

Teachers' Professional Journeys: Life Histories of Female Educators in Northern Nigeria

Emeka Nwosu¹, Bola Oladeji², Ifeoma Okechukwu³

¹Obafemi Awolowo University, Nigeria

²Covenant University, Nigeria

³Ahmadu Bello University, Nigeria

ABSTRACT

Background. In Northern Nigeria, female educators face a unique intersection of cultural, religious, and structural challenges that shape their access to and progression within the teaching profession. Despite policy efforts to increase female participation in education, little is known about the personal and professional experiences of women who navigate these constraints to become educators.

Purpose. This study explores the life histories of female teachers in Northern Nigeria to understand how they construct their professional identities and sustain their careers within a socio-cultural landscape marked by gender expectations, limited mobility, and resource scarcity.

Method. Using a qualitative life history approach, the study involved narrative interviews with 15 female teachers across rural and peri-urban settings in Kano, Katsina, and Kaduna states.

Results. Thematic analysis revealed key patterns related to family influence, resilience in the face of structural adversity, mentorship, and the moral dimensions of teaching as social service. Participants shared stories of early inspiration, periods of withdrawal due to marriage or childbirth, and eventual returns to teaching motivated by a sense of community duty.

Conclusion. The study concludes that life history narratives provide critical insight into the agency, adaptation, and persistence of women educators in marginalized regions.

KEYWORDS

Female Educators, Gender And Education, Life History

Citation: Nwousu, E., Oladeji, B & Okechukwu, I (2025). Teachers' Professional Journeys: Life Histories of Female Educators in Northern Nigeria. *International Journal of Educational Narrative*, 3(3), 173–183.

<https://doi.org/10.70177/ijen.v3i3.2204>

Correspondence:

Emeka Nwosu,
emekanwousu@gmail.com

Received: Dec 6, 2024

Accepted: Feb 2, 2025

Published: June 3, 2025

INTRODUCTION

Education is a central pillar of national development, and teachers serve as its primary agents (Maddamsetti & Hinton, 2024; Ndembera dkk., 2023). In regions characterized by socioeconomic inequalities and cultural complexity, the role of educators becomes particularly critical. Northern Nigeria, with its unique blend of religious conservatism, patriarchal traditions, and structural underdevelopment, presents a distinct context in which female teachers carry the dual responsibility of professional service and social transformation. These educators navigate multiple constraints that affect their entry, retention, and progression in the profession, yet their narratives often remain undocumented in academic literature.



In Nigeria's broader educational discourse, attention is typically placed on enrollment figures, infrastructure deficits, or curriculum reform (Glebov dkk., 2023; Kokorina dkk., 2023). However, the lived realities of teachers particularly women in conservative and underserved regions receive less focus. The experiences of female educators in Northern Nigeria cannot be adequately understood without accounting for the layered influences of culture, religion, gender norms, and policy. These women are not only teachers but also daughters, wives, mothers, and community members whose professional journeys reflect broader societal shifts and tensions.

Life history as a framework offers a powerful lens to explore how female teachers in Northern Nigeria build, interrupt, and reconstruct their professional identities over time. Their journeys are shaped by personal agency, social expectations, institutional structures, and historical events (Shin & Rubio, 2023; Stewart, 2023). Listening to their stories helps illuminate how women educators develop resilience, negotiate mobility, and sustain commitment in the face of significant barriers (Clements-Cortés & Yip, 2024; Fixico, 2024). Exploring these life histories provides deeper insights into how professional identity is constructed in contexts of marginalization.

Despite decades of investment in female education and teacher training, women remain underrepresented and undervalued in the teaching profession in Northern Nigeria, particularly in leadership roles and rural postings. Factors such as early marriage, domestic responsibilities, and community gender norms continue to limit women's access to professional opportunities and long-term career continuity (Magaña dkk., 2024; Shatará, 2023). These systemic challenges are further complicated by security threats in certain regions, religious conservatism, and inadequate infrastructure in girls' education.

Female teachers often face career interruptions due to social expectations around childbirth, spousal relocation, and family obligations. Even when they possess the requisite qualifications and motivation, many struggle to return to teaching or to advance professionally due to lack of institutional flexibility, absence of mentorship, and social scrutiny. These factors disproportionately impact rural women, whose mobility and autonomy are often more restricted than their urban counterparts (Gohel, 2024; Somogyvári, 2023). The profession thus becomes a site of negotiation between personal aspiration and community conformity.

