

Geslagsgelykheid in opvoedkundige ruimtes en praktyke: 'n feministies-pedagogiese ondersoek

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Opsomming

Hierdie artikel is 'n konseptuele dokument wat die toenemende geslagsongelykheid in die post-demokrasie Suid-Afrikaanse onderwysomgewing ondersoek. Ek argumenteer dat terme/frases soos *feministiese pedagogiek*, *gelyke kansen* en *gelyke toegang vir vroue in onderwyspraktyke en -ruimtes* nie bloot leë frases moet wees nie, maar verstaan moet word as die aftakeling van ongelykheid met betrekking tot ruimtes en praktyke in onderwys om meisies en jong vroue in staat te stel om hul doel in die lewe te vind en hul loopbaanambisies te verwesenlik deur gelyke geleenthede in onderwyspraktyke en -ruimtes te skep. Die konstruksie van transformasionele verandering met gelykheid vir almal as die riglyn lei nie noodwendig tot geslagsgelykheid nie. Hierdie artikel ondersoek krities die insluiting van geslagskwessies wat dikwels in die onderwys deur 'n postkoloniale feministiese lens misgekyk word, as 'n manier om opvoedkundige ruimtes en praktyke te verander met betrekking tot ongelykhede waaraan vroue steeds blootgestel word. Resultate toon dat gemarginaliseerde stemme (dié van wit en swart vroue en LGBTQI+-persone) in ag geneem moet word wanneer opvoedkundige praktyke en ruimtes geskep word en diegene in magsposisies (patriargie) wat steeds as hekwagters optree, moet uitdaag.

Trefwoorde: Afrika; aftakeling; dekolonialisering van onderwys; feministiese pedagogiek; koloniale en postkoloniale onderwysstelsels; opvoedkundige ongelykhede; praktyke en ruimtes; Suid-Afrika; verandering

Abstract

Gender equality in educational spaces and practices: a feminist pedagogical inquiry

This article explores the gender disparity in post-democratic education in South Africa. Since 1994, monumental shifts in the country's educational landscape have occurred. The transfor-

mational education agenda has emerged as a response to historical inequalities, aiming to create an education system that will empower marginalised individuals, uplift disadvantaged communities and build a more just society. However, as racial disparities have tended to take centre stage in education, gender issues are often neglected. Instead, the broader transformative discourse is characterised by complex intersections of race, class and gender disparities. While the racial divide in South Africa's nascent democracy was immediately visible and required urgent attention, the complexities of addressing all forms of inequality have proved to be a significant challenge.

Using feminist pedagogy as a theoretical lens I will examine how educational institutions are not immune to the perpetuating of historical norms and practices. Gender roles, deeply ingrained in society's fabric, often continue to shape curricula, pedagogical methods and policies in education spaces. Consequently, the inertia of institutional structures and practices has hindered the integration of gender and feminist themes in education. Despite this, African women continue to challenge cultural and societal barriers, lack of access to resources and discrimination.

Grounded in recent theoretical advances in relevant literature, I argue that terms like *equal chances* and *equal access for women* in education should not be mere empty phrases. Instead, we should work diligently to enable girls and young women to find their purpose and realise their career ambitions through education. Unfortunately, constructing transformative interventions with equality for all as the guiding principle does not necessarily result in gender equity. Rather, the focus should be on the inclusion of gender issues in education using a post-colonial, feminist lens.

Patriarchy in education continues to prevail as a social system in which men continue to hold primary power and predominate in roles of political and educational leadership, moral authority, social privilege and control of property. Historically it has been a significant factor in the marginalisation of women in education. Over the past decade this has changed significantly. However, it is still evident in the high proportion of men holding leadership positions in schools and higher education institutions. This research shows that while gender and feminist themes are often absent from the transformative education agenda in South Africa, women make up the majority of learners in primary and secondary schools, as well as of students in higher education institutions. The underrepresentation of women in leadership roles is another instance of prejudice. Women are still under-represented in prominent academic roles, despite attempts to advance gender equality. The lack of mentorship and support for women in academia, as well as gender preconceptions that suggest men are more capable of leadership, are both contributing factors to this discrimination.

