Thus, often when a teacher has a concern for which they require support, advice or guidance, we fail to actually consider their emotions and the way they actually view the problem, and advise them based on what we think will work. We do not consider their voice or their experiences. This issue can easily be overlooked as teachers are exhausted. However, Noddings (2012) has noted that this is a core issue that should take precedence over other issues. When teachers are supported and listened to by other teachers, a smoother working environment is established and positive well-being can

flourish. Adding to this, Bozalek, Zembylas and Tronto (2020:44) have stated that, "...learning and the process of learning are crucial for survival and flourishing." Thus, the idea of an ethics of care is not necessarily unilateral. Both teachers and learners need to be responsible in the quest for knowledge, and teachers should inspire learners to learn and engage in a process of life-long learning. This also allows for critical and independent thinking.

Burnout is an issue that many teachers face as it is the result of changes that occur in the educational sector: changing policies, curriculum changes and environmental changes. These changes result in, as noted by Van Droogenbroeck, Spruyt and Vanroelen (2014:2), "a significant increase in nonteaching-related (largely administrative) workload, and less time for social contact with colleagues and in private life." These demands that are constantly faced by teachers are the result of policymakers, globalisation and pressure received from parents and schools. As a result of this, Van Droogenbroeck, Spruyt and Vanroelen (2014:2) stated that, "These externally imposed demands reduce the Autonomy and creativity in the classroom and appear to lead towards "deskilling" and "deprofessionalization". Thus, the teacher is negatively impacted by this pressure, and it impacts not just their psychological well-being, but it also filters down to their personal lives and their interactions with their learners. Furthermore, with the introduction of new managerialism in schools, teachers have become responsible for other aspects of their learners' lives such as teaching about drug use and abuse, morality and mental health issues. Such issues which were primarily the responsibility of the family, has now been shifted to teachers, in addition to a changing and demanding curriculum. Thus, as noted by Noddings (2012) it is difficult for teachers not to engage learners on these issues and draw the line between personal issues and education. Furthermore, as noted by Brookfield (2009:10), "Vocation becomes especially hegemonic when filtered through patriarchy, as is evident in predominantly female professions such as social work, nursing and teaching." Consequently, as women teachers, we have internalized that these added tasks are part of our job description, in addition to other tasks. In addition to this, Brookfield (2009:10) has stated that, "Since dominant ideology presumes men to be less relational, less prone to an ethic of care and compassion, they receive less opprobrium for being unavailable to students." Thus, male teachers may focus entirely on the content they teach, whilst women teachers have to deal with other issues in

addition to teaching. This is particularly important for women teachers of colour as they have been socialized into believing these hegemonic traits are part of their gendered and racialized role (Gounden & Mkize, 1991). Moreover, Brookfield (2009:10) has stated that, "Vocation becomes hegemonic when it is embedded in institutional culture and interpreted to mean that one should be willing to sacrifice one's mental and physical well-being to the cause of client empowerment.", It has become acceptable for exploitation to continually occur within the profession. And because the profession has been gendered, women are the ones, in particular women of colour, who are most exploited.

2.4 CORE DIMENSIONS OF PSYCHOLOGICAL WELL-BEING

Ryff (1995) developed six core dimensions responsible for not just the functionality of well-being, but also for contentment and happiness. These six functions of wellbeing as highlighted by Ryff (1995:99) are, "...Self-Acceptance, Positive Relationships with other people, Autonomy, Environmental Mastery, Purpose in Life and Personal Growth." These six factors focus on how one is able to make meaning of one's life, how one is able to grow and develop, but it is also about the recognition of how one can also learn to grow and develop despite having experienced trauma in the past or having made poor decisions.

The six core dimensions are, according to Ryff (1995;2013): (1) the extent to which respondents felt their lives had meaning, purpose and direction (Purpose in Life), (2) whether they viewed themselves to be living in accord with their own personal convictions (Autonomy); (3) the extent to which they were making use of their personal talents and potential (Personal Growth); (4) how well they were managing their life situations (Environmental Mastery); (5) the depth of connection they had in ties with significant others (Positive Relationships), and (6) the knowledge and acceptance they had of themselves, including awareness of personal limitations (Self-Acceptance). Figure 1 highlights these dimensions.

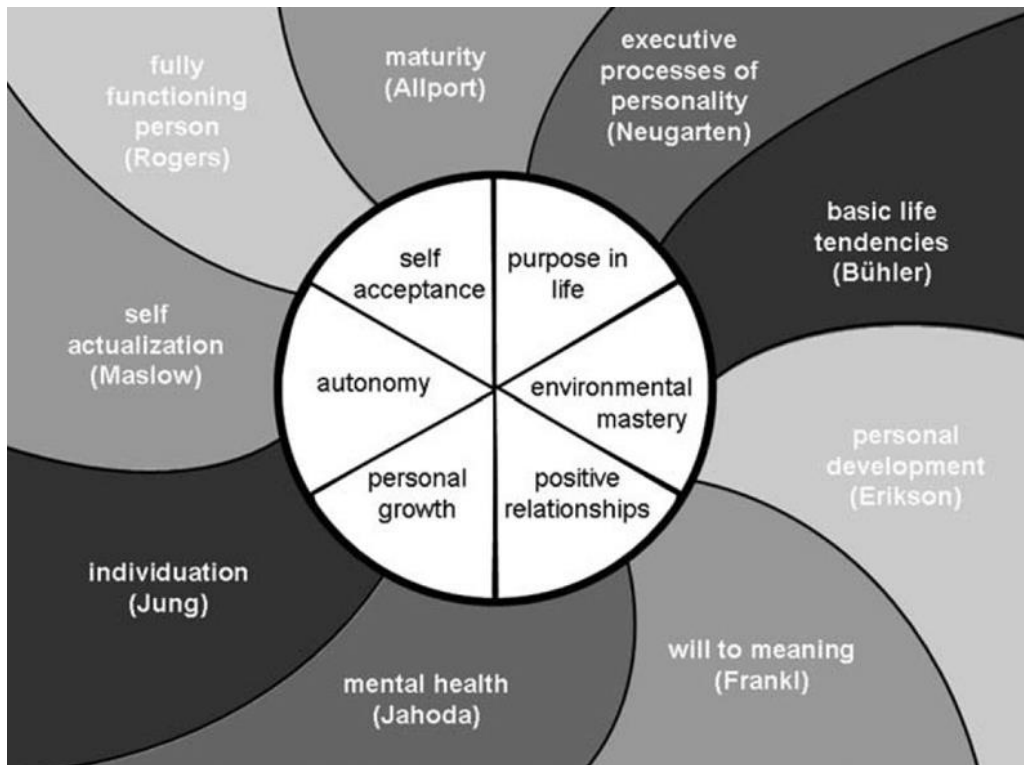


Figure 1. Core dimensions of Psychological Well Being and their theoretical foundations (Ryff and Singer, 2008:20).

Table 1 below differentiates between a high and low scorer on the Ryff scales of psychological well-being.

Table 1. High and Low scorer based on Ryff's scales of psychological well-being, redrawn from (Ryff, 1995:101).

	High Scorer	Low Scorer
Self-acceptance	Possesses a positive attitude towards the self; acknowledges and accepts multiple aspects of self, including good and bad qualities; feels positive about past life	Feels dissatisfied with self; is disappointed with what has occurred with past life; is troubled about certain personal qualities; wishes to be different than what he or she is.
Positive relations with others	Has warm, satisfying, trusting relationships with others; is concerned about the welfare of others; capable of strong empathy, affection, and intimacy; understands give and take of human relationships.	Has few close, trusting relationships with others; finds it difficult to be warm, open and concerned about others; is isolated and frustrated in interpersonal relationships; not willing to make compromises to sustain important ties with others.
Autonomy	Is self-determining and independent; able to resist social pressures to think and act in certain ways; regulates behaviour from within; evaluates self by personal standards.	Is concerned about the expectations and evaluations of others; relies on judgments of others to make important decisions; conforms to social pressures to think and act in certain ways.
Environmental mastery	Has a sense of mastery and competence in managing the environment; controls complex array of external activities; makes effective use of surrounding opportunities; able to choose or create contexts suitable to personal needs and values.	Has difficulty managing everyday affairs; feels unable to change or improve surrounding context; is unaware of surrounding opportunities; lacks sense of control over external world.
Purpose in Life	Has goals in life and a sense of directedness; feels there is a meaning to present and past life; holds beliefs that give life purpose; has aims and objectives for living.	Lacks a sense of meaning in life; has few goals or aims, lacks sense of direction; does not see purpose of past life; has no outlook or beliefs that give life meaning.
Personal growth	Has a feeling of continued development; sees self as growing and expanding; is open to new experiences; has sense of realising his or her potential; sees improvement in self and behaviour over time; is changing in ways that reflect more self-knowledge and effectiveness.	Has a sense of personal stagnation; lacks sense of improvement or expansion over time; feels bored and uninterested with life; feels unable to develop new attitudes or behaviours.

Teachers are facing a great deal of mental strain due to performativity, increased accountability and reform (Sayed, 2002; Christie, 2010). These added pressures, coupled by a toxic working environment have resulted in immense mental strain and negative well-being (Ressler et al., 2021). But experiences outside of the schooling profession can also impact well-being: grief, marriage, birth of children, education and so on. Ryff (2013:11) revised her previous dimensions and she stated that, the highest

form of human good is not merely eudemonia, but rather, "...it is about activities of the soul that are in accord with virtue." Thus, it is not just environments and policies that need to shift, but also our relationships with others and our own Personal Growth in order to achieve positive well-being. Past experiences cannot be changed but it is important to determine how they impact lives and how positive well-being can be the result of such experiences.

2.5 HEDONISM AND EUDEMONIA

To quote from Wilde, Bristow and Murray (2006:18),

The aim of life is self-development. To realise one's nature perfectly – that is what each of us is here for. People are afraid of themselves, nowadays. They have forgotten the highest of all duties, the duty that one owes to one's self. Of course they are charitable. They feed the hungry, and clothe the beggar. But their own souls starve, and are naked.

Well-being is an essential part of one's life if one is to grow and flourish. Teachers in particular require Positive Relations with others, Purpose in Life and being in an environment that contributes to a positive lifestyle. According to positive psychology, well-being consists of two methodologies. The first is the hedonic and the second is the eudemonic approach (Zaki, 2016). With regards to hedonism, the focus is primarily on happiness and what brings happiness to one's life. With regards to eudemonia, Zaki (2016:2), states that, "This approach is generally concerned with living a complete human life, realization of one's potential." The concept of Eudemonia derives from Aristotle's Philosophy of hedonism and happiness, in his book titled 'Nicomachian Ethics' in which he discusses the pursuit of happiness and well-being.

The focus of eudemonia is happiness, which includes the presence of positive affect and an absence of negativity. According to Zaki (2016:3), "The idea of feeling good involves not only positive aspects of emotions and satisfaction in life but also some more emotions like affection, interest, motivation, care and confidence." Thus, positive

well-being can be achieved, especially by teachers when the focus is on Ryff (1995, 2013) model of psychological well-being.

Ryff (2013:11) states that, “Eudemonia thus captured the essence of the two great Greek imperatives: first, to know yourself, and second to become what you are.” Therefore, one is required to find meaning and purpose in one’s life through various experiences. This essentially improves the quality of life and longevity in people. Teaching children for many teachers, has been linked to eudemonia as many teachers find meaning and purpose in improving the lives of children. Furthermore, Ryff (2013:15) commented that, “...parenting children is more challenging to the well-being of women than men, that the well-being benefits of marriage are...similar for men and women, and that...aging parents undermines the well-being of... women.” It can then be argued that women are seen as caregivers and are not only burdened by the workplace, but also by other strenuous roles associated with sexist notions related to being a woman. Ryff (2013:15) further noted that, “Well-educated women in multiple roles showed higher levels of Autonomy, with perceived control moderating some links between multiple roles and well-being.” Thus women, seem to show greater resilience when faced with these many tasks placed in their way. However, as noted by Jefferis and Theron (2018), gender roles silence women and force them to be subservient, often as means to ignore their own needs and prioritize the needs of their family members. In addition to this, emotional labour is also a factor to consider when looking at teacher well-being. Kinman, Wray and Strange (2011:10) have pointed out that, “Teachers who reported more emotional labour were not only more emotionally exhausted and less satisfied with their work, they were also more likely to depersonalise their pupils.” Thus, the classroom space loses the emotional need for welfarism and both learners and teachers work in a more toxic environment. One of the reasons for negative well-being experienced by teachers is stress. Kyriacou (2001:28) has defined teacher stress as, “...the experience by a teacher of unpleasant, negative emotions, such as anger, anxiety, tension, frustration or depression, resulting from some aspect of their work as a teacher.” These feelings are generally felt when teachers feel overwhelmed and unappreciated.

A further challenging issue in addition to teacher stress, negative well-being and pressure, is change. In 2019, the world experienced the Covid-19 pandemic which impacted teaching and learning throughout the world. Whilst many schools battled with

this change, they had to take to teaching online, whilst this was easier for privileged schools, underprivileged schools battled with this monumental task due to a lack of resources, lack of skills and increased psychological strain felt by all stakeholders. As a result of the pandemic, despite a recovery programme put in place by the government, was immense loss of teaching time, a move to online teaching, of which many learners had minimal access to and the increase of disparities between the privileged and underprivileged schools (Soudien, Reddy & Harvey, 2022). This increased the mental strain faced by teachers as they did not just teach through various mobile applications, but also work in an environment that was unfamiliar. Furthermore, added strain was experienced by teachers as the government was largely concerned with performativity in schools during this time. Additionally, as stated by Baker et al (2021), teachers prior to Covid-19 were evaluated to be at an already high level of risk of experiencing burnout. This level of risk was exacerbated for teachers working in poverty-stricken schools. Additionally, it is important to note that while teachers experience these major stressors, many teachers are very resilient in the face of such adversity and many even experience positive well-being when faced with additional tasks. As stated by Ryff (2013:14), "Well-being changes as individuals negotiate the events and challenges of adult life, with improvements tied to various psychological processes (social comparisons, flexible self-perceptions, coping strategies)." In addition to this, Blackmore (2004:445) stated that, "Emotions are also about transformation and emotional responses were informed by their desire to 'do good', for example to make a difference, to improve the lot of the disadvantaged..." Thus, the presence of positive well-being is apparent as these teachers believe that they are making a difference in the lives of their learners.

2.6 THE IMPACT ON A TEACHER OF COLOUR

Whilst research into the arena of education has revealed that schools need to become more holistic, during the days of apartheid in South Africa, schools were racially segregated, not inclusive as education was centralised, controlled and defined by the apartheid government. Education for white girls was available since the early 1900s, however education for coloured and Indian girls was only available since the 1970s.