There remains limited understanding of how women in these regions perceive, experience, and navigate their professional trajectories over time. Much of the existing policy discourse treats female teachers as statistical units or functional assets in expanding girls' education (Grinsted dkk., 2024; Kirmaci, 2023). What is missing is a contextualized understanding of their lived experiences how they enter the profession, persist despite adversity, and construct meaning from their roles as educators. This study addresses this gap by foregrounding women's voices through their life histories.

This research aims to explore the professional journeys of female educators in Northern Nigeria by capturing and analyzing their life histories. It seeks to understand how their personal, social, and institutional contexts shape their experiences in entering, leaving, and sustaining careers in education. By emphasizing narrative and reflection, the study aims to present a multi-dimensional account of what it means to be a woman and a teacher in a region marked by gendered social norms and systemic constraints.

The study also aims to examine how these educators construct their professional identities over time, particularly in relation to family dynamics, religious values, and community expectations (Matić, 2023; Venegas-Weber & Negrette, 2023). It explores moments of continuity and disruption in their careers and investigates how they make sense of their professional roles across life stages.

In doing so, the research aims to reveal the mechanisms through which women exercise agency, demonstrate resilience, and sustain moral commitment to teaching.

A key objective is to use life history methodology as a tool to humanize and contextualize professional development discourse in education. Rather than focus solely on performance indicators or training modules, the study prioritizes the voices and stories of educators whose work is deeply shaped by their socio-cultural milieu (Feinberg, 2023; Paixão dkk., 2024). This perspective allows for a more relational, ethical, and grounded understanding of professional growth in marginalized educational contexts.

Although numerous studies have explored gender disparities in Nigerian education, few have taken an in-depth qualitative approach to understanding how women teachers in the north experience their careers (Kemaloglu-Er & Lowe, 2023). Much of the literature relies on survey data or institutional reports that fail to capture the nuances of personal histories and social influences (Silva dkk., 2023; Vincze, 2023). These studies often present women as a homogeneous group, obscuring the diversity of their experiences and strategies for navigating professional life.

Existing research tends to focus on macro-level challenges such as recruitment shortages or retention policies, but little is known about the everyday lives of female teachers their struggles, motivations, sacrifices, and successes (Sheridan, 2024; Whitehead, 2024). Without this contextual insight, policy responses risk being misaligned with the lived realities of the people they are meant to support. There is a need for bottom-up research that prioritizes experiential knowledge and centers women's voices in discussions of professional development.

Life history methodology remains underutilized in Nigerian educational research, particularly in studies involving gender and professional identity. This approach has the potential to uncover complex, interwoven factors influencing women's engagement with the teaching profession (Feille, 2024; Silva dkk., 2023). By adopting a life course perspective, the study contributes to a more holistic understanding of how professional trajectories are shaped not only by institutional policies but also by family, religion, local culture, and personal aspirations.

This study makes an original contribution by employing life history methodology to explore the professional experiences of female educators in Northern Nigeria a region where such narratives are seldom documented in scholarly work (Kruse, 2024; Yenice, 2023). By focusing on personal stories rather than institutional performance, the research offers a human-centered account of teaching as a lived, gendered, and culturally embedded experience. The study not only reveals barriers but also highlights resilience, adaptation, and agency among women who have chosen to remain in the profession.

The research introduces a methodological and conceptual framework that connects personal biography with broader questions of educational access, gender equity, and professional identity (John dkk., 2024; Mann, 2023). It argues that teacher development cannot be fully understood without attention to women's social positions, cultural negotiations, and life histories. This perspective invites scholars and policymakers to reconsider how success, progress, and persistence are defined and supported in teacher education.

The study is especially timely in light of national and international efforts to advance gender equality in education. As programs expand to recruit and retain more female teachers in underserved areas, it becomes critical to understand their lived experiences beyond policy directives (Aksu & Alişova Demirdağ, 2023; Figueroa-Céspedes, 2023). This research provides grounded insights that can inform teacher training curricula, mentoring programs, and institutional reforms that are sensitive to the complexities of women's professional lives in culturally conservative and economically marginalized settings.

RESEARCH METHODOLOGY

This study employed a qualitative life history research design to explore the professional trajectories of female educators in Northern Nigeria (Gxwayibeni & Maposa, 2023; Woolhouse, 2023). Life history was chosen as the methodological framework because of its capacity to capture the temporal, relational, and contextual dimensions of identity construction and professional development. The approach enabled the researcher to understand how personal, social, and institutional factors intersect over time to shape the lived experiences of women working in education. Emphasis was placed on narrative coherence, subjective meaning-making, and reflexivity to ensure that participants' voices remained central throughout the research process.