This article builds on the knowledge and perspectives of scholars who believe that women are often excluded in educational spaces and therefore should be included in order to foster a more inclusive and culturally responsive educational environment (Koseoglu 2020; Bešić 2020). Additionally, as the Education White Paper 3: Programme for the Transformation of Higher Education has emphasised, the growth, development and empowerment of women and other gender groups discriminated against, such as the LGBTQIA+ community, need to be prioritised to advance fair access to opportunities, especially in higher education. Female educational stakeholders frequently grapple with patriarchal norms because often discrimination, social and cultural restrictions, and limited access to resources, are deeply embedded in educational practices and spaces. There are a number of crucial actions that can be implemented to address

these issues in order to achieve a more transformative educational landscape in South Africa. For example, it is uncommon to see gender or women's issues assume any degree of concern in educational research, policy or preparation discourses (Akala 2018), despite the fact that the majority of teachers, school counsellors, librarians, primary school principals and other educational personnel in South Africa and, to some extent, Africa, are women.

This lends further credibility to the argument that women's voices should be considered when constructing educational programmes to challenge those in power who still act as gatekeepers. In order for this to occur, a fundamental shift in mindsets and power dynamics needs to take place. Challenging patriarchal gatekeepers is essential for building an inclusive, diverse and equitable educational system. By acknowledging historical injustices, embracing diverse perspectives and dismantling entrenched power structures, South Africa can pave the way for transformative change that empowers women, so that we can forge a more just future.

Feminist pedagogy seeks to create a more inclusive and equitable learning environment by actively addressing issues of power, privilege and oppression (Collins 2009). This approach often prioritises the voices and experiences of marginalised women, such as those who are poor, rural or disabled. African feminists also recognise the importance of challenging traditional gender roles and working towards the empowerment of women in all aspects of life, including politics, education and the workplace (Arnfred and Adomako Ampofo 2010).

In addition, African feminist pedagogy foregrounds the ways in which the intersections of race, gender and class affect the lives of women and calls for their empowerment through the dismantling of oppressive systems. The feminist pedagogy discussed in this article takes into account the four waves of feminism: the struggle for the vote and property rights for women in the first wave at the turn of the century; the second-wave fight in the 1960s against inequality and discrimination, particularly in the workplace; the third wave in the 1990s which sought to broaden feminism to include the struggles of black and queer women; and the fourth wave, which began with the #MeToo movement which sought to expose and condemn sexual offences and harassment against women (Currier 2020). Scholars such as Baloyi and Phumzile (2022) recognise that the educational landscape in South Africa is still subject to the same age-old prejudices against black women.

In order to prioritise the voices and experiences of marginalised women in South Africa, a comprehensive and multifaceted approach is necessary. By recognising intersectionality, transforming education, amplifying voices through media and digital platforms, implementing inclusive policies and fostering economic empowerment, the country can challenge patriarchal norms and create an environment that truly uplifts marginalised women. Only through these concerted efforts can we lay the foundation for a more inclusive, equitable and just society where the experiences and voices of all South Africans, regardless of their gender or background, are equally valued and heard, particularly in education.

Keywords: Africa; feminist pedagogy; gender equity; marginalisation; post-colonialism; South Africa; transformative education

1. Inleiding

Wanneer daar na feministiese pedagogiek, gelyke kanse en gelyke toegang vir vroue in onderwyspraktyke en -ruimtes gekyk word, moet onthou word dat onderwys in die verlede probeer het om hierdie fundamentele kwessie aan te pak om te help om die kwessie van geslagsongelykheid aan te spreek (Koseoglu 2020; Bešić 2020). Die doel van hierdie studie is om 'n feministiese pedagogiese analitiese raamwerk te bied wat die verhouding tussen vroue se ervaring in die opvoedkundige konteks in Suid-Afrika se demokratisering te ontleed en beter te verstaan.

Hierdie raamwerk wys ook waar die invloed van die feministiese beweging vandaan kom en toon die impak daarvan op die Suid-Afrikaanse postkoloniale opvoedkundige konteks. Wat egter in ag geneem moes word, is eerstens die belangrikheid van die erkenning en begrip van die spesifieke kulturele en samelewingsfaktore wat die opvoedkundige ervarings van vroue (in Suid-Afrika en Afrika in sy geheel) beïnvloed. Dit beteken die begrip van tradisionele geslagsrolle en -verwagtinge, sowel as die impak van armoede en ander sosio-ekonomiese faktore wat grotendeels vroue raak (Lister 2021; Sharaunga en Mudhara 2021). Dit het 'n impak op optrede om te verseker dat onderwysstelsels inklusief en toeganklik vir vroue in Afrika is (Ammon 2019:1). Dit sluit in die verskaffing van hulpbronne, soos vervoer en kindersorg, sowel as die aanbod van kultureel relevante kurrikulum- en onderrigmateriaal (Jiménez-Cortés en Aires 2021).