According to Martineau (1997:386), “In 1985, less than 5% of the black adult female population in South Africa had completed secondary school, and African girls...did not have access to compulsory education until after 1994.” And even then, education was gendered and women were taught household duties, and were not allowed to learn about academics. Furthermore, Martineau (1997:387) noted that in universities there were racial disparities present as well, particularly in the subject areas of, “...science, engineering, and technology. In 1993, for example, 67 White students were enrolled in the sciences for every African student; in engineering, the ratio was 148 White students to every 1 African student.” The disparities were even greater for women of colour due to patriarchy, racism, and sexism. Thus, black women and women of colour have long since experienced discrimination based on their race and gender, and many have internalised a feeling of being inferior as a result of the harsh inequalities that have stemmed from colonisation and apartheid in South Africa. According to Mudau and Obadire (2017) the struggle for gender equality predates apartheid and is influenced by patriarchal and cultural systems of oppression. As further stated by Mudau and Obadire (2017:71), “Traditional authority structures need to be seen implementing a shift from male-dominated institutions to one where women are represented in all structures meaningfully.” In addition to this, as stated by Ali (2021:64), “Domestic violence, sexual harassment and sex-based inequality...socio-economic inequalities and high percentage of AIDS/HIV among young women are continuing challenges in the path of restoration of human rights of women in South Africa”

South Africa has a long history steeped in discrimination based on race, gender and language through colonialism and apartheid, and this has influenced many facets of society, particularly education. According to Christie and McKinney (2017:2), “In Africa...it is commonplace for colonial languages to dominate the education system and for proficiency in a European language and script to be seen as the sole marker of being educated.” Thus the English language in particular, is a site for education and class and has come to be the dominant language of communication in South Africa. Battersby (2004) has noted that South Africa has a history of desegregation and deracialisation of city spaces. Prior to 1994, many private schools were reserved primarily for white learners and post-apartheid, through the process of desegregation, many of these schools started accepting non-white learners in to their spaces but as

noted by Christie and McKinney (2017), these spaces still maintained a culture of whiteness and limited transformation had occurred. Further noted by Battersby (2004:281), "Within the school, structures have developed that restrict acceptance of pupils from historically disadvantaged groups. These are largely relics of the early days when non-white pupils were admitted." Thus, with the promise of democracy and change, many parents from disadvantaged areas enrolled their children into these schools with the hope that they would receive a better education, ignoring the history of these schools. These schools are now known as ex-Model C schools. As elaborated by Battersby (2004:281), "Non-white pupils were encouraged and expected to blend with white pupils with very little attention paid to their cultural heritages." Thus, the culture of non-whites were ignored and they had to assimilate into a culture that is not theirs. This was still the case in 2016 as noted by Christie and McKinney (2017) and still an issue now that permeates these schools, thus my interest in this topic. In addition to this, according to Venketsamy and Miller (2021) the reasons why white parents choose ex-Model C schools for their children are because these schools are indicative of class in society and these schools are known for their traditional values, including the language policy of prioritizing Afrikaans as a medium of instruction. Thus, a white, colonial system and set of school policies continue to reign within these schools. So, while there is some desegregation at these schools, transformation is lacking.

In present day South Africa, ex-Model C schools are largely desegregated in terms of race, despite the fact that the school culture may still hold outdated and racist school policies. Thus, there may be inclusion, but exclusion is still practised through school policies. Teeger (2015:1) has stated that, "Although overt racist practices continue to exist in such schools, in the contemporary era, racial boundaries and hierarchies are more often taught and reinforced through subtler, and oftentimes apparently race-neutral, practices." These can include policies on hair, discipline, wage, clothing, performance and language. In many South African ex-Model C schools, English and Afrikaans are languages of instruction but often African languages are ignored and also outlawed as unofficial policies prohibit their use (Christie & McKinney, 2017).

As stated by Teeger (2015:2), "...by failing to acknowledge the structural realities of racially ordered societies, schools function as institutions that reproduce, rather than dismantle, racial hierarchies." In addition to this, these ex-Model C schools also

discriminate when it comes to accents and this is a form of linguistic racism. According to Baker-Bell (2020:2), "...Linguistic racism refers to the linguistic violence, persecution, dehumanization, and marginalization that...speakers endure when using their language in schools and in everyday life." It includes the policing of accents as well as judgements as the British white accent is seen as superior and a measure for intelligence. It can have profound psychological implications for the teachers as once again, the teachers is made to feel as if they are not good enough, and the learners tend to believe the validity of the content only if it was enunciated by white teachers (Orelus, 2021; Spence, Hornsey & Imuta, 2021). These schools not only inflict racism in schools, but they also seek to silence the voices of those who are marginalised, in particular, women teachers of colour. Thus, as illustrated by many hashtag movements in South Africa, including, as previously mentioned, #yousilenceweamplify, where learners of colour have voiced their experiences of racism at their schools as a result of racist school cultures and racist school policies. In addition to this, they also shared their concerns about how women teachers of colour have been silenced and driven out by their schools and how this has impacted their well-being and their place in society. This is particularly troubling for young girls of colour as they do not see representations of themselves at these schools. Additionally, according to Dunmeyer (2020:3) the stories and voices of black women and women of colour are imperative because, "... expectations of who black women are, how they should behave or react, and what they are deemed capable of doing or handling is decided for them before they ever enter the room." For example, women teachers of colour have been stereotyped as lazy and have to work much harder than their white colleagues to prove themselves, and as a result, they become overburdened with work and face greater burnout and as a result, negative well-being. Additionally, as stated by Dunmeyer (2020:5) about women of colour, "...women...as teachers should also have a space where they centre their race and gendered identities to discuss, from their perspective and understandings, how the layering of these identities influence their positioning..." However, this is rarely possible as their voices are silenced by their white colleagues. Being silenced and constantly judged because of race and gender can negatively impact well-being, as these women teachers of colour now become isolated and have no or very few interpersonal relationships and support within their working environment. As a result of this as

indicated by Watson (2017:3), "(Not all black) women teachers maintain an anti-oppressive liberatory educational framework. Many have internalized oppression that they must actively process and use to shift their practices." According to Holohan (2022:2), "Internalised oppression, which occurs within individuals and groups of people experiencing oppression, is defined as the internalisation of the ideology of inferiority that is directed at the oppressed group by the dominant group." In South Africa, due to colonisation and Apartheid, there was a belief that white people were deemed superior to others, and as a result of this, a hierarchy developed where white people believed that they had a right to dominate and control others who were not white. This hierarchy made white people believe that they held greater value to those of colour. This resulted in people of colour feeling dehumanised, belittled and inferior (Holohan, 2022). Additionally, people of colour internalised this belief and believed that they are indeed inferior. Thus, the ideologies of white supremacy have since been ingrained in policies, culture, educational systems and more and this has become a normalised way of life (Holohan, 2022). In line with this, it should be an active process of breaking free from the shackles of oppression. However, if these voices are continually silenced, it becomes problematic as determined by Dunmeyer (2020:9), "These shared experiences create fictive kinship which allows them, then, to engage in communal dialogue." When experiences are shared, a sense of acceptance and belonging is experienced. Thus schools can be transformed if women teachers of colour decolonise their mind and realise their worth. hooks (1989:15) has stated that, "Often when the radical voice speaks about domination, we are speaking to those who dominate. Their presence changes the nature and direction of our words." There is power in voice and oppression in language. Further noted by hooks (1989:15), "The oppressed struggle in language to recover ourselves, to reconcile, to reunite, to renew. Our words are not without meaning, they are an action, a resistance." Such voices are not only stifled by oppressive systems, but it is also repressed through internalising that oppression. As indicated by Hancock, Showunmi and Lewis (2020:4), teachers also have to contend with "...the mental and emotional stress of deafening noise of white fragility as it relates to curriculum content, the stereotypical tropes of black women, and constant disrespect for home language and non-white culture." Aside from the overwhelming effects of racism, sexism and colonialism, the trans-generational trauma and emotional stress experienced by women teachers of colour, are additional barriers that these teachers face inside and outside of the classroom.

2.7 CHAPTER SUMMARY

This chapter has looked at the history of South African schools, the psychological well-being of a teacher of colour and how these factors are linked to the race and gender of a teacher of colour. Additionally, this chapter has looked at the work of Ryff (1995, 2013) regarding the Six Core Functions of Well-being.

This chapter has engaged with the theory surrounding the history of education in South Africa over the past forty years. This chapter also focused on how the government introduced School Based Management to white schools. As a result of this, these types of schools could self-determine who they enrolled/employ, and what language medium will be used in the school (Christie, 2010). Also discussed in this chapter is how in current day South Africa, teachers are overwhelmed and are experiencing burnout, hopelessness and despondency due to revised policies, increased performativity and accountability (Sayed, 2002; Gold, 2003). Additionally, this chapter also looked at Ryff (1995, 2013) Core Functions of Well-being and how these six functions focus on how one is able to make meaning of one's life, how one is able to grow and develop despite life's adversities. Lastly, this chapter looked at how women teachers of colour should have a space to center and discuss their own race and gendered identities, but how that is rarely possible due to their voices constantly being silenced by white teachers (Dunmeyer, 2020). Chapter Three will focus on the methodological procedures followed in this study.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter will begin with a comprehensive description and outline of the methodology employed in this study. It will then be followed by an outline of the research design and then by the procedures used in sampling and the collection of data. The process of the data analysis will then be discussed, followed by a description

of how the data will be presented. This chapter closes with a brief discussion regarding the validity of the data, research ethics and then finally, the limitations of this research.

Henning, Van Rensburg and Smit (2004:21) has stated that, "Ontologically, the interpretive paradigm denies the existence of an objective reality independent of the frame of reference of the observer." Instead, reality is dependent on the mind and is greatly impacted by the action of observation. The interpretivist paradigm assumes that reality is presumed to exist, however, imperfectly so, because human beings are flawed and have multiple biases (Henning, Van Rensburg & Smit, 2004). In addition to this, the interpretivist research paradigm seeks to provide an in-depth analysis and description of social phenomena as opposed to rules and laws. Henning, Van Rensburg and Smit (2004:20), further state that, "...knowledge systems are interrogated by the interpretive researcher who analyses texts to look for the way in which people make meaning, and what meaning they make." Thus, the interpretive research paradigm ties in with my research as I am interested to see how the participant makes meaning from her experiences within the school in which she works, and outside of the school in her personal life.

RESEARCH QUESTIONS:

- 1. How do school policies (hair/language/curriculum) impact the school culture as perceived by a woman teacher of colour?**
- 2. How do these policies and the school culture contribute to the psychological well-being of a woman teacher of colour?**
- 3. Have policies and the school culture impacted the perspectives and experiences of a woman teacher of colour?**

The purpose of this research is to shed light and bring awareness to the experiences and perspectives of a woman of colour in a school in the Western Cape. Many of these schools, in particular ex-Model C schools, have allowed for racism, sexism and exploitation to flourish through school policies and the power wielded by the SGBs (Pizarro & Kohli, 2020). I aim to research and understand how these issues have impacted the psychological well-being of a teacher of colour in a school where the

teachers have remained predominately white even as the learner body has fundamentally changed from white to of colour.

3.2 METHODOLOGY

This is a qualitative research study, based on the interpretivist paradigm. According to Henning, Van Rensburg and Smit (2004:20), "Interpretive research is fundamentally concerned with meaning and it seeks to understand social members' definitions and understanding of situations." Furthermore, the interpretivist paradigm aims to provide a more descriptive approach and analysis that produces an in-depth level of understanding regarding participants' experiences, as opposed to explaining universal rules and laws (Henning, Van Rensburg and Smit, 2004). Thus, the interpretivist research paradigm links to the focus of this research, as the aim is to understand the participant's thoughts, perceptions and experiences of her every day professional and personal life. There is one participant for this study, a teacher who is a woman of colour. The emphasis will be on her experiences whilst working in an ex-Model C school and on her personal experiences outside of the school, as this links to how her personal well-being has been shaped by her overall experiences. I have considered the interpretivist approach for this study as it focuses on meaning-making and it aims to understand how participants perceive the world around them. According to Henning, Van Rensburg and Smit (2004:20), "Knowledge is constructed not only by observable phenomena, but also by personal descriptions of people's intentions, beliefs, values and reasons, meaning-making and self-understanding." Additionally, the aim of this research is to provide an in-depth analysis and understanding of an individual's reality as perceived by them. Henning, Van Rensburg and Smit (2004:21) further stated that, "The view that the aim of inquiry is to develop an understanding of individual cases, rather than universal laws or predictive generalisations." Furthermore, the interpretivist approach is concerned with representing the realities of people and understanding their experiences. This Interpretivist approach relates to my research as my aim is to understand the experiences and perspectives of my participant as she navigates her life within and outside the perimeters of an ex-Model C school. Whilst this study could also fit into the phenomenological approach, I have chosen the interpretivist approach

because I am more interested in exploring the interpretations, subjective meanings, and perspectives of my participant. I want to uncover how the participant understands the intricacies of her experiences and the social contexts in which they exist. In addition to this, Creswell (2007:7) has stated that, "Using an interpretive lens may also lead to the call for action and transformation-the aims of social justice-in which the qualitative project ends with distinct steps of reform and an incitement to action." The phenomenological approach has a greater emphasis and is more concerned with understanding and describing the essence of a particular lived experience or phenomenon as opposed to exploring the interpretations, perspectives and meanings experienced by individuals.

3.3 OUTLINE OF THE RESEARCH DESIGN: A CASE STUDY AND AN ORAL NARRATIVE APPROACH

This study will take the approach of a case study within the context of an oral narrative. According to Flyvbjerg (2011:301), a case study is, "an intensive analysis of an individual unit (as a person or community) stressing developmental factors in relation to environment." Thus, I explore a single case, where my participant details her thoughts, perspectives and experiences. This research focuses on an intrinsic case study. According to Creswell (2007:74), "This resembles the focus of narrative research, but the case study analytic procedures of a detailed description of the case, set within its context or surroundings, still hold true." In addition to this, Creswell (2007:76) stated that, in the narrative research approach, the researcher or inquirer focuses primarily on the stories told from the perspective of the participant, which is then arranged in chronological order. Additionally, the narrative approach is considered to be more scholarly because this approach tends to focus on a single individual (Creswell, 2007). An oral narrative approach in line with a case study approach allows for the researcher to observe the participant's facial expressions and gestures, thereby gathering more data. Thus, this research comprises an individual, whose narrative will be explored in depth.

In conclusion, both a case study and oral narrative approach will be used within this study as the focus will be on a single individual, whose life experiences will be

discussed within a single case. The aim of this research is to investigate the experiences of a woman teacher of colour within the context of an ex-Model C school in the Western Cape.

3.4 DATA COLLECTION

The data collection methods were closely aligned with my research questions to gather relevant and meaningful information. In order to attain a fully comprehensible account of my participant's experiences, semi-structured interview questions were asked in line with the topic. According to Ruslin et al. (2022:3), "While the structured interview has a formalized, limited set of questions, the semi-structured interview...is flexible, allowing new questions to be brought forward during the interview...." The semi-structured interview approach also allows for a framework of themes and topics to be outlined and explored. In addition to this, Ruslin et al. (2022:3) states that, "...as most qualitative research operates from the perspective that knowledge is situated and therefore contextual, the job of an interviewer is to ensure that relevant contexts are brought into focus." A mix of closed and open-ended questions were created as part of the interview. Short open-ended questions were created to explore the participant's understanding, meaning-making and her experiences. Adding to this, semi-structured interview questions allow for greater control of the topic and this allows the researcher to gain a greater understanding of the participant's perspectives, attitudes and experiences. Moreover, semi-structured interview questions can cover a wide range of topics, ensuring that the relevant research questions are covered (Abdolreza Gharehbagh et al., 2022; Ruslin et al., 2022).