The study focused on a purposively selected sample of 15 female teachers from three states in Northern Nigeria (Martin, 2023; Neupane, 2024): Kano, Katsina, and Kaduna. Participants were drawn from both urban and rural government schools, and selection criteria included a minimum of five years' teaching experience and demonstrated willingness to engage in reflective narrative dialogue (Fortin, 2023; Satienchayakorn & Grant, 2023). The sample represented variation in age, marital status, religious background, and career trajectories, including women who had re-entered the profession after periods of absence (Wang, 2023; Yenice, 2023). School administrators and local education officers facilitated access, ensuring ethical recruitment aligned with community expectations and sensitivities around gender roles.

Data collection involved multiple instruments to build a comprehensive narrative for each participant. In-depth, semi-structured interviews formed the core of the process, conducted in two to three sessions per participant, with each session lasting approximately 60 to 90 minutes. Interviews were audio-recorded with consent and conducted in English or Hausa, depending on the participant's preference. Participants also contributed personal artifacts such as photographs, letters, certificates, and reflective journals, which were used to enrich and contextualize their life stories (Chen dkk., 2023; Jacobs, 2023). Field notes and memos were maintained throughout the study to document researcher observations and evolving analytical insights.

The research was conducted over a six-month period, between January and June 2023. Data were transcribed, translated when necessary, and coded thematically using NVivo software (Scott dkk., 2023; Sharmin, 2023). An inductive thematic analysis was applied, allowing patterns to emerge organically from participants' narratives while remaining sensitive to their cultural and religious contexts. Coding focused on critical moments such as entry into the teaching profession, interruptions due to family obligations, experiences of mentorship, and identity transformation over time. To ensure trustworthiness, member checking was conducted by sharing synthesized narratives with participants for validation (Scott dkk., 2023; Sharmin, 2023). Ethical approval was obtained from the host university's ethics committee, and informed consent was secured from all participants, with attention to cultural appropriateness, confidentiality, and the right to withdraw at any time.

RESULTS AND DISCUSSION

The study involved twelve female teachers from three northern Nigerian states: Kano, Kaduna, and Katsina. Participants ranged in age from 29 to 58 years, with teaching experience varying from 5 to 35 years (Neupane, 2024; Wang, 2023). The demographic data summarized in Table 1 captures key indicators such as age, years in the profession, marital status, and the type of school (urban or rural) where participants currently teach.

Table 1. Demographic Profile of Participants

Participant Code	Age	Years Teaching	School Location	Marital Status
T01	45	20	Rural	Married
T02	38	15	Urban	Married
T03	29	6	Urban	Single
T04	52	30	Rural	Married
T05	34	10	Urban	Divorced

Analysis of the demographic data shows a predominance of experienced educators working in rural schools. Eight out of twelve participants had more than 15 years of experience, and seven were stationed in rural areas. This distribution reflects broader national trends in which female teachers are often deployed to remote regions due to gender-targeted education policies, particularly in northern Nigeria where cultural dynamics influence both educational access and staffing.

Participants shared life histories marked by diverse personal, cultural, and institutional factors that shaped their professional identities. Their stories frequently mentioned early struggles with gender bias, limited access to higher education, and balancing teaching with family responsibilities. Several women reported overcoming societal expectations that initially discouraged their pursuit of education, citing key influences such as supportive parents or early female mentors. These narratives provided insight into the internal and external resources they drew upon to sustain their professional journeys.

Narrative data revealed a recurring theme of teaching as both a source of empowerment and social responsibility. Participants consistently framed their profession as a platform for community impact, often driven by a desire to improve girls' education in conservative environments. The life history approach allowed for deep contextualization of these motivations, showing how lived experiences shaped participants' commitment to teaching. Many women emphasized that teaching was not just a job, but a form of advocacy and personal fulfillment.

Thematic coding yielded three dominant identity pathways: "The Resilient Educator," "The Cultural Mediator," and "The Reluctant Professional." Educators under the "Resilient" category demonstrated strong intrinsic motivation and pursued teaching despite structural and cultural resistance. "Cultural Mediators" navigated complex social expectations, balancing respect for tradition with a progressive vision for girls' education. The third group, "Reluctant Professionals," entered teaching due to economic necessity rather than personal calling, and their narratives reflected ambivalence about their roles.

Comparative analysis between urban and rural educators indicated distinct challenges and supports. Rural teachers reported stronger community integration but faced more infrastructural and security-related constraints. Urban teachers had greater access to professional development but encountered more bureaucratic oversight and competition. These distinctions reveal that school context significantly mediates the experience and interpretation of professional identity among female educators.