Vroue in die onderwys in Afrika is nie in veilige en ondersteunende leeromgewings nie, omdat talle lande, soos Suid-Afrika, steeds probeer om kwessies van volksmoord en vrouemoord te verstaan (Morake 2022; Nyahunda en Tirivangasi 2022), waar vroue in onderwysruimtes vry is van diskriminasie en geweld (Bennett 2010; Dicke, Safavian en Eccles 2019; Mansbridge 1999:629). Indien dit ooit uitgewis sou kon word, sou vroue in die onderwysruimte uiteindelik ingesluit voel by die beplanning- en besluitnemingsprosesse wat hul opvoeding beïnvloed, om te verseker dat hul stemme in opvoedkundige ruimtes en praktyke gehoor word, en hul behoeftes bevredig word (Cavendish en Connor 2018). Dit sluit in verkragting, seksuele aanranding en teistering van vroulike studente en personeel sowel as diegene wat tot die LGBTQIA+-gemeenskap in hierdie opvoedkundige ruimtes behoort (Cornell 2021). Mans in gesagsposisies, soos dosente, bestuurders en medestudente, teiken vroue gereeld. Benewens die direkte fisieke en psigologiese impak op die slagoffers van hierdie aanvegbare ruimtes en praktyke, bevorder hierdie soort geweld 'n kultuur van intimidasie en vrees wat vroue se toegang tot hoër onderwys beperk (Tonnesen 2013; Pinchevsky, Magnuson e.a. 2020).

Die onderverteenwoordiging van vroue in leierskaprolle is 'n verdere voorbeeld van vooroordeel. Vroue is steeds onderverteenwoordig in prominente akademiese en administratiewe rolle, ten spyte van pogings om geslagsgelykheid te bevorder (Moodly en Toni 2019). Die gebrek aan mentorskap en ondersteuning vir vroue in die akademie, sowel as vooropgestelde opvattinge oor geslag wat sou veronderstel dat mans beter in staat is tot leierskap, is beide bydraende faktore hiertoe (Mabokela en Mlambo 2017). Dit sluit ook in dat vroue in hoër onderwys soms nie die bevordering kry wat hulle manlike kollegas kry nie, omdat daar deur hulle mans en gemeenskappe verwag word dat hulle die huiswerk moet doen en na die kinders moet omsien. Die gevolg is dat hulle nie so baie tyd het om hulself akademies en ekonomies te versterk soos hulle manlike kollegas nie, selfs al word deure vir hulle oopgemaak (Streicher 2019).

Ten einde hierdie doel te bevorder, bou hierdie artikel op die kennis en perspektiewe van navorsers wat glo dat vroue in die onderwys dikwels uitgesluit word uit opvoedkundige-praktyk-ruimtes, en daarom ingesluit moet word om 'n meer inklusiewe en kultureel responsiewe onderwysomgewing te bevorder.

2. Literatuuroorsig

Bogenoemde probleem word onderstreep deur die uitdagende patriargale strukture en kulturele praktyke wat opvoedingsgeleenthede vir vroue beperk (Nyahunda 2021; Jonck 2021), en ontbloom die maniere waarop koloniale en postkoloniale onderwysstelsels ongelykheid laat bly voortduur het (Walton en Engelbrecht 2022; Wane, Karanja en Anthony 2020). Dit beteken dat diegene in beheer (patriargie) wat steeds as hekwagters in onderwysruimtes optree, uitgedaag moet word (Tau 2017; Kwachou 2022). Die werklikheid van vroue se bestaan in verhouding tot mans word soos volg deur Simone de Beauvoir (2014:26) opgesom:

Humanity is male and man defines woman, not in herself, but in relation to himself; she is not considered an autonomous being ... She is determined and differentiated in relation to man, while he is not in relation to her; she is the inessential in front of the essential. He is the Subject; he is the Absolute. She is the Other.

De Beauvoir se standpunt bevestig die ontologiese probleem wat vroue in die algemeen, maar meer spesifiek in Suid-Afrika, in die gesig staar, naamlik dat diskriminerende praktyke teen vroue in onderwyspraktyke en -ruimtes geleë is in die diepgewortelde filosofie wat die mensdom definieer, wat dikwels gedefinieer word deur oppervlakkige uitdrukkings van komplekse en veelvlakkige samelewingsverwagtinge en norme (Heinze en Horn 2014; Young 1994).