The semi-structured interview questions used in this research also factored in Ryff (1995, 2013) model of Psychological Well-Being in Adult Life and well as Ryff (2013) *Psychological Well-Being Revisited: Advances and the Science of Practice* to ascertain the participant's well-being. I draw on Ryff (1995, 2013) as her Scales of Psychological Well-Being focus primarily on measuring the six aspects of psychological well-being. These include: Personal Growth, Autonomy, Environmental Mastery, Positive Relationships with Others, Purpose in Life and Self-Acceptance.

These six factors are important for measuring well-being, thus the tool provided by Ryff (1995, 2013) seems to be a useful technique to ascertain the information required.

3.4.1 INTERVIEW SAMPLING PROCESS

The sampling process for this study comprised of purposive sampling. According to Maxwell (2008:235), "This is a strategy in which particular settings, persons, or events are deliberately selected for the important information they can provide that cannot be gotten as well from other choices." As stated previously, the participant in this study has over twenty years of experience teaching. She has also been at her current school for twenty-one years, thus has significant insight into the school and its policies. According to Denscombe (2010:35), "Purposive sampling works where the researcher already knows something about the specific people or events and deliberately selects particular ones because they are seen as instances that are likely to produce the most valuable data." Furthermore, purposive sampling considers a smaller number of people in order to get intense, rich information. Denscombe (2010:36) further stated that, "The advantage of purposive sampling is that it allows the researcher to hone in on people or events which there are good grounds for believing they will be critical for the research." This allowed me to focus quite intensely on my research questions in order to attain a rich body of information from my participant. Furthermore, the participant has been the only teacher at the school to witness twenty-one years of change thus far, as she has worked there longer than anyone else.

The participant has decided to remain anonymous for the purpose of this research and will be given the pseudonym, Sandra. The names of people that she mentioned in the interviews have also been changed. The semi-structured interview questions asked were focused on the school's policies and culture, and on Ryff (1995, 2013) six functions of well-being, namely: Self-Acceptance, Positive Relationships with other people, Autonomy, Environmental Mastery, Purpose in Life and Personal Growth. These questions have been included in Appendix C.

3.4.2 INTERVIEWS WITH THE PARTICIPANT

Interviews began with the participant once ethical clearance was given from the University of Cape Town (UCT), attached as Appendix E, and the Western Cape Department of Education (WCED), attached as Appendix D. The chosen participant was my first choice to interview based on the fact that she is a teacher of colour, had experienced a number of regime changes over the past twenty years, has extensive knowledge of the school, its policies and the workings of the SMT and SGB. Furthermore, she has been described as a mentor by other teachers at the school and she has a broad knowledge on issues concerning transformation, race, gender and change.

3.4.3 CONDUCTING THE INTERVIEWS

At the beginning of the interview, I explained the process- semi-structured interviews- and I explained the aims, goals and outcomes that I had. I gave a brief outline of my research, and I then asked my participant if she had any follow-up questions, to which she did not have any. I explained the consent form in detail (Appendix A) which included a clause on consent. In addition to this, it was explained that the information gathered would only be used for the purpose of this research. Permission was sought and granted by the participant regarding oral recordings of the interviews. I explained who had access to the recordings and who would have access to this information. I further explained that anonymity would be guaranteed for the school and for the participant and that the participant and all names mentioned during the interview process would be given pseudonyms. I also provided the participant with an information letter (Appendix B) so that further clarity regarding the topic could be given. The participant is multi-lingual and was comfortable conducting the interview in English. At the request of the participant, a single interview was conducted spanning 4.5 hours with a few breaks in-between.

The venue for the interview was chosen by the participant at a time that was suitable for her. The interview took place at a quiet restaurant. We were allowed to sit in a secluded area so that privacy could be granted to the participant. The interview was

conducted on a Friday, after school as it was a short teaching day. The participant also had errands to run after the interview and had familial and school responsibilities over the weekend and during the weeks that followed, thus her time was limited.

For the participant, the questions covered were in relation to:

- Regime changes at the school
- Significant changes within and outside of the school regarding racism, sexism, experiences with the SMT
- Policy changes and the school's Code of Conduct
- Well-being in relation to being a leader, wife, mother, daughter
- Labour relations: work-load and administration periods
- Future goals

3.5 DATA ANALYSIS

I recorded the interview on two devices via an application called *Otter*. The second device was used as a back-up in case the initial device lost power or failed to record. I also made notes noting the facial expressions and gestures of the participant as she responded to questions. I transcribed all the recordings and they are saved in a private folder on my laptop and an external device. I then divided the data and colour-coded the relevant information and separated them into themes. Themes were coded deductively by forming conclusions based on Ryff (1995, 2013) Model of Psychological Well-Being from the specific experiences of the participant.

3.5.1 INITIAL CODIFICATION

The coding of themes has been analysed through a narrative analysis. According to Denscombe (2010) narratives can be analysed in the way a participant perceives their personal world. It is concerned with the way people tell their stories and how they forge

relationships with other people. According to Denscombe (2010:291), a narrative analysis has the following attributes:

- Have some specific purpose. This could be a moral message, or it could be an account of personal circumstances. Whatever the subject matter of the story, it has to be leading somewhere.
- Contain a plot line linking the past to the present. There is normally some sense of development and change over time in which past events are recounted and linked explicitly to the present.
- Involve people. The theme needs to have a human element to it, referring to feelings and experiences in the context of social events and human interaction.

A narrative analysis is not particularly concerned with the truth of one's narrative, but rather, how the story works and how meaning is made by the participant in their personal world. Denscombe (2010) also states that these narratives have a specific focus, namely: ideology, techniques and body language that is used by the participant, and how the story relates to the context within which it is told.

After the interviews were transcribed, the main thoughts, experiences and perspectives were allocated themes in relation to Ryff (1995, 2013) model of Psychological well-being to determine how the well-being of the participant had been impacted by her experiences. This process forms part of the theoretical framework. This will be expanded in chapter five.

3.5.2 THEMATIC ANALYSIS

The next phase of research included the thematic analysis and the searching for themes. According to Braun and Clarke (2006:4), "Thematic analysis is a method for identifying, analysing and reporting patterns (themes) within data." The aim is to organise, and describe the data in a precise and comprehensive manner. Furthermore, the process of thematic analysis has to consider transparency and the researcher needs to have a concrete understanding of 'theoretical knowingness'

(Braun & Clarke, 2019). In addition to this, Braun and Clarke (2019:594), have stated that, “Themes are creative and interpretive stories about the data, produced at the intersection of the researcher’s theoretical assumptions, their analytic resources and skill, and the data themselves.” Thus, the researcher needs to be fully engaged with the data to ensure a meaningful and a reliable output. The themes here, are coded in line with Ryff (1995, 2013) core dimensions of psychological well-being.

Deductive thematic analysis was used for this research as the focus was on the experiences and perspectives of the participant, drawing on Ryff (1995, 2013). That is, I used the categories suggested by Ryff as overarching categories to look for themes in the data. According to Sauce and Matzel (2017:1), “Inductive reasoning is often used to generate predictions... Inductive reasoning differs from deductive reasoning in that while the conclusion of a deductive inference is certain, the truth of the conclusion of an inductive inference is only probable...” Thus, with inductive reasoning, there is no conclusive, scientific certainty when it comes to the analysis of data. Rather, the researcher observes and makes meaning from the narratives provided. With reference to deductive reasoning, it involves drawing distinct conclusions from mainstream concepts or premises (Sauce and Matzel, 2017).

3.6 DATA PRESENTATION

The data for this research is presented in chapter four, where excerpts from the interview will be presented and insight will be given on the link to Ryff (1995, 2013) model of psychological well-being. The data is linked via the theoretical framework albeit a more profound discussion will follow in chapter five.

After the themes were identified, an analysis of the themes was provided. According to Braun and Clarke (2012:69), “Using quotes...can provide an immediate and vivid sense of what a theme is about, while staying close to participants’ language and concepts.” They further commented that extracts of information should be gleaned from the data provided in order to elucidate the importance of the theme (Braun & Clarke, 2012). Furthermore, it is the responsibility of the researcher to investigate and analyse the importance of each quote and determine its importance through thematic

analysis. This is the advice and process that I followed whilst engaging with my analysis.

3.7 VALIDITY

According to Creswell (2007:286), "Verification is the first step in achieving validity of a research project". In my research, the process of verification was achieved through thorough research of the literature, through following the process of the interpretivist design, maintaining notes, ensuring that my participant had a wealth of knowledge regarding the research question, and ample years of experience as an educator, leader, mentor and member of the SMT. Validation was accomplished through in-depth observations of my participant regarding facial expressions and gestures. Body language can be interpreted in two ways: verbal and non-verbal. Uzun (2020:3) states that, "Non-verbal communication means this is a process of sending and receiving messages without using words, either spoken or written." Body language, which include facial expression and emotions form part of non-verbal communication. According to Noroozi et al. (2018), people display six basic emotions: anger, fear, sadness, surprise, disgust and happiness. Each of these emotions can be measured through specific body movements or gestures. Body language and gestures can indicate different types of non-verbal indicators, namely: facial expressions, eye movement and contact, touch, posture and the use of one's personal space (Ruthrof, 2015; Uzun, 2020).

The participant in this research displayed signs of sadness, happiness and at times, anger. According to Noroozi et al. (2018:3), sadness presents in the following ways...

"Body dropped. Shrunk body. Bowed shoulders. Body shifted. Trunk leaning forward. The face covered with two hands. Self-touch (disbelief), body parts covered or arms around the body or shoulders. Body extended and hands over the head. Hands kept lower than their normal positions, hands closed or moving slowly. Two hands touching the head and moving slowly. One hand touching the neck. Hands closed together. Head bent."

Whenever the participant discussed her illness or the relationship with her father, she always bowed her shoulders, shifted to her right-hand side, avoided eye contact, clasped her glass of water tightly, teared up and bent her head. This indicated sadness whilst discussing these topics.

Noroozi et al. (2018:3) also stated that happiness can be seen by, “Arms open. Arms move. Legs open. Legs parallel. Legs may be stretched apart...Looking around. Eye contact relaxed...” This was observed when the participant spoke of her relationship with her learners and her sister. She maintained eye contact with me, relaxed her body, and stretched her legs apart. Her body language was more approachable and engaging.

Anger, as noted by Noroozi et al. (2018:3), is generally expressed by “Hands on hips or waist. Closed hands or clenched fists. Palm-down posture. Lift (of) the right or left hand up. Finger point with right or left hand. Finger or hand shaky. Arms crossing.” When the participant spoke of management issues and being overloaded with work within the school, she became angry. This was displayed by her hands being clenched, a louder voice, and constant crossing of her arms.

According to Pease (2004), to correctly interpret body language, as indicators of emotions, many parts of the body and movements of the body should be considered simultaneously.

The interview was recorded on two devices and transcribed by myself. The accounts of the participant have also shown congruency with the literature cited in this research. I have also granted my participant access to my research to allow for comment and corrections, so to allow for clarity, validity and honesty.

3.8 ETHICS

I was granted approval to carry out my research from the WCED in July 2022. I also received ethical clearance from the UCT- Humanities Ethics Committee in July 2022 as well. Both these documents have been attached (see appendices D and E). My participant signed the consent form and was given an information letter detailing with

the aims and focus of my research. I had explained my role as a researcher, and how the information provided by the participant would be used and stored. Anonymity was discussed and ensured for the participant and the school in order to minimise any misinterpretation or harm. In addition to this, a pseudonym was provided for the participant and all names declared within the interview.

3.9 DELINEATION OF THE RESEARCH

This research study only includes one participant and this research is limited to the Western Cape of South Africa. It is important to consider that the views, perceptions, experiences and thoughts of this participant are her own, given that no other participants were considered for this study.

CHAPTER FOUR: FINDINGS AND DISCUSSIONS

4.1 INTRODUCTION

The previous chapters have engaged with how the school culture has impacted the well-being of a woman teacher of colour. In this chapter, I report the findings of my research in relation to the research question: How does the school culture of a high school in the Western Cape impact the psychological well-being of a teacher of colour?

The findings will be presented according to the main themes which emerged from the data, namely Ryff (1995, 2013) Six Core Dimensions of Psychological Well-Being. These themes also correlate closely with the theory presented in Chapter Two. In addition to this, the participant, Sandra draws on her twenty-one years of experience at this institution and highlights an important thematic notion: the need for validation as a woman teacher of colour, in a school with a predominantly white culture.

4.2 FINDINGS

In what follows, I outline findings that emerged from the interview carried out over the research period. These have been placed in themes that emerged from the interview data and Ryff's model. Ryff's model served here as a lens through which to group themes as they emerged from the interviews.

THEME 1: AUTONOMY

Epistemic exclusion is not a new concept and it is a common category across schools and universities. Buchanan (2021:494) has stated of epistemic exclusion that it, "...is a way to non-accidentally marginalize faculty of colour within academia because beliefs about who has subject matter expertise and what subjects are worthy of study are linked to prejudices about certain social groups." In addition to this, Davids and Waghid (2015:164), have stated of schools that, "This construction and representation of 'otherness' on the part of the majority (white) towards minority (non-white) group teachers often culminates in minority group teachers experiencing a sense of internal exclusion." This is a theme that emerges from the data as Sandra states that even though she was a qualified educator from the University of Stellenbosch, she was still not seen as capable of delivering the subject matter on the same academic level as her colleagues at the school, due to the fact that she is a woman of colour.

As a result of epistemic exclusion, teachers of colour tend to feel marginalised, and question their own competence and expertise in the subject/s they teach, impacting on their feelings of autonomy (Settles et al., 2021). This ultimately has a major impact on well-being and these educators are devalued within their institution. Furthermore, Settles et al. (2021:495) have stated that epistemic exclusion, "...acts as a form of gatekeeping because bias regarding certain scholars and specific types of research prevents faculty of colour from being valued as legitimate and credible knowers..."

According to Sandra, this is exactly how she has felt since the beginning of her tenure at the school, especially as twenty-one years ago, she was the only teacher of colour at the school. Sandra stated that:

...the intimidation that I felt when I walked into that staffroom, and also coming from the University of Stellenbosch during Apartheid, when people didn't want to sit next to you, or they underestimated your intelligence, was difficult. It's like, you are a person of colour, so what do you know? So, it's not... I can't say people said that to me but you sort of like you feel, you feel that. And so, when I walked into this school, I felt completely out of my depth, and not because I wasn't a skilled teacher but I just felt that I would never be good enough, you know?

Thus, Sandra felt uneasy and as an outsider from the onset of her tenure at the school. This links to Ryff (1995, 2013) core dimension of Autonomy. As determined by Ryff (2013:12), a lower scorer on the scale exhibits the following characteristics, "...Is concerned about the expectations and evaluations of others." Sandra exhibits a concern about how she is judged by others, particularly the staff members because of her race. She states that she feels that she is not good enough even though she is a skilled teacher from a well-established university. There was also a feeling of being judged as stated by her comment about feeling intimidated when she walked into the staffroom.

Sandra further stated that:

I didn't trust anyone and now having to prove myself not just to the staff, but to the parents... those parents...they didn't trust me to be able to teach their child because I'm coloured. And then I also had to prove myself to the learners because we all have different accents, and at this school, it's like, you know, the English accent [that is preferred] and then coming in here and having to speak in front of these people, judging me on my pronunciation... and learners laughing at my pronunciation and all of that. And also, you know, just when you ask something, or when you're teaching, you sometimes get that look where they just don't worry, you know, like, 'What is she talking about?' That, do you really know what she's talking about? And then they go to someone else to go and

verify what I've taught in class, you know? They would just... it can be anyone else as long as the person is white. That person will be trusted with whatever knowledge they have. That is the better kind of knowledge.