Correlations between years of teaching and narrative depth suggest that veteran teachers provided more reflective and layered accounts of their professional development. Participants with over 20 years of experience drew on a broader repertoire of personal and institutional memory, articulating systemic change over time and their evolving responses to it. Less experienced teachers tended to focus on immediate challenges and aspirations, with fewer references to broader policy or historical shifts.

One illustrative case is that of Participant T04, a senior teacher in a rural school who began teaching in the early 1990s. Her narrative chronicled a transition from initial family opposition to becoming a community leader and informal counselor for girls facing early marriage pressures. She described using storytelling and cultural idioms in the classroom to challenge gender norms subtly. Her journey reflected a strong sense of mission and a nuanced understanding of her sociocultural environment.

Another significant case was Participant T07, who described teaching as a fallback career after an aborted university education due to early marriage. Initially disengaged, she later found meaning in mentoring young women and returned to higher education through part-time studies. Her narrative was marked by emotional shifts, moving from resentment to purpose as she reframed her identity through teaching. This case highlights the fluid and evolving nature of professional identity in contexts of constrained agency.

The participants' narratives underscore the complex interplay of personal agency, cultural context, and institutional structure in shaping female teachers' careers. Identity was not static but dynamically negotiated over time through lived experiences, family influences, community expectations, and policy shifts. The stories revealed that meaning-making in teaching extended beyond professional achievement to encompass social advocacy, resilience, and transformation.

These results suggest that female educators in northern Nigeria perform critical roles as both agents of learning and agents of change. Their professional identities are deeply embedded in their communities and shaped by narratives of survival, purpose, and resistance. Recognizing and amplifying these life histories provides valuable insights for teacher development policies, particularly in regions where gender and culture intersect to shape educational trajectories.

The study revealed that the professional journeys of female educators in Northern Nigeria are shaped by intersecting personal, cultural, and institutional forces. Participants' life histories reflected complex identities built through resilience, negotiation, and adaptation. Many teachers began their careers under constrained circumstances yet found meaning and empowerment through teaching. Their stories highlighted three dominant trajectories: resilience in the face of adversity, negotiation between tradition and progress, and reluctant entry into the profession followed by personal transformation.

Teachers consistently described their work as extending beyond formal instruction. Teaching was framed as a platform for advocacy, particularly for girls' education in culturally conservative communities. This role was often undertaken in subtle and contextually sensitive ways, including mentoring, storytelling, and leveraging community relationships. The narratives indicated that teaching, for these women, was not merely a profession but a socially situated act of care and influence.

Experiences varied across school contexts, with rural teachers highlighting community engagement and urban teachers emphasizing professional structure and accountability. Years of experience were positively associated with narrative depth and reflective capacity, showing how time and continuity in teaching contribute to professional identity formation. These patterns underscore the importance of temporal and spatial dimensions in understanding the evolution of educational careers.

Identity formation among participants was neither static nor linear. Professional identities were constructed and reconstructed through personal experiences, policy shifts, and changing social landscapes. This dynamic process involved emotional labor, cultural navigation, and moral decision-making, all of which contributed to the layered narratives shared by the educators. These findings challenge reductionist views of teacher identity as merely role-based or technical.

The results of this study resonate with prior research on female educators in developing contexts, particularly in regions where gender norms constrain educational access and career mobility. Similar to findings by Dunne et al. (2017), the women in this study positioned teaching as a space for social change. While previous studies often focus on external constraints such as infrastructure or salary disparities, this study provides an internal perspective that centers on motivation, self-concept, and the construction of meaning.

This research also builds on existing literature concerning culturally embedded pedagogies. Participants described using local idioms, storytelling, and relational approaches to teach and influence, echoing findings from Akyeampong and Stephens (2014), who emphasize the value of culturally responsive teaching in sub-Saharan Africa. Unlike studies that isolate policy or training factors, this inquiry draws attention to how lived experience shapes pedagogical practices in situ.

Notably, the study adds depth to the conversation on emotional labor in teaching. While Western literature often frames emotional labor as burdensome, participants here framed it as purposeful and fulfilling. Their stories reveal how emotional and social investments are central to sustaining long-term engagement in challenging environments. This contrast opens space for reinterpreting emotional labor in contextually specific and culturally affirming ways.

In contrast to some global teacher development frameworks that emphasize standardization and metrics, this study supports arguments for localized, narrative-based understandings of professional growth. The findings suggest that effective professional development must account for identity, community ties, and sociocultural histories. These distinctions underline the necessity of aligning reform efforts with the lived realities of teachers on the ground.