Die insluiting van feminisme by gender- en geslagskwessies (ook LGBTQI+-kwessies) moet in sy geheel verstaan word (Götzmann en Bainton 2021), eerder as om dit as aparte entiteite binne opvoedkundige ruimtes te sien (Christoffersen en Emejulu 2022). Hoekom? Omdat dit help om 'n inklusiewe postkoloniale pedagogie te skep, soos baie veelseggend getoon word deur die werk van Asante en Hanchey (2021:212), wanneer hulle verklaar:

Queer [and feminist] (post)colonial studies is imperative for critical/cultural communication because it refuses the Western heteronormative structures that claim to have domination over the bodies and future, turning instead to what we may imagine once our intimate desires are loosed from heteronormative, colonial, and homonationalist holds.

Daarbenewens, soos beklemtoon in die witskrif oor onderwys, *Education White Paper 3: Programme for the Transformation of Higher Education*, moet die groei en ontwikkeling en bemagtiging van vroue en ander groepe teen wie op grond van geslag gediskrimineer word (Badat 2010), soos die LGBTQIA+-gemeenskap, geprioritiseer word om billike toegang tot geleenthede en instellings (veral hoër onderwys) te bevorder (Matsoso 2022; Pindi 2021).

Die feministiese pedagogiek wat in hierdie artikel bespreek word, kan op die voorgrond van die beweging van feitlik al die ondergenoemde golwe geplaas word:

1. Die stryd het in die 1800's in Amerika begin om slawerny te beëindig; dit was 'n bydraende faktor in die ontstaan van die eerste feministiese beweging. (Mudzikati 2022)
2. Soos wat die Burgerregtebeweging tot 'n einde gekom het, het tweede-golf-feminisme in Amerika voortgeduur. Die vroulike deelnemers aan hierdie golf het 'n poging aangewend om die verband tussen rassisme en manlike oorheersing in die samelewing te demonstreer. (Kidelo 2021)
3. Daarbenewens het feminisme, en veral swart feminisme, gedurende die 20ste eeu dieper in beide Europa en die vasteland van Afrika begin ontwikkel. Terwyl hierdie beweging voortgegaan het om historiese ideale te handhaaf, het dit ook aanleiding gegee tot 'n splinternuwe subteks van swart feminisme bekend as “womanism”, wat begin beklemtoon het hoeveel meer onderdrukte swart vroue en ander benadeelde groepe, soos LGBTQI+-persone, se stemme, gehoor moet word. (Kidelo 2021; Mudzikati 2022)
4. Die insluiting van swart mense en ander etniese minderhede het in die derde golf van feminisme ontstaan, en 'n groter fokus op interseksionaliteit was aan die orde van die dag. (Kidelo 2021)
5. *Vierde-golf-feminisme* is 'n term wat gebruik word om 'n herlewing van belangstelling in feminisme te beskryf wat omstreeks 2012 begin het en wat verband hou met die gebruik van sosiale media. Die klem van die vierde golf was op die bevordering van geslagsgelykheid en die blootlegging en veroordeling van geweld en seksuele teistering teen vroue. (Kidelo 2021; Chiponda 2014)

Die kombinasie van invloede van die bogenoemde tweede, derde en vierde feministiese beweging, en hul verhoudings met mekaar, en daaropvolgende demokratiese uitkomst in die opvoedkundige konteks in Suid-Afrika, het vroue baie vrae laat vra – dit is waar die doel van hierdie artikel inkom. Ek het hierdie perspektiewe gekombineer en 'n feministiese pedagogiek en analitiese konseptuele raamwerk gebruik om vroue se ervarings in die onderwys te ondersoek, sodat dit mag lei tot transformasie en alle bestaande vorme van onregverdigte behandeling van vroue aanspreek. Die witskrif verklaar dat “transformation involves not only abolishing all existing forms of unjust differentiation, but also measures of empowerment, including financial support, to bring about equal opportunity for individuals and institutions” (Departement van Onderwys 1997).