Furthermore, in the above quote, Sandra expands on the concept of epistemic exclusion. She feels devalued and experienced prejudice not just by the colour of her skin, but also by her accent, as she does not speak with the kind of English 'white' accent that typifies the school culture in this school. This is also an example of linguistic racism, which has been elaborated in Chapter Two. Furthermore, as the learners at the school are of colour, they have internalised their own racism, as discussed in chapter one. In addition to this, in terms of Ryff (1995, 2013) model, Sandra straddles between a few core dimensions: Autonomy- Sandra is deeply concerned about the expectations and evaluations of others- her learners and co-workers. The learners did not trust the validity of her knowledge and education and Sandra also felt judged by her colleagues who speak in an English accent. In addition to Autonomy, Sandra also struggled with Environmental Mastery. She had difficulty with the way parents at the school perceived her and her ability to teach based on her race and accent. This links to Ryff (1995, 2013) core dimension of Environmental Mastery as she feels that she is not in control of her external world in so far as she cannot control the way in which she is perceived by the parents of her learners. She further stated that the learners did not trust that she knew the content that she was teaching and then sought out white teachers to verify this content. There is also a sense of struggle and a lack of control within her working environment because of this. This is an example of a micro insult as Sandra has felt demeaned based on her heritage and colour of her skin. These types of micro aggressions or insults invalidate the psychological impact and the personal reality of a person of colour (Parsons et al., 2018). As a result, Sandra had been left feeling excluded and marginalised.

Sandra further commented on missed opportunities at the school. As a trained and fully qualified educator, who has mastered subject X, she was never given the opportunity to utilise it to the best of her ability. She stated that:

Within the first two years [at the school] I thought I established myself, and Karen was my mentor and she was very happy with the work that I was doing. She said that I was on the ball and she actually said that I was ready to take on a Grade Twelve class. But Mrs Brown [principal] would never let that happen. They needed an Afrikaans teacher and I've got an Afrikaans Level One and so she [Mrs Brown] decided that I would teach Afrikaans and Life Sciences. And then, I thought like, I'm not, you know, am I not good enough to teach subject X? And then what really baffled me is that she appointed people, white people, and I mean Jenna is my friend but Mrs Brown appointed Jenna, and Jenna knew when she walked in... I think we were teaching subject X for one year, both of us, and she knew that it wasn't that I... I wasn't able to teach subject X but she went ahead and taught it. And I think every time she [Mrs Brown] appointed a white person, she appointed someone who never even taught subject X...doesn't even have a degree in subject X. She appointed Amanda who didn't know anything and when Amanda walked in here, it was her first year [as a teacher] and she taught the matrices (Grade 12s). I just...you know...I was like, why? What have I done that could have meant that I wasn't good enough to teach the matrices, and you know what it's like to teach at a high school here, that is almost like validation [to teach a matric class].

Sandra spoke about how the racism at the school worked with regards to academic opportunities. Being at the school for a longer time, having garnered an understanding of the culture of the school, Sandra was still not allowed to teach the subject she was passionate about and qualified to teach. Sandra had described how white privilege permeates the culture of the school and how white teachers who have just been appointed, are instead given opportunities. This sort of privilege further reinforces the power of whiteness and a belief in white supremacy (Bennett, Driver & Trent, 2019).

Furthermore, even though Sandra was not forced to teach Afrikaans and Life Sciences, she consented to teaching it so that she would still be able to teach at this school. Thus, she ended up adapting and assimilating to this school's hierarchal culture, even though it meant that she would not be able to teach a subject that she was fully passionate about and qualified to teach, subject X. She accepted this position

even though other, less educated and inexperienced white teachers were given the opportunity to do so. As a result of this, she felt as if she was not good enough to teach her subject, even though white inexperienced teachers could. In terms of the school culture, skin colour precedes academic merit in the requirements for job promotion. Sandra then ended up working for a school culture that actively harmed her way of thinking and living (Brookfield, 2005).

In relation to Ryff (1995, 2013) core dimensions, it is evident that Sandra had struggled with Interpersonal Relationships when it came to her colleagues. She felt isolated and frustrated as her white colleagues were handed senior positions upon their initial appointments whilst she, who had been at the school for some time, had been denied the same appointment and opportunity. Whilst conducting this part of the interview, I observed how Sandra displayed great frustration with her situation-that she was unable to change-by increasing the volume of her voice and by emphasising the word, "why?". Despite this, Sandra displayed a strong sense of Autonomy as she had still persevered in this school. She had been able to regulate her behaviour from within.

The interview then moved to a question about how Sandra navigated the position of an SMT member. Sandra stated that:

...what do they call it? Stockholm Syndrome. This person [Mrs Brown] has been nasty to me, like forever, or she's overlooking my abilities... now she comes to me and she wants to make me a Grade Head. I mean like, that, that is really... and I'm like wow! She's finally noticed me. She finally knows that perhaps I am able to be a Grade Head. And during that time... obviously we would meet in the office you know, with SMT members...I didn't even trust myself to say much. I think, for the first couple of years that I was at the school, I never raised my hand. I never said anything and I think people also assumed that I didn't have an opinion and I think that was my downfall. I needed Mrs Brown to validate me. I needed Mrs Brown's validation, also because she was white. I needed that stamp, you know, that stamp of approval.

According to Kackar and Juneja (2022:2), "Stockholm syndrome is...used to describe the positive association which a person develops for their...abusers. A person can develop Stockholm syndrome when they experience a threat to their physical or

psychological well-being.” Stockholm syndrome develops when there is a great power imbalance at play- there is the abuser and the abused. The type of abuse can be physical, emotional, psychological or a combination. Kackar and Juneja (2022) have highlighted the following effects of Stockholm syndrome:

- Cognitive: Confusion, blurred memory, delusion and recurring flashbacks.
- Emotional: Lack of feeling of fear, helplessness, hopelessness, aggression, depression, guilt; dependence on captor.
- Development of Post-Traumatic Stress disorder.
- Social: Anxiety, irritability, cautiousness and estrangement.
- Physical: Increase in effects of pre-existing conditions, development of health conditions

From the above, Sandra had thought a great deal about her position at the school. She has been able to identify the power dynamics that exist between her and the principal. For years she had been denied opportunities at the school and then finally, her principal had noticed her and had allowed her a position of power at the school. Even though the principal, who is in a position of power, had denied Sandra academic progression and had allowed for institutionalised racism and white supremacy to occur at the school, Sandra still felt she needed validation, support and hopefulness from the principal. This is despite having felt hopelessness, frustration and estrangement as identified by Kackar and Juneja (2022) over the years. After Sandra ascended to the SMT, she still felt voiceless and remained quiet and compliant when instructions were given from the principal and other members of the SMT. In relation to Ryff (1995, 2013) core functions, Sandra, whilst having displayed a high level of Autonomy with regards to perseverance at the school, she displayed a low level of Autonomy here. So, she has a high level of Autonomy in some areas but not in others. She conformed to the pressure to act in a certain way. In this example, she chose to remain silent for fear of judgement and the evaluation from her principal. Additionally, this self-silencing is also part of internalised racism as she has taken on the racist ideas about herself - that she does not have anything valuable to say because she is not white.

THEME 2: ENVIRONMENTAL MASTERY

The second theme that emerged in the data was Environmental Mastery. In relation to this, Sandra also displayed a low level of Environmental Mastery as she felt unable to speak and voice her concerns in SMT meetings. However, she did feel positive when it came to Purpose in Life. Being a part of the SMT was a goal of Sandra's and despite having many academic and leadership opportunities denied to her, she persevered with her aims and purpose and was awarded a position on the SMT.

In addition to these power relations, Sandra also commented on how Mrs Brown worked with other leaders within the school. Sandra identified the deputy principal, Mrs Khan and commented on a significant interaction that occurred between Mrs Brown and Mrs Khan when it came to the issue of power. Sandra stated that:

The staff was split because you were either a supporter of Mrs Khan... or you played on the other side of Mrs Brown, and the other side [Mrs Brown's side] included Chloe and Mildred, you know, the old Afrikaaner whites. And then the situation became volatile. Mrs Brown used to withhold information from us. And then Mrs Khan, she said, "I'm the deputy. Why are you excluding me in some of the things? And also, when we get to make decisions, why do you not consult with me?" The first thing that really rattled Mrs Khan was we had a case of drugs at the school. Mrs Brown called the police and Mrs Khan felt that the parents should have been called instead. You know, we could have first done this before we took that step. Mrs Brown would hear nothing of it. I was the Grade Head of Grade Nine, and it was Grade Nine girls who were caught with the drugs. The police searched them, and then at the end of the day, the police said to me, "We have to put the girls in the van and they need to be taken to the police station." And I'm like, "But these are kids!" The police then said, "But they brought marijuana on the premises and this is what we have to do." I went down to Mrs Brown again and she just said that they had to get into the van. And then I told the police officer that other learners were going to see these children be put into the police van and that I was not comfortable with this. Mrs Brown then

insisted that it was a lesson to be learnt. And I can just imagine the trauma that those kids went through. And that was it for Mrs Khan because Mrs Brown wouldn't listen to her. She just wouldn't budge. Mrs Brown decided that those girls were going to teach the rest of the school a lesson.

Here, Sandra speaks about the 'old Afrikaner Whites'. Towards the end of the nineteenth century, after the Anglo-Boer war, Afrikaner nationalism became popular as the Afrikaners wanted more power from the British in South Africa. This led to the formation of the National Party and the start of Apartheid. During this time, the Apartheid government fought for Afrikaans to become a dominant language and they fought for their culture to become the dominant one. The English language and the British culture were already dominant in South Africa. Thus, a power struggle emerged and is apparent even today in schools and various parts of South Africa (Samson, 2017). Thus, when Sandra refers to the 'old-Afrikaner whites', she is not just referring to the people but also their culture and language that still permeate the school.

Furthermore, in this excerpt, Sandra has described how the principal wields absolute power and does not consider the input from her team. This correlates with the information discussed in the literature review regarding autocratic leadership. This is an issue in many schools since the state had devolved and decentralised power to schools. Sandra had communicated that the leadership at the school had been very autocratic, as Mrs Brown made all the decisions without consulting the Grade Heads or other members of the SMT. There was also a lack of an ethics of care and welfarism when it came to the learners of the school as they were punished in a severe way. Whilst an autocratic leadership style works well in some schools, it is clear from the above that the deputy principal, Mrs Khan was unhappy with being excluded from the decision-making process, as was Sandra. According to Elkhder and Onia (2021:2), "Democratic leaders demonstrate consideration and concern for others by listening and understanding with empathy. Team members are motivated by more than just monetary rewards because they feel a part of something larger and meaningful." The frustration felt by Mrs Khan and Sandra is understandable as they are well-experienced leaders who had no say and no voice when it came to such an important decision regarding the learners. Autocratic leaders do not consider the informed opinion/s of their team. Instead, decisions are made by intimidation and influence, and

by exerting their power (Elkhder & Onia, 2021). This type of leadership has had a significant impact on the psychological well-being of Sandra. With regards to Ryff (1995, 2013) Core Dimensions, Sandra's Autonomy is impacted negatively here as well as Environmental Mastery. She conforms to social pressures to think and act in a certain way- having to accept the decisions made by Mrs Brown. Although she was upset about the entire situation: trauma experienced by the learners, other learners watching them being placed in the police vehicles, she was not allowed the opportunity to make decisions as their Grade Head. That Autonomy was taken away from her and her own authority was undermined. Sandra felt unable to change her surrounding context due to her power being taken away from her.

This is amplified in the next excerpt. Sandra stated that:

At the end of the year, Mrs Brown asked Mrs Khan and another teacher to do the timetable for the next year. Mrs Brown didn't give them all the information for the timetable. She gave them information in pieces. So, every day they sat there unable to complete the timetable. Also, Mrs Brown expected them to come in during the holidays to work on it. That was her way of getting them to do what she wanted them to do. And then in the middle...I don't know, like three days into the holiday, Mrs Khan and the other teacher just said, "But you know, this is unfair. If you had given us the information, we would have been able to complete it but you kept the information from us and only now you're giving it to us, and it's already three days into the holiday." Then they walked out and when they walked out, Mrs Brown called them back. They were in the passage and then Maya, that time, she was still working there as a teacher, saw this whole sort of like screaming match between the three of them, and then Mrs Brown took them to the Department of Education for insubordination. They had to pay a fine for being insubordinate, and that was the end for Mrs Khan.

According to Rayner and Cooper (2006:34) on the definition of bullying,

"Some employers bully their workers, which can take the form of insulting, ignoring or scorning them...imposing unrealistic work demands, hypercriticism, insulting remarks, assigning them to demeaning or senseless tasks, social

isolation, verbal threats, spreading rumours, deriding the private lives of employees and undermining their good name.”

From the above, it can be deduced that Mrs Khan was bullied by Mrs Brown, and as a result, she resigned from the school. Both excerpts display punishment if the staff or learners challenged the principal. In each of these excerpts, the principal also administered punishment in front of other stakeholders at the school, which serves to embarrass the party being chastised, while reasserting her own power. This sort of ill-treatment and abuse can be seen as humiliating for the recipients and adds to the negative well-being of teachers.

In terms of Ryff (1995, 2013) Model of Psychological well-being, Sandra had recounted two situations that display an abuse of power, punishment and intimidation. In each of these situations, and even after finding her voice after the first situation, Sandra was silenced and overruled, negatively impacting her feelings of Autonomy and Environmental Mastery. She was unable to change her surrounding context and lacked a sense of control and power to stand up for her learners and colleagues.

Sandra then further expanded on her experiences at the school. She commented on how, despite being a teacher, she was given other additional tasks by the principal that were not included in her contract. She stated that:

In SMT meetings, Mrs Brown would tell me to minute everything and it would go on and on like this and its pages and pages... And then one day, Mrs Brown called me in after a meeting and she said that I had to adjust the minutes. I said to her, and that was the first time I actually had an opinion, and I said to her I will not adjust the minutes. That it is fraud. I'm not adding anything. I'm not taking anything away. The minutes have been signed off. And then we had the whole school evaluation [at the end of the year] and then we reported all of this. When I returned in January, she demoted [me] and I was a Grade Eight Head then. We were four teachers, always sitting together and she made all four of us... she said we are the toxic group and she demoted me. She made all of us Grade Eight teachers. And then called me in and she said, "I think you have too much on your plate. You are now no longer a Grade Head." In the last couple of years, she would ask me to clean the staffroom. She

said that I was in charge of staffroom and then I would try and respond and say that my job here is not to clean. She'd say, "It's your responsibility! You make sure that when we get here this afternoon it is clean!". So, it almost felt like she made me into like... You are nothing. All you are now is you are the Grade Eight teacher and you are going to look... you're going to make sure the staffroom is clean.