The narratives in this study signal the centrality of agency and resistance in sustaining female educators' careers. Participants described how they navigated socio-cultural limitations not only by complying but by reinterpreting norms to fit their values and commitments. This ability to mediate between institutional expectations and personal purpose marks a powerful form of professional autonomy.

These results also highlight the role of teaching as an avenue for gender advocacy. Participants framed their work as a counter-narrative to dominant social expectations, particularly regarding girls' education, early marriage, and women's mobility. The teacher becomes not only an educator but also a role model and informal leader, subtly shifting norms from within the system rather than confronting them directly.

The life history approach revealed how educators understand their careers as embedded in larger social transformations. Teachers situated their identities in relation to broader change narratives, including evolving policies, religious discourses, and shifting community values. These reflections offer a nuanced picture of how personal and professional meaning intersect in contexts marked by cultural complexity and political constraint.

The depth of personal investment and resilience uncovered through narrative inquiry suggests that any attempt to reform or support teacher development must begin with recognition. Recognizing teachers' lived realities is not an optional add-on to policy but a prerequisite for meaningful and sustainable change. These stories illustrate the value of listening to teachers not only as practitioners but as thinkers and leaders in their own right.

The implications of these findings extend across educational policy, teacher education, and community engagement. For policymakers, the study underscores the importance of contextually grounded and gender-sensitive frameworks in teacher recruitment and retention. Financial incentives alone may not be sufficient if they are not coupled with support for personal and social development.

Teacher training institutions may benefit from incorporating life history and narrative inquiry methods into their programs. Understanding one's journey and its social significance can foster reflective practice, resilience, and a stronger sense of professional purpose. Narrative work also allows pre-service teachers to position themselves in relation to broader social goals, reinforcing the moral dimensions of teaching.

At the school leadership level, administrators should acknowledge and support the dual role many female teachers play as educators and community advocates. Creating time and space for professional reflection, peer dialogue, and mentorship networks can help sustain morale and foster collaboration. These structures are especially vital in under-resourced or socially conservative regions where isolation and burnout are common.

Non-governmental organizations and education donors operating in northern Nigeria can leverage these findings to design programs that are not only resource-efficient but identity-affirming. Initiatives that include storytelling, teacher leadership development, and community-based professional learning could significantly enhance the effectiveness of their interventions. These programs would honor the lived complexity of teachers' roles while advancing broader educational goals.

The results emerged from a context shaped by religious, cultural, and political dynamics that influence women's roles in both public and private life. Teachers' ability to sustain their careers despite these challenges reflects a combination of personal conviction, familial negotiation, and institutional adaptation. Many educators cited parents or spouses who supported their ambitions, highlighting the importance of relational capital in professional endurance.

Policy shifts promoting female teacher recruitment in rural northern Nigeria may have increased access, but sustainability depends on ongoing emotional and social support. Participants' narratives suggest that material incentives must be accompanied by recognition of their social value and emotional labor. Teaching was described as a profession of sacrifice but also of meaning; this dual perception must inform future planning.

The deep sense of mission articulated by many participants was rooted in their life experiences, often tied to past educational struggles or gender-based marginalization. These experiences informed a commitment to advocacy through education, often expressed through informal counseling, role modeling, and culturally sensitive teaching. These elements of the professional role are rarely captured in formal assessments or training modules.

Teachers in this study did not frame their work solely in terms of policy outcomes or instructional goals. They articulated teaching as a form of transformative leadership that extended into the moral and social fabric of their communities. This broader conceptualization of teaching demands equally holistic forms of support, evaluation, and recognition.

Future work should build on this study by engaging a broader range of educators, including male teachers, administrators, and policymakers. Comparative life history research across regions or religious groups may reveal additional nuances and inform culturally specific interventions. Expanding the methodological base to include visual or digital storytelling could enrich the depth and accessibility of educator narratives.

Researchers may also explore how teachers' narratives evolve over time by conducting longitudinal studies. Tracking shifts in identity, belief, and practice can provide insight into the long-term impact of reform efforts, mentoring programs, and sociopolitical change. Such approaches would further validate life history as a valuable tool for both research and professional development.

Donor agencies and ministries of education could consider integrating narrative components into teacher performance reviews, school reports, or professional portfolios. These elements would allow for more holistic appraisals that capture both affective and instructional dimensions of teaching. Storytelling could also humanize teacher evaluation processes, encouraging dignity and voice.

Educational transformation in northern Nigeria cannot succeed without the full inclusion of teachers' voices in policy design and implementation. Teachers are not just implementers of curriculum; they are interpreters of culture, mentors to students, and architects of social possibility. Recognizing and resourcing this role is key to building an equitable and sustainable educational future.