2.1 Onderwyservaring van vroue

Volgens Young, Marshall en Edwards (2017) moet vroue gereeld patriargie in die onderwys konfronteer, want soms is diskriminasie, sosiale en kulturele beperkings (Vanner, Holloway en Almanssori 2022) en beperkte toegang tot hulpbronne diep ingebed in opvoedkundige praktyke en ruimtes (Griffiths 2022). Daar is 'n aantal deurslaggewende stappe wat gedoen kan word om hierdie kwessies aan te spreek sodat feministiese en getransformeerde prosesse en praktyke meer transformierend binne die Afrika- en Suid-Afrikaanse konteks kan wees (Pereira 2012; Pietersen 2022). Volgens Collins (2009) moet swart vroue se ervarings toegeëien word:

In order to capture the interconnections of race, gender and social class in black women's lives and their effect on black feminist thought, I explicitly rejected grounding my analysis in any single theoretical tradition. Oppressed groups are frequently placed in the situation of being listened to only if we frame our ideas in the language that is familiar to and comfortable for a dominant group. (Collins 2009:iv)

Die dissonansie wat in Collins se siening onderstreep word, is dat die grootste deel van die samelewing se kennis in baie gevalle steeds gemarginaliseer word, nie net in terme van historiese regstelling nie, maar ook in terme van geskikte tegnieke en opvoedkundige kurrikulums, wat dikwels onbevaagteken bly. Fundamenteel hiertoe is dit nodig om die maghebbers (patriargie) uit te daag wat steeds as hekwagters optree wat betref die wyse waarop opvoedkundige praktyke en ruimtes saamgestel word (Dejaeghere 2020). Vir baie word dit beskou as geweld wat deur opvoedkundige instellings aan hulle aangedoen word (Khan, Asfour en Skeyi-Tutani 2022:3; Abrahams 2007).

2.2 Uitdagings en geleenthede vir vroue en meisies in Afrika

Vroue in Afrika kom voor baie struikelblokke te staan ten opsigte van toegang tot, en die voltooiing van onderwys. Dit sluit in armoede, kulturele oortuigings, gebrek aan hulpbronne en diskriminasie (Shackleton, Ziervogel e.a. 2015; Wanjala 2021). Ten spyte van hierdie uitdagings het baie inisiatiewe en programme ten doel om geleenthede vir vroue in Afrika te verbeter, insluitend beurse, mentorskapsprogramme en gemeenskapsgebaseerde onderwysprojekte (Zulu 2022; Ramohai 2019; Mahlaula 2019). Daarbenewens maak organisasies soos die Afrika-Unie en Unesco onderwys 'n prioriteit vir vroue en meisies in hul ontwikkelingspogings op die vasteland:

If African women are to successfully challenge their subordination and oppression, they need to carefully and rigorously develop home-grown conceptualisations that capture the specific political economies and cultural realities encountered, as well as their traditional worldviews. (Tamale 2020:43)

Onderwys kan baie voordele aan vroue en meisies in Afrika bied, insluitend verbeterde ekonomiese geleenthede, verhoogde selfvertroue en agentskap, sowel as beter praktyke in die onderwys (Kabeer 2005). Die hoofuitdagings wat vroue en meisies in Afrika in die gesig staar, sluit in armoede, gebrek aan toegang tot skoolonderrig, vroeë huwelike en swangerskap, en geslagsgebaseerde geweld (Kons, Biney en Sznajder 2022; Mdletshe 2021). Ten spyte van hierdie uitdagings werk baie organisasies en regerings daaraan om toegang tot onderwys vir vroue en meisies in Afrika te verbeter, en vordering word op sommige gebiede gemaak (Geng 2019).

Dit is ongewoon om enige mate van besorgdheid rakende geslags- of vrouekwessies in navorsing, beleid of voorbereidingsdiskoerse te sien, ten spyte van die feit dat die meerderheid opvoeders, skoolvoorligters, biblioteekpersoneel, primêreskoolhoofde en ander opvoedkundige personeel in Suid-Afrika en Afrika grotendeels vroue is (Marshall en Young 2013; Welcome 2021). Waarom swyg beduidende besprekings en aktiwiteite wat daarop gemik is om die opleiding van huidige en toekomstige onderwysleiers te verbeter – wat lei tot verhoogde toegang vir vroue tot die onderwys en opvoedkundige instellings – konsekwent oor kwessies van vroue- en geslagsgelykheid. Die rede hiervoor word aangedui in studies wat in Suid-Afrika gedoen is (Hungwe en Ndofirepi 2022; Ncanywa, Mesatywa en Matope 2022).