This occurred at the school after several years of being employed there. Once again, there is the theme of punishment if the principal is challenged. She not only demoted Sandra but also used her own power to control and demean Sandra. This kind of dictatorial leadership has been linked with low morale experienced by teachers and low levels of well-being. According to Osunka and Unachukwu (2020:117), "...teachers cannot perform very well in an atmosphere where the principal is rated to be a dictator who leads through force. Here, the principal uses fear, threats, and authority to achieve his wish." This leads to high levels of job/occupational stress experienced by teachers. As further stated by Osunka and Unachukwu (2020:118), "Job or occupational stress refers to a mental and physical condition which affects an individual's productivity at the workplace, as well as the individual's effectiveness, personal health and quality of work." In relation to Ryff (1995, 2013) Model of Psychological Well-Being, Sandra had displayed a high level of Autonomy in this situation. She was able to resist social pressures. By evaluating herself by her own personal standards, she made a decision that was moral to her regarding the changing of the minutes. She found her voice and decided to stand up to her principal in relation to her job specification. When this occurred, however, Sandra was punished via demotion and was tasked with a position outside of her job specification: cleaning staff-a devalued lower class job usually occupied by people of colour (Álvarez-López, 2019). These punishments were reluctantly accepted by Sandra and linked to the previously discussed Stockholm syndrome: a great power imbalance, abuse of power and psychological abuse. In addition to this, a low level of Environmental Mastery was experienced by Sandra as she felt unable to change or improve her surrounding context. She was afraid to use her voice and say no to cleaning the staffroom. She reluctantly accepted her demotion and the additional task of cleaning the staffroom as she felt that she would be punished again, and she felt that she had no other choice. Furthermore, Sandra had also expressed a low level of Personal Growth as she had

been demoted and provided with a cleaning position that does not contribute to her academic or Personal Growth expectations that she has for herself. She developed a sense of personal stagnation in relation to her career progress. In addition to this, this type of psychological abuse and punishment can lead to medical conditions: anxiety, depression, insomnia, muscle tension, increased heart rate, headaches and impaired cognition (Osunka & Unachukwu, 2020).

As noted above, Sandra reluctantly accepted the position as a cleaner of the staff room and as a Grade Eight teacher. Again, she learned to accept and adapt to a system that actively harmed her as she believed that this ideology represented her best interests-being employed in a good school, possible future validation from her principal. While this is evidence of her resilience, it is also evidence of her lack of ultimate Autonomy and Environmental Mastery.

THEME 3: POSITIVE RELATIONSHIPS

The third theme emerging from the data related to Positive Relationships. Sandra began her interview by discussing her medical history, in a bid to shed light on her relationship with her principal.

Sandra recounted a very painful experience that occurred when her child was born a few years ago. She stated that:

When I was pregnant with my daughter, the Grade Elevens wrote their Life Science paper. She said to me, "You are getting the paper today and I want the marks in tomorrow." I said, "...but it's impossible. It is impossible for me to mark all those scripts. I'm eight months pregnant. I'm 32 weeks pregnant. It's impossible. She said to me "You will! You will have the marks". So, I worked with a psychologist. So, the psychologist went to Mrs Brown and she said, "Can you just not give Sandra an extra day? Can you give it till Friday?" Mrs Brown wasn't happy about it. On Friday morning, eight o'clock, I gave her the marks. That meant that for two days I was invigilating [exams] during the day, marking at night trying to get this, you know get it in, and then when I

handed in the marks, she didn't even look at me. She didn't even say thank you, nothing. She just took marks and she put it away, as if whatever sweat that I put in there was worth absolutely nothing. But I think I made my peace with Mrs Brown and when I came back from because then the Friday that I handed the marks in, it was that Saturday I had the emergency C-section and my baby was born, and then I immediately went on maternity leave. I heard nothing from Mrs Brown, not a phone call, you know, absolutely nothing. I didn't get flowers. Other people got flowers, bouquets from her. I got nothing.

It is clear from the above excerpt that even though Sandra had to have an emergency C-section, which may have been exacerbated by the additional stress from her principal, she still sought validation, humanity and kindness from her, even though she only received additional work and an apparent lack of empathy for her medical condition in return. On Ryff (1995, 2013) Scale of Psychological Well-Being, Sandra had displayed a low level when it came to the Positive Relationships with others, as the relationship with her principal was negative. She was made to feel isolated and frustrated with the way she was treated by her principal. On the other hand, Sandra has once again displayed a high level of Autonomy in this situation, at a personal level, but again, at the level of interactions between school and Sandra, her autonomy is again curtailed. Despite her adversity, Sandra was still determined and independent when it came to attaining her goals. She has personal standards that she has set for herself and she had been able to achieve them-ensuring that her scripts were marked within the stipulated time. With this being said, it is important to highlight that this issue was only experienced by Sandra, a woman teacher of colour at the school. This added stress may well have contributed to putting Sandra and her baby's life in danger. With South Africa's history of apartheid, hegemony and the social identities of women of colour, greater discussions need to be held about race, sex and gender and how this not only impacts the well-being of teachers, but also about how it impacts a global society (Moorosi, Fuller & Reilly, 2018).

Additionally, Sandra had to work beyond her formal hours whilst pregnant. She committed and consented to marking the papers within a very short space of time. She

received no validation for this, but this situation resulted in her being exploited and the system being strengthened.

A few years after this incident, Mrs Brown left the school. The school had an interim principal, Mrs Grey and then a year later, a new principal was allocated the position, Ms Jooste. Ms Jooste struggled to maintain interpersonal relationships with the staff and learners and announced her decision to resign in a staff meeting. An SGB member, who was also present for the meeting, Mr October, stated that now would be the time for Sandra to apply for the position of principal. Sandra stated that:

Then Mr October said, “Mrs Sandra, you can apply. This is your chance to apply.” And immediately when he said that, Ms Jooste said, “What about Mrs Grey? Because she (Ms Jooste) knew that I stood a chance. She knew I stood a chance, and that is also when it comes to Ms Grey this year, I don't know, you probably know everything about the application process and that she's deliberately...they deliberately kept that information from me. You know maybe I... it doesn't even really matter if I got the job...but they didn't give me the opportunity to apply, and what saddens me is that it's the SGB. What do they know about me? They are hardly ever in the staffroom. Whatever they hear is probably their daughters telling them this is what Mrs Sandra taught or whatever. What do they know about my performance? If it was Mr October who saw something, why is it that they didn't even think that there will be someone on the staff who would want to apply to the job? Who whispered in his ear? Do you understand that, like you know, who is the puppet master? Because I am sure someone ...no one on the WhatsApp group said, “but the post has already been advertised”. Why? As a collective they had decided not to give that information. Is this just because they think we don't really want a coloured principal? Or what is it? Or what are they looking for a specific person like Ms Jooste? That also sometimes makes me question Mrs Grey because she's... she had completed her application. She also had the opportunity to announce it in the staffroom. And you know I love working with Mrs Grey, but then there's also a trust issue.

Once again, the application for a leadership position has been denied to Sandra, and in a questionable manner where the position was not advertised internally to the staff, as is customary. In addition to this, Mr October, despite having told Sandra to apply, kept his knowledge of the advertisement private. In terms of the school's culture, the people in power chose not to advertise this position, thereby ensuring that power remained with the principal, who was the ultimate authority. Moorosi, Fuller and Reilly (2018:7), have stated that, "...the empowered position of leadership, which affords...women the opportunity and ability to serve as role models to younger black women, and influence and shape 'their own' black communities, is packaged with both privilege and oppression..." With this being said, the school to date has no white learners. Thus, it is important for the learners to see a woman of colour in a leadership position, a position of power. However, this is not possible if whiteness, white privilege and racism still dominate within these spheres.

Sandra then moved on during the interview, to her interpersonal relationships that she experienced whilst serving her tenure at the school. She spoke about a man she had dated early on in her career, and who wanted her to move with him to the United Kingdom. Sandra declined as she was starting her new professional life at this school. Although they tried to reconcile, it did not work out and he died a few months later. Sandra, whilst dealing with her grief, attempted to move on with her life and met a new partner who then became her fiancé. She stated that:

During the June holidays, I went home and before I arrived at home, my sister already phoned my parents and she told them that something was not right. Something is seriously wrong with Sandra. She told them that I had lost a lot of weight and that they needed to force me to go to the doctor. I arrived in Port Elizabeth on the Sunday; my parents were shocked. They couldn't believe that I looked like this. They made an appointment at the doctor for me. The doctor convinced me to have an HIV test. So, Wednesday morning, he phoned me and said my results had arrived, that he had not opened it as yet. He said that I needed to come in to open it together. And so, in my head I was thinking, the only person I've ever had intercourse with, without any protection was my fiancé. So, Wednesday morning I sort of like, started making deals (with God) ... you know how it is... and then I walked into the doctor's office

and then he opened the test and... you know, the test came back positive.

This can't be, you know... this is it. I've got these symptoms and I didn't even realise that these symptoms were even related in any way. And then he said I had to do another test just to see which stage I am. Who am I going to tell? What am I going to do? This was now the 7th July, 2004. I asked my dad if he could take me to the doctor. I told him to wait outside for me. So, I told the doctors that I'm just going to deal with this on my own. And I am like... You can't tell my parents. I will just I will deal with it on my own. I got back to the car and my dad's like, "What's going on?" I said, "Nothing, I've got an iron deficiency". He didn't believe me. I said that this is something I couldn't discuss with him and he said, "I'm your father". So, I told him that I tested positive for HIV and my dad said that we'll deal with it. And I'm, you know, and I think that changed...probably how I see parenthood because my dad's reaction to this damning disease ...because it was, I mean, it was 2004. We didn't know much about it. And then my dad told my mom and my sister. They asked the doctor what my options were, what was going to happen, if I was going to die. And the doctor said he would refer me to a specialist here in Cape Town and when they did the... when they tested to see at which stage... it was full blown AIDS... I mean, and I didn't... it didn't even cross my mind. Then they said, "And your CD4 count is under 200. You have got full blown AIDS."

What was clear from the above excerpt, was that Sandra managed to get through this difficult part of her life through the help of her family who supported her. Her personal relationships with her family serve a significant, positive influence in Sandra's life and may help explain how she is able to navigate her loss of Autonomy and Environmental Mastery in the schooling environment. These Interpersonal Relationships that she has with them also greatly impacted her well-being. According to Ryff (1995, 2013) Model of Psychological Well-Being, here Sandra displays Positive Relations with others- her parents and her sister. She has displayed a warm and trusting relationship with them and they have shown great welfare for her. She understands the give and take of human relationships. This has had a positive impact on Sandra. In addition to this,

according to Ryff (1995, 2013) Scale of Psychological Well-Being, Sandra had displayed a positive Purpose in Life as despite the diagnosis, she still had goals and dreams that she was willing to achieve and has remained at the school as a result. There is also evidence of a high level of Self-Acceptance which was achieved through the Positive Relationships she experienced with her family. She has accepted her diagnosis and has since persevered. Despite this, it is important to note that teachers have very limited resources when it comes to well-being at schools. In addition to Sandra's AIDS diagnosis, she also had to contend with the Corona Virus (Covid-19), which added a lot more psychological strain on her, as well as other teachers, who are also dealing with their own personal circumstances. According to Santamaría et al. (2021:6), "Given the significant levels of psychological symptomatology shown by teachers at the beginning of the unprecedented 2020–2021 academic year, there is a need for continued research that delves deeper into the mental health of (teachers)." Furthermore, as stated by Santamaría et al. (2021:8), "...those with chronic diseases, or those with relatives with chronic diseases or COVID-19 have shown relatively higher levels of stress than teachers who do not face these circumstances." In this case, as there are limited resources for Sandra, she had managed her situation on her own. She displayed a high level of Environmental Mastery here as well as she was able to choose and create contexts suitable to her personal needs. She had also displayed competence and emotional intelligence in managing her environment. She had not allowed her diagnosis to define who she is.

Aside from her interpersonal relationships with her family, Sandra also spoke about how an ethics of care from her doctor helped her get through this personal struggle. She stated that:

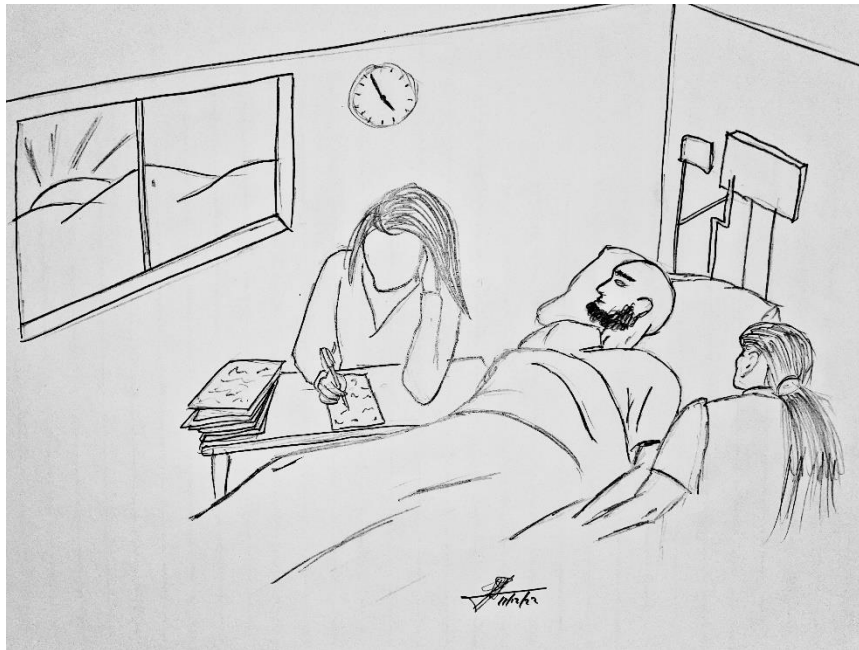
My first doctor, he died, but he didn't have to treat me the way that he did. He didn't have to speak to me the way he did. He didn't have to spend an hour with me just chatting and just having normal conversations.

Here, Sandra has expressed her gratitude to her doctor for his kindness. In line with this, women of colour who have AIDS are highly stigmatised. The stigma associated with AIDS can come from many places, notably community members, hospitals and the workplace. Furthermore, the source of this stigma matters as stigmatisation,

particularly by doctors and other healthcare members may be injurious to the patients (Kemp et al., 2019). Sandra never disclosed her status to her principal due to the fear of stigmatisation both due to the stigma AIDS continues to carry in social spheres as well as her experience of being a woman of colour in this school.

Sandra also spoke about how her father's death impacted her well-being and how she missed her final moments with him as she was marking exam papers whilst he lay in hospital. She stated that:

...I was sitting and I was marking and he looked at us (Sandra and her sister). He couldn't move so the nurses turned him and he was facing us. And I prefer to sit on the side because I couldn't... I didn't want to face him. I didn't want to see those...I didn't want to see it. I wasn't ready for it. And you always have this fear of death and what it's going to look like and to sit there and to actually watch the process. It's almost like you remove yourself from, from that because it's different when it's your parent. I think if it had been anybody else dying, I wouldn't have been able to sit there. But I sat there and then my sister said, "Did you see that? Daddy was looking, was staring..." and then when we left, they had called us back and they said he's dying. If I were sitting on the other side, if I had had looked up, [I would've seen him] but it's also... it's also one of those things that you'd like, "I wish, I wish" [that I looked up]. That's when I said I will never sit and mark again when there's trauma. Trauma is trauma, but I'm not gonna sit and mark. I made that choice myself. Okay, Mrs Brown was probably breathing down my neck. She put me in a position where I would think well while you're [dad] is dying, I'm gonna sit here and mark.



The above interview excerpt indicates that Sandra chose to mark her scripts as she needed to get her job done. As noted previously by Brookfield (2009), it was, exploitation under the guise of 'doing the right thing'-ensuring that her marking was completed. What we notice here, then, is a lack of Sandra's authority to act in an autonomous way in relation to her work environment, even to the detriment of personal relationships.