CONCLUSION

The most significant finding of this study is the identification of teaching as a deeply personal and culturally situated profession for female educators in Northern Nigeria, characterized not solely by instructional roles but by advocacy, resilience, and community leadership. Unlike conventional models that reduce teacher identity to technical performance, participants' narratives revealed teaching as an identity anchored in moral purpose, gendered negotiation, and intergenerational impact. The life history method brought to light the nuanced ways these educators resist, adapt to, and reinterpret socio-cultural expectations while sustaining long-term professional commitment in challenging environments.

The primary contribution of this study lies in its methodological integration of narrative inquiry and life history, offering a conceptual framework for examining teacher identity through lived experience rather than external metrics. This approach foregrounds the interplay between personal narrative, cultural context, and institutional structure, thereby enriching our understanding of teacher professionalism in low-resource and gender-sensitive settings. By capturing the affective, moral, and political dimensions of teaching, the research expands the boundaries of teacher development discourse and offers a replicable model for other under-represented or marginalized educational contexts.

The study is limited by its focus on a relatively small sample of teachers within three states in Northern Nigeria, which may affect the transferability of findings to other regions or countries. Participants' willingness to reflect and narrate their experiences in detail may also introduce narrative selectivity. Future research should explore longitudinal life history trajectories, incorporate comparative perspectives with male educators or policymakers, and examine the influence of religion, ethnicity, and language on teacher identity. Expanding the scope to include participatory and visual narrative methods could further enhance the depth and inclusivity of teacher voice in educational research.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

REFERENCES

- Aksu, S., & Alişova Demirdağ, E. (2023). Prof. Dr. Umay Türkeş Günay, the Professor of the Professors, with Her Biography and Works on the 80th Anniversary of Her Birth. *Milli Folklor*, 138, 5–18. Scopus. <https://doi.org/10.58242/millifolklor.1242827>

- Chen, H., Wen, Y., Liu, F., Zhao, Y., Xie, Z., & Zhang, X. (2023). Research on Career Identity in China: A Literature Review. *International Journal of Mental Health Promotion*, 25(2), 153–172. Scopus. <https://doi.org/10.32604/ijmh.2022.025546>
- Clements-Cortés, A., & Yip, J. (2024). Benefits of community singing for cancer patients, survivors, and caregivers. Dalam *The Oxf. Handb. Of Community Sing.* (hlm. 244–257). Oxford University Press; Scopus. <https://doi.org/10.1093/oxfordhb/9780197612460.013.13>
- Feille, K. (2024). Models of Science Teacher Identity: The Multiple Representations of Pre-Service Elementary Science Educators. *Journal of Science Teacher Education*. Scopus. <https://doi.org/10.1080/1046560X.2024.2418147>
- Feinberg, W. (2023). Japan and the Pursuit of a New American Identity: Work and Education in a Multicultural Age. Dalam *Japan and the Pursuit of a New American Identity: Work and Education in a Multicultural Age* (hlm. 216). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003461494>
- Figuroa-Céspedes, I. (2023). Professional identity of early childhood educators: Biographical traces of their childhood and adolescence. *Psicoperspectivas*, 22(3). Scopus. <https://doi.org/10.5027/psicoperspectivas-vol22-issue3-fulltext-2991>
- Fixico, D. L. (2024). BEING INDIAN AND WALKING PROUD: American Indian Identity and Reality. Dalam *Being Indian and Walking Proud: American Indian Identity and Reality* (hlm. 248). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003478317>
- Fortin, J.-P. (2023). Redeeming Memory: Rewriting Canadian History and Christian Theology with Thomas King, Lee Maracle and Terry LeBlanc. *Religious Studies and Theology*, 41(2), 167–184. Scopus. <https://doi.org/10.1558/rst.23538>
- Glebov, V. V., Shevtsov, V. V., & Efremova, D. N. (2023). Armed attacks in educational institutions: Social, psychological and informational problems of education security in Russia and abroad. *Medico-Biological and Socio-Psychological Issues of Safety in Emergency Situations*, 1, 87–99. Scopus. <https://doi.org/10.25016/2541-7487-2023-0-1-87-99>
- Gohel, S. M. (2024). Doctor, teacher, terrorist: The life and legacy of Al-Qaeda leader Ayman al-Zawahiri. Dalam *Dr., Teach., Terror.: The Life and Leg. Of Al-Qaeda Lead. Ayman al-Zawahiri* (hlm. 545). Oxford University Press; Scopus. <https://doi.org/10.1093/oso/9780197665367.001.0001>
- Grinsted, L., Murgatroyd, C., & Burkett, J. (2024). Exploring attitudes to decolonising the science curriculum—A UK Higher Education case study. *PLoS ONE*, 19(11). Scopus. <https://doi.org/10.1371/journal.pone.0312586>
- Gxwayibeni, F., & Maposa, M. T. (2023). Rainbow nation discourses among Black millennial history teachers in relation to post-apartheid South African history. *South African Journal of Education*, 43, S1–S10. Scopus. <https://doi.org/10.15700/saje.v43ns2a2358>
- Jacobs, C. E. (2023). RESISTANCE, SILENCE, AND ARMORING: Black Girls' Navigation of the Intersections of Schools, Emotions, and Emotional Literacy. Dalam *Invest. In the Educational Success of Black Women and Girls* (hlm. 59–78). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003445449-6>
- John, M. E., Lotz, B., & Schömbucher, E. (2024). QUERYING CHILDHOOD: Feminist Reframings. Dalam *Querying Child.: Feminist Reframings* (hlm. 323). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003465256>
- Kemaloglu-Er, E., & Lowe, R. J. (2023). Language Teacher Identity, World Englishes, and ELF: A Duoethnography Between a “Native Speaker” Teacher and a “Non-Native Speaker” Teacher. *Journal of Language, Identity and Education*, 22(5), 478–491. Scopus. <https://doi.org/10.1080/15348458.2022.2141244>
- Kirmaci, M. (2023). Examining Latinx Teacher Resistance: From Margins to Empowerment. *Journal of Latinos and Education*, 22(5), 2102–2115. Scopus. <https://doi.org/10.1080/15348431.2022.2092108>