Black feminist revolution has not arrived in mathematics education, where racial-gendered ideologies thrive and limit opportunities for building intersectional solidarity. Such ideologies of the innateness of mathematical ability being solely for white people or males are internalised, and they pit members of historically marginalised groups, such as black people, including black women, against one another. (Leyva 2021:117, aangehaal in Mhkize 2022:3).

2.3 Feministiese filosofie van die ervarings en perspektiewe van vroue van Afrika

'n Afrika-feministiese filosofie is 'n voorwoord of inleiding tot 'n feministiese filosofie wat spesifiek die diskriminerende ervarings en perspektiewe van Afrika-vroue aanspreek (Ngubane 2021; Ndlovu 2013). Só 'n filosofie sou die maniere ondersoek waarop die kruispunte van ras, geslag en klas die lewens van Afrika-vroue beïnvloed en sou vir die bemagtiging van Afrika-vroue deur die aftakeling van onderdrukkende stelsels vra (Mamdani 2019; Baloyi en Phumzile 2022). Dit moet uitgedaag word, want dit is diep gewortel in die volgende:

Our South African context demands that women must also be uplifted to leadership roles in society and the workplace, but this usually collides with different African beliefs that still put women secondary to men, for instance, the issue of taboos which mainly promote the subjection of women. (Baloyi en Phumzile 2022:277)

Só 'n benadering sal waarskynlik ook aandag skenk aan die wyses waarop Westerse feministiese teorieë en bewegings dikwels versuim het om die unieke ervarings en perspektiewe van Afrika-vroue in ag te neem, soos bevestig deur Knowles (2020): “African feminisms foreground gender as a tool for analysis, and locate that in a collective, where the aims of gender transformation are to bring about a better world for all.”

Die deurslaggewende punt hier is dat Afrika-feministiese aktiviste en opvoedkundige filosowe moontlik uiteenlopende benaderings het. Dit beteken dat 'n paar onaangename of traumatiese geskiedenis oor kolonialisme en apartheid moontlik ondersoek sal word. Baie navorsers werk aktief daaraan om hul manier van dink te “dekolonialiseer” en lewer werk oor ware Afrika-feministiese denke en opvoeding (Manathunga 2020; Morreira, Luckett e.a. 2020). Baie verwag soortgelyke pogings van ander Afrika-filosowe. Nie almal kan dit egter doen, of is bereid om dit te doen nie. Alhoewel baie aanhou om dit te probeer doen, kan selfdekolonialisering nie totale emansipasie tot gevolg hê nie. Nnaemeka (1998:5) is korrek wanneer sy sê dat daar 'n veelvoud is van

[African feminisms] that capture the fluidity and dynamism of different cultural imperatives, historical forces and localised realities that condition women's activism in Africa ... [They] underscore the heterogeneity of African feminist thinking and participation as manifested in strategies and approaches that are sometimes complementary and supportive, and sometimes competing and adversarial.

Die denke en deelname van Afrika-feministe is divers en veelsydig (Moorosi 2010), wat die uiteenlopende ervarings en perspektiewe van vroue uit verskillende kulturele, sosio-ekonomiese en politieke agtergronde op die vasteland weerspieël (Doharty, Madriaga en Joseph-Salisbury 2021; Gumede en Mathonsi 2019). Afrika-feminisme beklemtoon die belangrikheid van die spesifieke maniere waarop patriargale stelsels, kolonialisme en ekonomiese uitbuiting mekaar verstaan en aanspreek om Afrika-vroue te onderdruk (Nadar 2019). Hierdie benadering gee

dikwels voorrang aan die stemme en ervarings van gemarginaliseerde vroue, soos dié wat arm, landelik of gestremd is (Farhall 2020; Mudzikati 2022). Afrika-feministe erken ook die belangrikheid daarvan om tradisionele geslagsrolle uit te daag en te werk aan die bemagtiging van vroue in alle aspekte van die lewe, insluitend politiek, onderwys en die werkplek (Lewis en Hendricks 2017; Arnfred en Adomako Ampofo 2010; Daniels 2010). Hulle aktivisme word egter dikwels met 'n subtiele vyandigheid begroet, aangesien enige poging om die oppermag van mans te betwis beskou word as in stryd met die establishment se oortuigings en tradisies (Akala 2018; Ssenyonjo 2007). As gevolg van hierdie manier van dink word manlike oorheersing in beide private en openbare opvoedkundige omgewings geïnstansionaliseer en aanvaar (Mills 2003).