This was a painful and prominent memory for Sandra, and I could tell from her demeanour-sad eyes and deflated body language-hunched back, hand on her cheek, low voice - that she was still apprehensive about discussing it. Because she had to submit her Life Science marks to Mrs Brown, Sandra was forced to mark those scripts at her father's bedside, missing a pivotal, intimate and final moment between them. In terms of Sandra's well-being, she had placed the needs of the institution above her own needs due to the pressure and expectations received from Mrs Brown. As Sandra stated previously, she had been looking for validation from Mrs Brown. Had she failed to complete this task and meet her target, she would have been seen as incompetent. She would have failed to receive her validation as a woman of colour. However, as Sandra reflected on those moments, she had expressed feelings of guilt and regret. Shirley, Hargreaves and Washington-Wangia (2020) have noted that well-being is a fluctuating state. It is not stable and many people sacrifice short term emotions and experiences for long-term goals and accomplishments and that this is highly dependent on the culture of people.

In terms of Ryff (1995, 2013) model of psychological well-being, Sandra had displayed a lower level of Environmental Mastery here as she lacked control of her external world. She felt unable to deal with the trauma of her father's death. She has also displayed a low level of Autonomy as she was concerned about the expectations and evaluations of Mrs Brown. In addition to this, she had displayed a low level with regards to Positive Relations with others as she was unable to make compromises to sustain an important tie with her father. Although Sandra made this choice on her own, it is important to consider the psychological abuse experienced by Sandra at the hands of the principal when this choice was made. Berkovich and Eyal (2018) have pointed out a need for systemic change in schools. Principals need to make more time to understand the emotional needs of teachers and provide support. In order for this to be achieved, Berkovich and Eyal (2018:9) have also commented that policy-makers need to ensure, "...that principals have sufficient time and opportunities to develop supportive communication strategies for teachers is instrumental in coping with teachers' negative emotions and transforming them into positive affect." This can be achieved through training and is likely to impact all stakeholders at the institution in a positive manner.

The school's code of conduct: is it inclusive and transformative?

The school's code of conduct speaks to the learners' and teachers' ability to display Environmental Mastery. After taking a break so that Sandra could reflect and collect her thoughts, the interview moved on to how the school culture is currently progressing. Mrs Brown has since retired and Ms Jooste has moved on to another school. Ms Grey serves as an interim principal currently. When asked about the school's Code of Conduct, Sandra stated that:

I think we've also gone beyond what other schools have done. We also have Pride Club and as teachers, we also have pronoun badges, if you want to [use them]. And also, learners wear pronoun badges and I think, it gives girls who've always been...or...I don't even know... people at our school who have always struggled with their own identity, a way

forward. It gives them their own identity. Like we've got one learner now. They have changed their name, and we call them Dorian now.

Here, Sandra expands on how the school has transformed over the years. It has become more progressive and inclusive of learners and teachers, and it has become a safe space for all stakeholders to explore and express their identity. One of the ways the school has become inclusive is by creating a club called Pride Club. Pride Club was created by one of the teachers at the school for learners who belong to the LGBTQIA+ movement. It is a safe space to discuss and learn about gender and sexuality.

When asked if the school's Code of Conduct is upheld, Sandra responded by stating:

Yes. And no. I think some we've got some of the staff that still want to go back to being very militant about uniforms and hairbands and name badges. For me, I'm just happy if the girls are at school. There are always the people who are lenient. We have the middle ground, and then we have people who want to go back to the way things were. And then we have people who actually just don't give a [expletive] at all. And I think it's the people who don't give a [expletive] at all that makes it very difficult to find the midway because I think, for majority of people who have been here since 2016, we know what it was like. And so, it's easier for us to be a little bit more lenient.

We were all involved in the new Code of Conduct. In actual fact, the whole staff sat, and we worked on the Code of Conduct. It went home to the parents and learners had an opportunity to revise it. The SGB had an opportunity to revise it. So yes, but it's like the South African constitution, beautiful on paper, but it lacks when it comes to implementation. And at the moment, I think, our school, we are really struggling with regards to consequences and misconduct with staff, as well as the learners and it's easier to just threaten and say we're going to do it but we never follow through and that is the problem. It is not our code of conduct. It is how we are implementing that.

And I think I think also, especially this year, because we're a small staff, we are expected to do everything. We've got to pick up after the people

who have left and we... people are exhausted. They just don't feel like chasing and that is where the discipline is gone. I don't feel like going out of my class and addressing the issues of hoodies and whatever. I'm teaching six lessons. They want us to still go out. So, I just think teachers are exhausted. And maybe if we didn't have such a heavy load and that if we weren't expected to do extra murals, and extra lessons and whatever, that would have been easier. There would have been consequences.

Here, Sandra has spoken about how the school is transitioning and transforming. Even though the Code of Conduct has been revised, and the process has been transparent, it is still not working as effectively as it should as teachers are not aware of disciplinary procedures or they are not trained and they all are overburdened, exhausted and burned-out, as the school did not replace most of the teachers that left in the 2021 academic year. Here, both Sandra and other members of staff are struggling with Environmental Mastery as they have difficulty managing their workday due to being overburdened with work and other additional responsibilities. As a result, it is difficult to maintain order and discipline in the school. Furthermore, teachers are emotionally exhausted and receive very little support from the School Management Team and the School Governing Body. Post level 2³ SMT members also have far fewer lessons to teach during the work day and have no extra-mural activities to head as opposed to the rest of the staff. In terms of the school culture shown here, the SMT, who have more power at the school, do very little in terms of teaching and offering teachers guidance and support. Again, this type of school culture has resulted in the strengthening of the school system. Post Level 1 teachers end up giving more of themselves to this vocation, but end up receiving less support, funding and time (Brookfield, 2005).

When asked about how working at this institution had impacted the well-being of Sandra as a leader at this school, as a teacher, sibling, parent, wife, daughter and a friend, Sandra stated that:

³ Post Level 2: This is a promotion post that includes a higher salary and a greater level of managerial responsibility within a school.

As a sibling, I would say that with my sister and I, we wait for Saturdays to compare stories. Whose school is worse? “This happened at my school.” “Agh! That's nothing you know.” I think, you know when Valerie, when she pushed me for that principal's position, she pushed me to apply. Also, she pushed me and she said I had to apply for that post. But for me once again, it was about validation. And it was coming from my sister. [emotional]. she always achieved everything first. And, and I think when she got married, she had the perfect family and everything was like, she did everything the way that was expected. I didn't do things the way Valerie did and I was always, I'm not radical, but I will do things the way I want to do it. But then when 2004 happened, it just set me back. So, hearing this from her was validation.



As Sandra spoke about this conversation, she became deeply emotional. She became teary, her eyes drooped, she hunched her back and fidgeted with her cup. Valerie has been Sandra's support throughout her life and has helped Sandra realise her own potential. This relationship is extremely positive and has enabled Sandra to grow and develop. In terms of Ryff (1995, 2013) Model of Psychological Well-Being, Sandra has displayed a positive relationship with her sister for years. They are each concerned about the welfare of the other and make time for each other to catch up and discuss their professional and personal lives. They serve as support for each other which helps

them each deal with the demands of their personal and professional lives. There is also an element of Personal Growth here as Sandra, through the help of her sister, has accepted not just her AIDS diagnosis but who she is as a person and professional teacher. She sees herself growing and developing within her school and this has also been affirmed by Valerie. Valerie has validated Sandra's potential as a leader and this has impacted the Sandra's well-being positively.

When asked about how working at this institution has impacted her well-being as a parent, Sandra stated:

I wish I were a better parent [Feeling deflated here]. I know what the ideal parent is but people don't see me at home. It's like a persona. Just like that persona I put on when I'm at school. It's hard work. And when I get home, I take off all my masks and I become Sandra and then the real me is not always...I lose my temper. I have no patience. And I don't want that for my children. We have fun and I can be very joking. But when things are really tough... I switch off and I'm not the mother that I would love to be.

In the above extract, Sandra has revealed that she is burned-out and that her family experiences the impact of it. Thus, she gives too much of herself to her vocation, as is expected, and not enough of herself to her family.

Through this extract, Sandra has expressed that she is exhausted. Rajendran, Watt and Richardson (2020:1) have stated that, "...job demands (workload, student misbehaviour), and the personal demand of work-family conflict, were positively associated with emotional exhaustion—the core dimension of burnout." Furthermore, research conducted by Rajendran, Watt and Richardson (2020) has indicated that when designing the work-load of teachers, their personal lives and responsibilities should be taken into consideration to limit mental and physical exhaustion. This is especially important for women who bear the responsibility of caregiver within the home.

Sandra feels guilt here because she is unable to be the parent she wants to be and this has impacted her well-being negatively. She is unable to maintain a healthy work-life balance. In terms of Ryff (1995, 2013) Model of Psychological Well-Being, Sandra scores high in Positive Relations with her sister but this is mitigated by her isolation in

relation to her own children, due to her exhaustion brought on by burnout. She finds it difficult to be warm and open at times with her children because of the work she brings home and has to complete. Sandra has also displayed a low level of Self- Acceptance as she is dissatisfied with the mother she is to her children, and she is concerned about how this will impact their upbringing. Although she wishes this situation to be different, it is quite difficult to achieve given the immense work-load Sandra has to deal with at school.

When asked about how working at this institution has impacted her as a wife, Sandra stated:

Sanjay [husband] keeps me grounded. And that's...he allows me to be who I am... Because he sees me in that there is no competition. I don't seek validation from him. Yeah, I'm actually saying stuff that I didn't realise.

Here, Sandra sees her husband as a support system, just as she sees her sister. She does not put on a persona here so he sees her for who she really is, thus she does not require validation from him. In terms of Ryff (1995, 2013) Model of Psychological Well-Being, Sandra has experienced a Positive Relationship with her husband as she has a warm and trusting relationship with him. There is an understanding of who she is and she feels safe enough to let him see her for who she is. There is affection and intimacy that is shared in their relationship. Sandra understands the give and take of human relationships here.

The interview then moved on to the division of labour at the school. Sandra was asked about how the allocation of classes impacted her well-being. Sandra stated that:

Currently I am a Grade Head. I teach four matric classes; I also teach a different matric subject. I have two Grade Eleven Maths classes and one English class, and two other senior classes. It leaves me with nearly not enough administrative lessons. The work is not equally distributed and if I look at other Grade Heads, and I'm just talking about the Grade Eleven Head [Post Level 2], Ms Van Rensberg. She has more than enough time. She is able to sit there and colour code things. Janine, she's got a fair load right, and then Zainub, she's also got a fair load. And then, Ricardo, he's got almost nothing. Plus, I'm Head of prefects.

Plus, I'm the SBS teacher-the support teacher. Now they've made me...I need to look at HIV at this school [awkward laugh]. You know, I do extra murals. In the summer I do Netball and, in the winter, now, I did Cricket. How is it possible that Henrietta [another teacher] only teaches those lessons and then at three o'clock, she goes home? She doesn't do any extra-murals. Ms Van Rensberg doesn't do any extra murals.

Sandra was quite frustrated as she expressed her thoughts as there is no equity among the Grade Heads. Ms Van Rensberg teaches three classes and does no extra mural activities at the school. Zainub, a younger teacher, teaches five matric classes and does extra mural activities as well. Ricardo, a male Grade Head teaches very few classes and does no extra mural activities. Henrietta is an older Afrikaans teacher who teaches smaller classes and has no extra mural activities either. Ms Van Rensberg is a white teacher as is Henrietta and they both have a much lighter teaching load, with fewer responsibilities. Ricardo is a man and is exempt from doing extra murals. Both Zainub and Sandra are of colour and Sandra records having a higher workload than white colleagues. Again, this points to the school culture of where teachers of colour are exploited and white teachers experience the privilege of a lighter working load.

In terms of Ryff (1995, 2013) Model of Psychological Well-Being, Sandra is struggling with Environmental Mastery. She is overwhelmed and feels unable to improve her current work-life balance. She has difficulty managing her workload and has been unable to find her voice and speak up about these difficulties. Furthermore, Sandra has displayed a low level of Autonomy as she conforms to the pressures of the school and wants to be seen as a competent and capable woman, despite being so overwhelmed by her workload. She is also impacted by the expectations and evaluations from others, and as a woman of colour, she still seeks validation from her colleagues.

When asked if she is meeting the needs of her learners given her heavy workload, Sandra stated that:

This year I do not feel that I am meeting the needs of the learners. I'm not meeting the needs of myself. I'm not meeting the needs of my own children. I am just...this year, I'm surviving. And it's almost like I just I do what I need to do. But my passion... I love teaching. I love being

prepared. I love new PowerPoints. Every year, I reinvent my PowerPoints. This year, there's no time so no, I wish I could do more this year...

Once again, Sandra has emphasised that she is struggling emotionally and physically and that she is overworked and exhausted. Stressors within and outside of the institution do not disappear when teachers leave either work or home. However, each of the two does contribute to stress and burnout and this needs to be dealt with in order to regulate well-being (Rajendran, Watt & Richardson, 2020).

THEMES 4 AND 5: PERSONAL GROWTH AND SELF-ACCEPTANCE

A significant portion of well-being relates to one's ability to grow personally and professionally, even if this is only a perception or a goal yet to be realised. Self-acceptance, the 5th theme recorded, relates to Personal Growth in that the ability to project future growth has an impact on one's acceptance of self. With this in mind, the interview then moved on after a short recess. When asked if she still had any goals to achieve, Sandra stated that:

I'm so tired of trying to prove myself. Yesterday I had a brilliant idea and I don't know if it is going to solve any of my issues. But I was just thinking I'd just pack up and go live in Singapore and after twenty years, once the children have got a nice education, we can come back. I'm here for twenty years now and I got nothing to show for it, absolutely nothing. Literally this is my 20th year and I've given about 40% of my life to this school. As an educator, I don't know where I am going. If I can't be promoted now and if I go to another school, I have to start from scratch and you know, I have wasted, not wasted my growth period, but if I'm not even a senior [expletive] teacher.

Sandra felt quite deflated when speaking about her goals for the future as she feels that she has not achieved as much as she wanted to in the time she has been in this school. In the twenty years that she has been at this school, she did not get the opportunity to ascend to Post Level 2, however another white teacher, who had been

at the school for a few years, was given that post during the time that Sandra worked at the school. It was not advertised. This was only a few years ago, and still white privilege reigned at the school. In terms of Ryff (1995, 2013) Model of Psychological Well-Being, Sandra has expressed a low level of Personal Growth. She felt that she had stagnated at the school, that she had not achieved the status of principal or even the role of a senior teacher, despite being at the school for two decades. In terms of Self-Acceptance, Sandra feels dissatisfied with her current achievements at the school and is upset with her tenure here, having nothing to show for years of hard work and dedication.

When asked about her goals for the future, Sandra stated that:

I have no goals at this school and I don't even foresee in the next five years that I am going to be anywhere else. I am not going to leave this school. This is my home and I think on Wednesday, I was at Kenilworth centre. I bumped into 3 ex-pupils from 2003, and then I stopped and spoke to them and then I knew that I am not irrelevant. I'm not from Cape Town and the people who know me, at some point I had significant interaction with them, and for them to be able to stop and ask, "How are you? Do you have children?" They could also have walked past me, you know? So, I think as a teacher, that is our reward.