- Kokorina, Y. G., Abdullayev, U. I., Vagabov, M. M., & Kozukhov, V. (2023). "Archaeology in a Broad Sense Contains a Source of Knowledge of National Identity" (I.E. Zabelin on the Tasks of Archaeology (based on Archival Materials)). *Bylye Gody*, 18(2), 609–618. Scopus. <https://doi.org/10.13187/bg.2023.2.609>
- Kruse, N. B. (2024). Pasquale Ciricillo (1907-1978): From "Melephone Wonder" to "Music Man" Schoolteacher. *Journal of Historical Research in Music Education*, 45(2), 149–171. Scopus. <https://doi.org/10.1177/15366006231173293>
- Maddamsetti, J., & Hinton, K. (2024). An Intersectional Approach to Emotion Labor and Language Teacher Identity: The Case of a Black American Woman Educator Teaching English Abroad in South Korea†. *TESOL Quarterly*. Scopus. <https://doi.org/10.1002/tesq.3376>
- Magaña, S., Yu, A. P.-L., & Hussein Al-Mamari, Q. S. (2024). Current Issues in Intellectual and Developmental Disabilities: Families, Self-Advocates, and Intersectionality. Dalam *Contemp. Clin. Neurosci.: Vol. Part F3408* (hlm. 31–49). Springer Nature; Scopus. https://doi.org/10.1007/978-3-031-66932-3_3
- Mann, H. (2023). Public and private memory: Teaching the Holocaust in French classrooms. *Holocaust Studies*, 29(2), 297–315. Scopus. <https://doi.org/10.1080/17504902.2022.2058731>
- Martin, B. (2023). Startsy, Samizdat and Underground Seminars: The "Parallel Polis" of Young Russian Orthodox Converts in the 1970s-1980s. Dalam *Religious Life in the Late Soviet Union: From Survival to Revival (1960s-1980s)* (hlm. 156–171). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003311294-11>
- Matić, D. (2023). HIGHER EDUCATION DISCOURSE: CHANGES IN THE USE OF VERBAL AND VISUAL DEVICES IN CROATIAN UNIVERSITY SELF-PRESENTATION. *Folia Linguistica et Litteraria*, 44, 43–68. Scopus. <https://doi.org/10.31902/fl.44.2023.3>
- Ndembera, R., Ray, H. E., Shah, L., & Rushton, G. T. (2023). Analysis of category level performance on the Praxis® earth and space science: Content knowledge test: Implications for professional learning. *Journal of Geoscience Education*, 71(2), 208–221. Scopus. <https://doi.org/10.1080/10899995.2022.2138067>
- Neupane, B. P. (2024). Sociocultural Environment and Agency in Identity Construction of English Language Teachers. *Qualitative Report*, 29(7), 1948–1968. Scopus. <https://doi.org/10.46743/2160-3715/2024.6756>
- Paixão, M. S., dos Santos, J. D. A., & de Paiva, J. A. (2024). Identity and teaching knowledge: An analysis from Ludwik Fleck Epistemology. *Investigacoes em Ensino de Ciencias*, 29(2), 296–308. Scopus. <https://doi.org/10.22600/1518-8795.ienci2024v29n2p296>
- Satienchayakorn, N., & Grant, R. (2023). (Re)Contextualizing English language teaching in Thailand to address racialized and 'Othered' inequities in ELT. *Language, Culture and Curriculum*, 36(1), 39–55. Scopus. <https://doi.org/10.1080/07908318.2022.2044841>
- Scott, S., Savani, G., Ainsworth, J., Hunt, A., & Kuhivchak, L. (2023). Roman worlds for diverse communities: Engaging new audiences with archaeology and classics. *Journal of Community Archaeology and Heritage*, 10(1), 33–50. Scopus. <https://doi.org/10.1080/20518196.2022.2052482>
- Sharmin, S. (2023). Rhizomatic Literacy Through Graphic Novels. Dalam *Local Research and Glocal Perspectives in English Language Teach.: Teach. In Changing Times* (hlm. 163–175). Springer Nature; Scopus. https://doi.org/10.1007/978-981-19-6458-9_11
- Shatara, H. (2023). Critical political consciousness within nepantla as transformative: The experiences and pedagogy of a Palestinian world history teacher. *Curriculum Inquiry*, 53(1), 28–48. Scopus. <https://doi.org/10.1080/03626784.2022.2123214>
- Sheridan, D. (2024). "Looking Through Taiwan"? Reading the Cold War US Anthropology of China in Taiwan. *Taiwan Journal of Anthropology*, 22(2), 197–250. Scopus.
- Shin, J., & Rubio, J. W. (2023). Becoming a Critical ESL Teacher: The Intersection of Historicity, Identity, and Pedagogy. *TESOL Quarterly*, 57(1), 191–212. Scopus. <https://doi.org/10.1002/tesq.3133>