3. Feministiese pedagogiek: 'n deurlopende paradigma

Feministiese pedagogiek is 'n onderrigbenadering wat poog om tradisionele magsdinamika in onderwys uit te daag en te transformeer (Maher en Tetreault 2001). Met 'n stelsel soos hierdie plaas dit opvoedkundige ruimtes en praktyke teenoor die uitgangspunt dat onderwys tradisioneel patriargaal was en dat dit gelei het tot die ontmagtiging van vroue en ander gemarginaliseerde groepe. Patriargie in die onderwys is 'n sosiale stelsel waar mans oor die primêre mag beskik en in die rolle van politieke leierskap, morele gesag, sosiale bevoorregting en die beheer van eiendom oorheers. Histories was dit 'n beduidende faktor in die marginalisering van vroue in die onderwys. Dit het egter oor die afgelope dekade aansienlik verander. Nogtans bly dit tot 'n groot mate in opvoedkundige leierskapsposisies in skole en hoëronderrysinstellings voortduur (Farmer 2021). Soos deur Wilkinson en Kemmis (2015) verduidelik, as feministiese pedagogiek aan die orde van die dag kom, moet positivistiese en funksionalistiese paradigmas ondersoek word, omdat hierdie dalk een kultuur bo 'n ander beklemtoon binne 'n opvoedkundige raamwerk waarin praktyke nooit bevraagteken word nie. Anders gestel, hierdie ideologieë is deurdrenk van etnosentrisme. Navorsers soos O'Malley en Capper (2015) beklemtoon dat feministiese temas, vroue se perspektiewe en hul geleefde ervarings in opvoedkundige omgewings in lesse geïnkorporeer moet word om vroue in die opvoedkunde op te lei vir hul posisies in skole en hoëronderrysinstellings. Hierdie verskynsel kan uitgedruk word as “structural violence [in the way processes and spaces in higher education institutions], describes social, political and economic patterns manifesting in unequal distributions of power and resources. Structural violence is institutionally manifest” (Kurian en Kester 2019:24).

Histories is vroue gelyke toegang tot opvoedkundige geleenthede en hulpbronne geweier, wat hul verhinder het om ten volle aan die samelewing deel te neem en hul volle potensiaal te bereik (Badat en Sayed 2014; Msuya 2019). Hierdie marginalisering kan op verskeie maniere manifesteer, soos diskriminasie by aanstellings en bevordering, beperkte verteenwoordiging in leiersposisies, en 'n gebrek aan hulpbronne en ondersteuning vir vrouestudente en -opvoeders. Pogings om hierdie kwessies aan te spreek en te oorkom, sluit in die verhoging van toegang tot onderwys vir vroue (United Nations 2023), die bevordering van geslagsgelykheid in die onderwys, en om daaraan te werk om sosiale ingesteldhede en stereotipes wat patriargale strukture versterk, te verander (Spaull 2019).

4. Gevolgtrekking

Feministiese pedagogie poog om 'n meer inklusiewe en billike leeromgewing te skep deur aktief kwessies van mag, voorreg en onderdrukking aan te spreek en deur die stemme van gemarginaliseerde individue en gemeenskappe te bevorder (Currier 2022; Gredley 2022). Hierdie benadering behels dikwels die gebruik van samewerkende en uitdagende patriargale opvoedkundige praktyke en ruimtes (Schoeman 2015; Ahmed 2019). As gevolg van die verskuiwing na 'n meer feministies-pedagogiese diskoers in opvoedkundige ruimtes en praktyke laat dit transformasie toe (Berkman 2019; Khan e.a. 2022). Dit bring, soos aangedui in die res van die artikel, die ervarings en perspektiewe van vroue in opvoedkundige ruimtes en praktyke na vore, want dit maak voorsiening vir die erkenning en siening van vroue se inherente waarde omdat hulle uit diverse omstandighede kom en dit die afwesigheid van geweld in ons onderwysstelsels bevorder. Sodoende kan opvoedkundige ruimtes en praktyke daarna streef om onderwysstelsels te skep wat gelykheid, diversiteit en insluiting bevorder en nie bestaande magsdinamika en ongelykhede bly onderskryf wanneer dit kom by kurrikulum-geweld en alles wat nie swart ontologie uitdaag nie (Saurombe 2018).

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