What is clear is that Sandra does not have a picture of Personal Growth in her current situation. However, what can be seen in the extract above is that Sandra appears to have a strong Purpose in Life pursuing teaching. In fact, teaching appears to be very much her life's purpose.

THEME 6: PURPOSE IN LIFE

Have a Purpose in Life is essential to well-being. Despite the difficulties Sandra has encountered over the past two decades, she ended this interview on a very positive note. Even though she did not receive the validation she required from her previous principal, she received validation from her family and the learners that she has been teaching for the last twenty years. They see her and remember her for the impact she

has made on their lives. Thus, her well-being has been impacted quite positively here. In terms of Ryff (1995, 2013) Model of Psychological Well-Being, Sandra has scored on the higher level with regards to Purpose in Life. She feels that her life holds meaning as her past learners remember and appreciate her. Furthermore, Sandra feels content at this point in time with the school she is in. Even though she did not get the opportunity to apply for the position of principal, she is a matric teacher, now teaching a subject she loves, which has allowed her to feel validated. She is also a Grade Head, which is a senior position to hold within the school. Sandra has also displayed a high level of Self-Acceptance here as she possesses a positive attitude towards herself and as her role as an educator. She is aware of the value she brings to this institution. She also expresses Positive Relations with others. She has developed and maintained great relationships with her learners who still respect and admire her, as she has always been concerned about the welfare of her learners. From the above interview and analysis, in reference to Ryff's (1995, 2013) scales, it can be deduced that Sandra experiences both positive and negative well-being. She experiences mostly negative well-being within the school as she is overworked and not awarded opportunities to develop within the school, and as a result, she has stagnated in terms of Personal Growth. Conversely, Sandra has also displayed a positive well-being when in contact with her family members and with past learners. Although she never felt validated within the school by her previous principal, she expressed Positive Relations with her family, in particular with her sister, Valerie, and with past learners whom she had taught. Her past learners validated her as a teacher by remembering her fondly and acknowledging the impact she had on their lives. Valerie not only helped her accept her AIDS diagnosis, but she also validated who Sandra is as a person and teacher. This validation from someone Sandra loves and respects has positively impacted Sandra's well-being and Personal Growth.

4.3 SUMMARY

The findings presented here draw on Ryff's notion of well-being to understand a teacher of colour and her navigation of a school whose culture does not validate her identity as much as it could. The picture emerging, which will be discussed in the final chapter, is of a teacher who has an autonomous streak, which is denied by her work

situation. She has some positive interpersonal relationships, but she feels isolated from her children; her husband and sister mitigate the effects of some very negative interpersonal relationships in her work environment, to some extent. Although she has identified teaching as a life purpose and has a degree of Self-Acceptance, she continuously struggles to gain any Environmental Mastery in her working situation and feels there is no avenue for Personal Growth. This is discussed further in chapter 5.

4.4 CHAPTER SUMMARY

This chapter focused on Sandra's experiences within and outside of the school, and how these experiences have shaped her well-being. Whilst she has expressed a need for validation from her white principal, she never acquired it. She also expanded on her experiences of the Code of Conduct, school culture, exploitation at the school, opportunities that were denied to her, personal struggles that have shaped who she is as a person and as a teacher and she expanded on the interpersonal relationships in her life that contributed to her well-being. She expanded on how she did eventually find her voice at the school but was punished and demoted for doing so. An important point to also consider here is how important an ethics of care is for the emotional development of Sandra. Her interpersonal relationships with her family have helped her deal with very pertinent issues in her life. Her sister, Valerie continues to help her deal with her emotions and stressors that she encounters within and outside of the school, and this has helped Sandra cope and thrive.

CHAPTER FIVE

5.1 DISCUSSION

This research focused on how the school culture of a school in the Western Cape has impacted the psychological well-being of a woman teacher of colour, and how this factor is linked to the race and gender of a teacher of colour. This research involved

one participant- a woman teacher of colour- who has been teaching at the school for the last two decades. The focus of this research was on her experiences and perspectives as a teacher and how this impacted her well-being within and outside of the schooling environment. Using Ryff (1995, 2013) model of well-being, the data were analysed for themes which were presented in Chapter four. In this chapter, I delve deeper into the findings, discussing what they mean in relation to the current study.

5.1.1 A NEED FOR CONSCIOUSNESS FOR THE MINDS OF THE SHACKLED

London

I wander thro' each charter'd street,
Near where the charter'd Thames does flow.
And mark in every face I meet
Marks of weakness, marks of woe.

In every cry of every Man,
In every Infants cry of fear,
In every voice: in every ban,
The mind-forg'd manacles I hear

How the Chimney-sweepers cry
Every blackning Church appalls,
And the hapless Soldiers sigh
Runs in blood down Palace walls

But most thro' midnight streets I hear
How the youthful Harlots curse
Blasts the new-born Infants tear
And blights with plagues the Marriage hearse

London is a poem by William Blake in which he highlights the injustices faced by people by the hands of religion and the British monarchy (Blake, Yeats & Paulin, 2002:76). It underpins the oppression and social ills that plagued society and highlights the psychological impact of this on the people of London. This poem also applies to people of colour during the days of apartheid, as they were also oppressed, marginalised and deeply impacted psychologically by the system that plagued and demeaned them (Nebioğlu, 2020).

In this research, the continuing legacy of inequality experienced by a woman of colour indicates that we have a way to go before people of colour can experience feelings of well-being in schools as teachers. What we saw in the data in Chapter Four was that Sandra had noted that despite her toxic work environment, abuse from Mrs Brown, and a poor work-life balance, she still sought validation from Mrs Brown, a white woman. There is still a lot of work to do when it comes to this hegemonic thinking and one of the first steps would be to develop a consciousness of the mind in order to believe and understand that black people are not inferior to white people (Biko, 1987).

Despite multiple reform strategies imposed by the post-apartheid government, inequalities in South Africa still exist and permeate various parts of life. As stated by Gallo (2020:31), “Despite the education policy and curriculum reforms that occurred soon after the fall of Apartheid, the factors in education and socio-economics that black South Africans experienced under Apartheid remains the same.” This issue still deeply impacts teachers of colour and their access to good quality education, which in turn impacts employment opportunities, especially at better schools and how teachers see themselves in these schools (Gallo, 2020).

In this case study, we see how one teacher of colour experiences a silencing of herself and feels that she lacks Autonomy to act in her environment, impacting on her Environmental Mastery. According to Ryff (1995:99), the six functions of wellbeing are, “...Self-Acceptance, Positive Relationships with other people, Autonomy, Environmental Mastery, Purpose in Life and Personal Growth.” These six factors, as stated in chapter two, focus on how one is able to make meaning of one’s life, how one is able to grow and develop. The six core dimensions are, according to Ryff (1995, 2013): (1) the extent to which respondents felt their lives had meaning, purpose and direction (Purpose in Life), (2) whether they viewed themselves to be living in accord

with their own personal convictions (Autonomy); (3) the extent to which they were making use of their personal talents and potential (Personal Growth); (4) how well they were managing their life situations (Environmental Mastery); (5) the depth of connection they had in ties with significant others (Positive Relationships), and (6) the knowledge and acceptance they had of themselves, including awareness of personal limitations (Self-Acceptance).

As noted by Ryff (1995), a person with a higher level of Autonomy is self-determining and independent. They can resist social pressures to act and think in certain ways. They can regulate their behaviour from within and are able to evaluate the self by their own personal standards. A lower scorer on the scale of Autonomy exhibits the following characteristics- they are concerned about the evaluations and the expectations of others. They rely on the judgements of others to make important decisions and they conform to social pressures to think and act in certain ways.

In terms of Autonomy, Sandra displayed a lower level as she stated that she felt very uncomfortable and as if she were an outsider as soon as she started teaching at the school. As stated in Chapter Four, she felt judged because of the colour of her skin. Additionally, this trend continued when she was allocated the subjects she had to teach. She was given subjects that were not in line with her qualifications whilst other, under-qualified white teachers were given the subjects she was qualified to teach. Thus, her Autonomy was taken away. Additionally, when she ascended to the role of an SMT member, she felt powerless and voiceless when initially given instructions by the principal. Even as a Grade Head, she was denied the power to make decisions for the learners she was in charge of. This was evident when she spoke about her Grade nine learners having brought drugs to the school. She was denied the opportunity to determine the consequences for these learners. She also reluctantly accepted the decision of Mrs Brown. As a result of this, she felt unable to change her surrounding context, leading to a lower level of Autonomy being experienced. However, Sandra did at times stand up for herself and find her voice in the school. For example, she challenged Mrs Brown when Mrs Brown asked her to amend the minutes to an SMT meeting. Sandra refused, asserting that this was committing fraud. She was able to resist social pressure by staying true to her own personal and moral standards. Thus, although there are many instances of low Autonomy that Sandra experienced, there also instances of a high level of Autonomy as she was able to find her voice, especially

in this instance as her morals were put into question. Considering this information, on average, Sandra displayed a lower level of Autonomy.

In terms of Positive Relations with others, Ryff (1995) has stated that on the positive end of the scale, people tend to have trusting, warm relationships with others; cares for the welfare of others, is capable of intimacy, empathy, and affection and understands the workings of relationships. People on the negative end of the scale find it difficult to be warm, affectionate and open with others in their lives, have a few trusting relationships, are frustrated and isolated with interpersonal relationships, and are not willing to compromise to sustain ties with others (Ryff, 1995).

Even though, Sandra displayed Positive Relations, she fell on the lower end of the scale regarding her interpersonal relationships at school. These relationships in a white milieu were impacted by her race, leading to a loss of well-being in relation to her school. This loss of well-being was further emphasised when her father passed away. She was not able to make compromises on school-related work to sustain an important tie with her father in his final moments. However, Sandra displayed Positive Relations with her family as she had a close relationship with her father and sister. She spoke about how her father was someone who she could trust. She felt safe and comfortable enough to tell him about her HIV diagnosis and he supported her as a result. With regards to her sister, Valerie, she received strong emotional support from her and still does, and this in some ways mitigates the impact of what she experiences at school. As stated in Chapter Four, they are each concerned about the welfare of the other and make time for each other to catch up and discuss their professional and personal lives. From this, it can be deduced that Sandra falls on the positive end of the scale as she is able to have warm, trusting relationships with her family. Additionally, she also experiences a Positive Relationship with her husband as she feels that she can be herself around him, without fear of judgement.

Ryff (1995) stated that a person who experiences a higher level of Purpose in Life has goals, a sense of purpose, feels that their lives have meaning, and has objectives and aims in life. They experience a lower level of Purpose in Life when they lack a sense of meaning or purpose, lack a sense of direction in life or have no outlook on life that gives meaning. Sandra has displayed a positive Purpose in Life as she had professional goals and attained them at the school. One such example is having

ascended to the SMT, and although she was demoted by Mrs Brown, she is now an SMT member again under a different principal. Furthermore, as noted in Chapter Four, Sandra feels that her life holds meaning as her past learners remember and appreciate her. Additionally, she feels content at this point in time with the school she is in. This contributes to a more positive well-being.

In terms of Environmental Mastery, Ryff (1995) stated that, a person demonstrates a higher level of Environmental Mastery when they can control a complex array of external activities, is able to make effective use of surrounding opportunities, is able to choose or create contexts that is suitable to their personal needs and values. On the opposite end of the scale, a person demonstrates a lower level of Environmental Mastery when they have difficulty managing everyday affairs, when they are unable to improve or change their surrounding context, is unaware of surrounding opportunities, and/or lacks control of their external world.

Sandra displayed a lower level of Environmental Mastery as she struggled to find her voice during SMT meetings and stand up to Mrs Brown. She felt unable to voice her concerns due to fear of punishment. Here, she was unable to improve her surrounding context and this led a lower level of well-being. This was further amplified when Sandra was told that she was in-charge of cleaning the staffroom. She reluctantly accepted this chore as she was fearful and felt like she had no other choice. This fear also impacted her relationship with her father as when he passed away, she felt ill-equipped to deal with his passing. In this situation, she lacked control of her external world and was unable to improve her surrounding context. Even-though she has accepted this situation, she is still very distressed by it.

Ryff (1995) has indicated that a person who displays a higher level of Self-Acceptance possesses a positive attitude towards the self and accepts as well as acknowledges multiple aspects of the self, including both bad and good qualities. They feel positive about their past. Whereas, a person who displays a lower level of Self-Acceptance feels disappointed and dissatisfied with the self and what has occurred in their past life. They are troubled by certain personal qualities. They wish to be different to who they are now.

With regards to Sandra, she displayed high level of Self- Acceptance when she was diagnosed with HIV and AIDS. Due to the support from her family, she has since

accepted her diagnosis and has persevered. In addition to this, when the position of principal became available for Sandra to apply, she was validated by her sister, Valerie who she deeply admires and respects. Valerie affirmed Sandra by telling her that she (Sandra) was good enough to be a principal. This validation helped Sandra accept that she is a worthy teacher, leader and professional. Even though she did not get the opportunity to apply for the position of principal, she now teaches the subject she loves and is qualified to teach, which further validates her purpose in this school.

Ryff (1995) stated that people who exhibit a higher level of Personal Growth have a feeling of continued development, sees the self as expanding and growing, is open to new experiences, has a sense of realising their potential, can see an improvement in their behaviour and self over time, and is changing in ways that show more effectiveness and self-knowledge. On the lower end of the scale, people who display a lower level of Personal Growth, have a sense of personal stagnation, lack a sense of improvement over time, feels bored and uninterested with life, and feel unable to develop new behaviours and attitudes.

Sandra has displayed a lower level of Personal Growth as she feels that she has stagnated in her growth. Even though she has over twenty years of experience as a teacher, she has not been given the opportunity to ascend to the level of a post-level 2 teacher or a senior teacher due to the discrimination she experienced. She has also not ascended to the role of principal. She also stated that she is not sure about the progress in her life, and she has expressed a desire to emigrate to Singapore to help her deal with her emotions. Additionally, she feels trapped as if she goes to another school, she will have to prove herself all-over again. This lack of Personal Growth has left Sandra with a loss of well-being.

5.1.2 POLICIES AND THE NEED FOR CHANGE IN SCHOOLS FOR POSITIVE WELL-BEING

Sandra's lack of Autonomy coupled with a lack of sense of mastery over her environment, indicate a need for equity and redress in her context. While this is a single case study that seeks not to generalise across different contexts, what we see with Sandra is unlikely to be far from the norm in many classrooms where teachers of

colour teach. Sandra had noted that many of the white staff members have a much lighter workload and do not participate in extramural activities. This has become the norm at the school and has opened up an avenue for the exploitation of other teachers, in particular the women teachers of colour and may well be indicative of a wider, systemic issue that further research should investigate.

Gold (2003:137) noted that high performing schools are those, "... where there is 'a passion for the job' and that the role continues to be seen in terms of providing for the educational needs of all children rather than a privileged minority..." Thus, it is evident that in order for the school culture to thrive and psychological well-being to thrive, concerns about equality, leadership, honesty, respect and trust are important and need to be addressed as transparently as possible. Furthermore, Morrison (2013) spoke of how the foundations for effecting change in schools stem from an effective and passionate leader who motivates staff with their vision and builds strong relationships with them based on inclusion, participation, and mutual professional respect. It was noted that leaders also need to adjust their leadership practices to the current school environment context to ensure an effective and positive school environment for all stakeholders involved (Leithwood, Harris & Hopkins, 2020; Messmann, Evers & Kreijns, 2021). Furthermore, according to Shirley, Hargreaves and Washington-Wangia (2020:2),

Increasing well-being and removing ill-being are two different things... Positive educator well-being will not be enhanced just by giving teachers higher status, lighter workloads, or increased rewards. Having a sense of accomplishment is also a central issue for the sustainability of educators' well-being.

This can be achieved when teachers feel that they have accomplished their sense of purpose within the schooling institution which can only be achieved through a positive working environment where all stakeholders feel valued and appreciated by collaborative leadership (Shirley, Hargreaves & Washington-Wangia, 2020). Giving teachers like Sandra a say over what they teach and over their environment will go some way towards affording her the Autonomy required for well-being in her schooling context. This links to Ryff (1995, 2013) core function of Purpose in Life and Sandra's need for wanting to become principal and a Post Level 2 teacher.

5.1.3 STRESS MANAGEMENT AND COPING METHODS

To date, change in schools is likely to take time and so teachers also need to take initiative when dealing with high levels of pressure experienced by their overwhelming duties. As noted previously, one of the reasons for negative well-being experienced by teachers is stress. Kyriacou (2001) commented that there are two primary types of strategies used to manage this stress: palliative techniques and direct-action techniques. The latter of the two focuses on how to find ways to deal with the stress experienced. Kyriacou (2001:30) stated that, “direct action techniques may involve...managing...oneself more effectively...it may involve negotiating with colleagues, so that aspects of one’s situation are changed or dealt with by others.” Thus, one does have power in these situations and can work towards their own positive well-being when faced with difficult challenges. Palliative care on the other hand relates to managing stress mentally and/or physically. As indicated by Kyriacou (2001:30), of palliative care, “Mental strategies involve the teacher in trying to change how the situation is appraised. Physical strategies involve activities that help the teacher...regain a sense of being relaxed, by relieving ...anxiety...” Thus this process can assist the teaching with lessening the feelings associated with stress and other pressures.

In addition to the above, teachers need to develop resilience in the face of adversity. This can be achieved through collaboration with other, more experienced teachers or teachers who possess resilience as a personal quality. This can aid teachers as they may not be able to change their schooling environment, but they can develop skills to master their environment (Shirley, Hargreaves & Washington-Wangia, 2020).

5.2 RECOMMENDATIONS

Policy makers and the state should start factoring in teacher work stress and pressure experienced within the school and how these issues impact psychological and physical well-being. Psychologists should be employed within schools to help teachers deal with stress-reduction interventions. Hagermoser Sanetti et al. (2021) have noted that

such interventions are useful to help teachers cope and assist with mindfulness and help teachers reach their personal goals. Furthermore, awareness about the taboo topic of psychological well-being should be at the forefront of schools and a major topic of research for policy makers. Support material such as training, access to yoga and mindfulness techniques, well-being courses, and audio books should be made available for teachers when dealing with well-being. It can also be quite useful for the government, SGBs and school unions to invest in workshops aimed at reducing teacher stress. Not only can this help with positive well-being, but it will give teachers an indication that they are valued. As indicated by Kyriacou (2001:32), about workshops is that they, “focus on helping teachers to develop a mix of direct action and palliative techniques and also helping teachers individually and the school...to develop methods of working which will minimise...unnecessary sources of stress.” These workshops can help teachers gain greater emotional control which can then assist with positive well-being.

SGBs should also be more involved in the functioning of schools and they should make greater attempts at meeting with teachers to discuss the issues of well-being that plague them, so that greater intervention strategies can be attained. In addition to this, SGBs should to be elected fairly and have the interest of the school at heart. They should also be involved in the process of the recruitment of teachers so that the process can occur fairly and transparently. This will allow greater equality among teachers and will address issues of white privilege, racism and gender exploitation at schools.

Furthermore, a crucial developmental area in this new space of education is the concept of communication. Gold (2003:133) stated that, “The amount of information that is accessible to staff is also a values-led decision—notions of secrecy and exclusion from information do not encourage trust and empowerment or even informed decision-making.” If schools are to function successfully, with fewer psychological health issues experienced by the school organisation, then leadership and management should be proactive with the way information is dispersed within their schools. An example of this is the type of staff meetings that are held. Information at these meetings should be honest and inclusive with no distinction of ‘us versus them’ - division based on gender, race and class (Benson & Fiarman, 2020). Decisions and tasks should be shared among members of staff in order to motivate and bring about

a sense of trust and respect to address issues of white privilege, racism and gender exploitation at schools.

5.3 CHAPTER SUMMARY

This thesis set out to investigate the well-being of a woman of colour in her teaching environment. This research has highlighted that racial exploitation is still exercised in the workplace, in this case: schools. This has been made clear by Sandra, given her various experiences at the school, in which she had been denied various academic and leadership positions. This research has also highlighted a need for a change of leadership within the school. Although the school is transforming, issues relating to inequity, gender exploitation, white privilege and missed opportunities still occur. In addition to this, the autocratic leadership that Sandra experienced within the school, resulted in a loss of Autonomy and various physical and psychological health issues, namely the emergency C-section that Sandra had to endure which impacted both her physical and psychological well-being and also, the tragic loss of her father. This experience was painful for Sandra but could not be avoided due to the decisions made by her principal.

Through a single, in-depth case study of one woman of colour, this research sought to understand how this woman navigated the schooling context, given racial and gender bias. The thesis focused specifically on this woman's psychological well-being by drawing on Ryff (1995, 2013) Psychological Model of Well-being. Findings indicate that in this case study, the woman of colour felt disempowered, lacked Autonomy and had very little mastery over her environment in relation to her school activities. Her interpersonal relationships in the school were fractured along race lines with her principal favouring white teachers to teach subject-specific content. In her personal life, however, her interpersonal relationships are strong, mitigating against the full impact of the schooling context on her well-being. As this is a single case study, results are not generalisable across context, and future research is needed to ascertain whether findings in this study resonate with other teachers of colour.

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Appendix A

Teacher consent letter

Dear teacher,

How does the school culture of a high school in the Western Cape impact the psychological well-being of a teacher of colour?

I, Trisha Nicolle Chunderduth, am a Master's student from the School of Education at the University of Cape Town. I would like to ask your permission to interview you for the above research being carried out. My research aims to explore how the school culture of a high school in the Western Cape impacts the psychological well-being of a teacher of colour, in particular, a woman teacher of colour.

Whilst there is ample research on the stressors that cause fatigue and stress in teachers, research is lacking when it comes to teachers' well-being and how this impacts their lives inside and outside of school. My proposed research aims to investigate how school policies, race and gender impact the psychological well-being of teachers of colour teaching at a high school.

Data collection will be in the form of semi-structured interviews and will be conducted privately, at a time that is most convenient for you, the participant. Given the nature and structure of this research- oral history- a few interviews may be required as I wish to collect rich, intensive data for this research question. I would like to interview you for 60 minutes per interview after school or on the weekend at a location of your choosing.

Participation is voluntary and the confidentiality of you, the participant, and of the school is guaranteed. The school's name will not be mentioned at any point during this research and you, the participant, will be given a pseudonym. You may withdraw permission for conducting the research at any time.

There are no risks in taking part in this research. Your participation is entirely voluntary and there is no penalty for choosing not to participate in the interview. Choosing not to participate will not affect you negatively in any way.

Please fill in the form to indicate your consent for this research. You are free to ask any questions regarding this research topic by cellular phone or by email:

071 437 1613 or t.chunderduth@gmail.com

Yours sincerely,

Trisha Nicolle Chunderduth

Teacher information letter

How does the school culture of a high school in the Western Cape impact the psychological well-being of a woman teacher of colour?

I, Trisha Nicolle Chunderduth, am a Master's student from the School of Education at the University of Cape Town. I would like to ask your permission to interview you for the above research being carried out. My research aims to explore how the school culture of a high school in the Western Cape impacts the psychological well-being of a teacher of colour, in particular, a woman teacher of colour.

My proposed research aims to investigate how school policies, race and gender impact the psychological well-being of teachers of colour teaching at a high school. The purpose of this research is to shed light and bring awareness to the experiences and perspectives of women of colour in schools in the Western Cape. Many of these schools, in particular ex-Model C schools, have allowed for racism, sexism and exploitation to flourish through school policies and the power wielded by the SGBs. I aim to research how these issues have impacted the psychological well-being of a woman teacher of colour in a school that has been predominantly white for years. The literature review conducted has outlined a key area of concern: how teachers of colour experience well-being due to an imposing school culture and race and gender relations. However, well-being does not necessarily have to be seen as a negative concept. For this research, I will look at Ryff's (1995) model of Psychological Well-Being in Adult Life and well as Ryff's (2013) Psychological Well-Being Revisited: Advances and the Science of Practice to develop my theoretical framework. I will use Ryff (1995; 2013) to determine how the school culture and policies impact an adult woman of colour's well-being.

Data collection will be in the form of semi-structured interviews and will be conducted privately, at a time that is most convenient for you, the participant. Given the nature and structure of this research- oral history- a few interviews may be required as I wish to collect rich, intensive data for this research question. I would like to interview you for 60 minutes per interview after school or on the weekend at a location of your choosing.

Participation is voluntary and the confidentiality of you, the participant, and of the school is guaranteed. The school's name will not be mentioned at any point during this research and you, the participant, will be given a pseudonym. You may withdraw permission for conducting the research at any time.

There are no risks in taking part in this research. Your participation is entirely voluntary and there is no penalty for choosing not to participate in the interview. Choosing not to participate will not affect you negatively in any way.

Please fill in the form to indicate your consent for this research. You are free to ask any questions regarding this research topic by cellular phone or by email:

071 437 1613 or t.chunderduth@gmail.com

Yours sincerely,

Trisha Nicolle Chunderduth

Appendix C



Trisha Nicolle Chunderduth

Student number: CHNTRI006

ID: 1838988

2022

Interview questions for the dissertation:

How does the school culture of a high school in the Western Cape impact the psychological well-being of a teacher of colour?

Supervisor: Professor Joanne Hardman

Co-supervisor: Doctor Leigh-Ann Naidoo

Teacher interview schedule

About this instrument

- This instrument is designed to elicit information on how the school culture of a high school in the Western Cape impacts the psychological well-being of a woman teacher of colour.

How to complete this instrument

- The respondent has to be asked permission to record the interview.
- If the respondent does not grant permission to be recorded, indicate this on the cover of the instrument.

The instrument is to be completed by Trisha Chunderduth in interview with the teacher. Instrument does not require translation as the interviewee is fully bilingual.

Begin interview with the following:

I want to understand a little bit more about your thoughts and experiences on how school policies and culture impact your psychological well-being. Please don't worry; there are no right or wrong answers. I just want to talk to you about your experiences as a teacher. I will take notes, but I would also like to have an audio recording. Do you mind if this interview is audio-recorded? All recorded information will be confidential.

Semi-structured interview questions for participant in relation to Ryff's (1995; 2013) core dimensions.

1. Regime changes.

1.1 Could you map out some of the regime changes that have occurred in the school during your tenure here?

1.2 What were these changes?

1.3 How many have there been?

- 1.4 Could you comment on how this has shaped you as a teacher and as a person?
- 2 In the past 27 years that you have been a teacher, you have had a number of experiences within and outside of the school. Could you comment on a few significant experiences (racism, sexism, almost losing your child, process of ascending to the School Management Team) that have influenced you as a person?
- 3 Policy changes.
 - 3.1 Can you comment on a few significant policy changes that have occurred at the school?
 - 3.2 How have these policy changes impacted the school culture over the years?
4. Code of Conduct
 - 4.1 Do you think that the school's Code of Conduct is inclusive, transformative and fair?
 - 4.2 Are the rules of the Code of Conduct upheld? If so, fairly?
 - 4.3 The school has reworked the Code of Conduct over the years. Were you involved in the process of reworking the Code of Conduct?
 - 4.4 How have these revisions shaped your well-being?
5. Policy changes during Covid-19.
 - 5.1 Did your school implement new policies during the height of Covid-19? If so, what were they?
 - 5.2 Were they effective?
- 6 How has working at this institution impacted your well-being as a leader at this school, as a teacher, parent, wife, daughter and a friend?
- 7 Do you think that as a woman of colour, being a teacher at this school is more difficult as opposed to being a black woman teacher at this school?

- 8 In relation to the division of labour, how does the allocation of classes impact your well-being and when you have administration periods, how are they spent?
 - 9 Do you feel enabled as a teacher to meet the best interests of your learners?
 - 10 You are now a School Management Team (SMT) member. Could you comment on the process of how you achieved this position, and as a woman of colour, what has this process been like?
 - 11 Are you involved in any extra-mural activities? How does this impact your well-being and your time?
 - 12 How often do you feel overwhelmed in your day to day tasks of being a teacher?
13. Goals
- 13.1 Do you still have goals as an educator?
 - 13.2 Do you feel they are attainable at this school? Please elaborate.

Appendix D



Western Cape
Government

Education

Directorate: Research

meshack.kanzi@westerncape.gov.za

Tel: +27 021 467 2350

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Private Bag x9114, Cape Town, 8000

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REFERENCE: 20220705-4054

ENQUIRIES: Mr M Kanzi

Ms Trisha Chunderduth
22 Willenhall Close
Parklands
Cape Town
7441

Dear Trisha Chunderduth,

RESEARCH PROPOSAL: HOW DOES THE SCHOOL CULTURE OF A HIGH SCHOOL IN THE WESTERN CAPE IMPACT THE PSYCHOLOGICAL WELL-BEING OF A TEACHER OF COLOUR?

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:

1. Principals, educators and learners are under no obligation to assist you in your investigation.
2. Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3. You make all the arrangements concerning your investigation.
4. Educators' programmes are not to be interrupted.
5. The Study is to be conducted from **5 July 2022 till 30 September 2022.**
6. No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December).
7. Should you wish to extend the period of your survey, please contact Mr M Kanzi at the contact numbers above quoting the reference number.
8. A photocopy of this letter is submitted to the principal where the intended research is to be conducted.
9. Your research will be limited to the list of schools as forwarded to the Western Cape Education Department.
10. A brief summary of the content, findings and recommendations is provided to the Director: Research Services.
11. The Department receives a copy of the completed report/dissertation/thesis addressed to:

**The Director: Research Services
Western Cape Education Department
Private Bag X9114
CAPE TOWN
8000**

We wish you success in your research.

Kind regards,
Meshack Kanzi
Directorate: Research
DATE: 5 July 2022

Signed by candidate

Appendix E



SCHOOL OF EDUCATION

Dr Carolyn McKinney
Associate Professor

University of Cape Town, Private Bag X3, Rondebosch, 7701
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Tel: +27 (0) 21 650 2757 / 2772 Fax: +27 (0) 21 650 3489
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EDNREC20220612

1 July 2022

Trisha Chunderduth

M.Ed

Dear Ms Chunderduth,

Re: Ethical Clearance for Research Project

I am pleased to inform you that ethical clearance has been granted by the School of Education Research Ethics Committee of the Faculty of Humanities for your research project entitled: How does the school culture of a high school in the Western Cape impact the psychological well-being of a teacher of colour?

I wish you all the best with your study.

Yours sincerely,

Signed by candidate

Associate Professor Carolyn McKinney
Chair - School of Education Research Ethics Committee