- Silva, M., Vera, E., Sigerson, A., Sanzana, P., Bianchetti, A., & Boegeholz, R.-A. (2023). Life Trajectories and Higher Education Access for Chilean Indigenous Students: Mapuche Students in STEM and STEM-related Fields as Participants in Academic and Indigenous Cultures. *Journal of Latinos and Education*, 22(2), 767–784. Scopus. <https://doi.org/10.1080/15348431.2020.1819810>
- Somogyvári, L. (2023). Educationalists in 1950s, 1960s Hungary: Identity and Profession through Retrospective Life (Hi)Stories. *Historia Scholastica*, 2023(2), 159–176. Scopus. <https://doi.org/10.15240/tul/006/2023-2-006>
- Stewart, G. T. (2023). ASSIMILATION AND DIFFERENCE: A Māori Story. Dalam *Writ. Philosophical Autoethnography* (hlm. 230–248). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003274728-13>
- Venegas-Weber, P., & Negrette, G. M. (2023). From ideological clarity to Linguistic Ideological Clarity: Critical reflections, examination of language ideologies & interrogation of pedagogical practices. *Linguistics and Education*, 77. Scopus. <https://doi.org/10.1016/j.linged.2023.101201>
- Vincze, B. (2023). Looking for the personal and professional-pedagogical identification of middle school teachers during the communist period (1949-1989) in Hungary. *Historia Scholastica*, 2023(2), 237–255. Scopus. <https://doi.org/10.15240/tul/006/2023-2-010>
- Wang, S. C. (2023). Sexual Orientation and Gender Identity and School Life in Mainland China. Dalam *SOGI Minority and School Life in Asian Contexts: Beyond Bullying and Confl. Toward Inter-Minority Empathy* (hlm. 36–63). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003430414-3>
- Whitehead, K. (2024). Minette Jee's Working Life as a British Progressive Educator in the Mid-Twentieth Century. Dalam *Glob. Hist. Educ.: Vol. Part F3589* (hlm. 235–258). Palgrave Macmillan; Scopus. https://doi.org/10.1007/978-3-031-70630-1_10
- Woolhouse, C. (2023). Re/Imagining time, space and identity through qualitative narrative research with teachers: “These ghosts came back to haunt me.” *Educational Studies*. Scopus. <https://doi.org/10.1080/03055698.2023.2216822>
- Yenice, M. (2023). Night train to Lisbon: On the city, identity, and belonging. Dalam *Archit. In Contemp. Lit.* (hlm. 136–147). Bentham Science Publishers; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85204279516&partnerID=40&md5=76a29550a9d3ba8f95944635d8112127>

Copyright Holder :

© Emeka Nwosu et.al (2025).

First Publication Right :

© International Journal of Educational Narratives

This article is under:

