

# Geweld in Suid-Afrikaanse opvoedkundige kontekste: 'n feministiese pedagogiek

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## *Opsomming*

In hierdie konseptuele studie word daar gepoog om die relevansie van geweld in die konteks van Suid-Afrikaanse onderwys te dekonstrueer. Dit word gedoen binne die raamwerk van 'n land met 'n geskiedenis van geïnstansionaliseerde geweld teen onderdrukte, insluitend vroue. Deur 'n feministiese pedagogie as 'n teoretiese lens te gebruik, word geweld en die implikasies daarvan vir die Suid-Afrikaanse onderwysstelsel verken. Kundiges soos Paulo Freire is van mening dat die onderwerp van geweld in die onderwys nie net op 'n fisiese nie, maar ook op 'n strukturele en simboliese manier benader behoort te word omdat dit diep gewortel is in sosiale ongelykhede en magswanbalanse. Geweld kan deur opvoeding voortgesit word, wat dominante ideologieë en strukture wat bevooroordeel teen vroue is, kan omarm. Daarom bepleit Freire 'n pedagogiese benadering wat geweld uitdaag en studente bemagtig om kritiese agente van sosiale verandering te word.

In die Suid-Afrikaanse opvoedkundige konteks is geweld 'n algemene kwessie, veral vir vroue en meisies wat hoë vlakke van geslagsgebaseerde geweld en seksuele teistering in skole ondervind. Laastens beklemtoon die studie die belang van 'n deelnemende en demokratiese leeromgewing waarin studente aangemoedig word om hul menings te lug en by kritiese dialoë betrokke te raak. Feministiese pedagogie kan help om 'n onderwysstelsel te skep wat sterker reageer op die behoeftes van gemarginaliseerde gemeenskappe, veral vroue en meisies. Deur voortdurend die strukture wat geweld en onderdrukking bevorder uit te daag, word daar ondersoek ingestel om te bepaal of 'n feministiese pedagogiek kan bydra tot die skep van veilige en bemagtigende leeromgewings wat sosiale geregtigheid en gelykheid bevorder.

**Trefwoorde:** feministiese identiteite; feministiese lens; geslagsgelykheid; gewelddadige kurrikulum; geslagsgebaseerde geweld; inligtings- en kommunikasietegnologie (IKT), kritiese dialoë; patriargie; seksuele teistering; sosiale geregtigheid; Suid-Afrika

## **Abstract**

### **Violence in South African educational contexts: a feminist pedagogy**

This study investigates the relevance of violence in the context of South African education as well as how violence relates to curriculum aspects in a country that has a history of institutionalised violence against the oppressed, including women. Using feminist pedagogy as a theoretical lens, violence and its implications for the South African educational system are examined. Scholars such as Freire believe that in order to engage the topic of violence in education, it needs to be framed not only from a physical, but also from a structural and symbolic perspective, since violence is deeply rooted in social inequalities and power imbalances (Pietersen 2024). Violence can be perpetuated through education, which can reproduce dominant ideologies and structures biased against women (McCall 2022). Therefore, Freire advocates a pedagogical approach that challenges violence in any form, including that of the curriculum, and Freire believes that empowering women in opposition to violence should become critical if social change is to be expected. Women in education should be included, as they are frequently left out of educational practices and leadership and management positions (Faulkner 2015).

The aforementioned problem is underscored by the challenging patriarchal structures and cultural practices that foster violence against women in many ways, because these attitudes and practices limit educational opportunities for women, as well as expose the ways in which colonial and postcolonial education systems have perpetuated inequalities. The reason why women's values and cultural identities are easily ignored and often swayed towards the dominant hegemony is located in patriarchy (Zuma 2018), often seen in the formation and implementation of the school and tertiary curriculum.

Pietersen (2023a) suggests that a socially just pedagogy will be useful and will encourage a reflective process in which all roleplayers from educational spaces are able to value the cultural and historical sources of individuals, which can challenge the existing power bases inherent to violence being purported towards women in schools. What these approaches do is recognise that gender is not a biological fact, but a social construct that shapes behaviour and interactions. Therefore, by understanding the gender-based nature of violence, educators can identify and address the root causes of violence in schools. Gender and feminist themes are often absent from the transformative education agenda in South Africa, while women make up the majority of learners in primary and secondary schools, as well as of students in higher education institutions (Akala 2018). This problem is underscored by patriarchal structures and cultural practices that limit educational opportunities for women and their ability to do well in their careers. The colonial and post-colonial past and the way in which education systems/institutions were set up is a testimony of how the South Africa we have inherited further perpetuates gender inequality (Schoole 2006). Those in power often act as gatekeepers for women seeking to advance in education.

Another area where women are underrepresented is in leadership roles, which is another instance of prejudice. Women are still underrepresented in prominent academic roles, despite attempts to advance gender equality (David 2015). 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. Critical discussions are needed to address this. Also, an understanding of how intersections of race, gender, and class have an impact on the lives of women would call for the empowerment of women through the dismantling of oppressive education contexts (Meyer 2008).

Women frequently need to confront the patriarchy, particularly in education, because sometimes discrimination, social and cultural restrictions, and limited access to resources are deeply embedded in educational practices and spaces (Freire 1984). The curriculum often perpetuates gender biases, marginalising women's contributions and reinforcing stereotypes. Social and cultural norms can restrict women's participation and expression, creating environments where their voices are undervalued. Additionally, limited access to educational resources, such as scholarships, mentorship, and safe learning environments, further exacerbates gender inequality. These pervasive issues require women to continually challenge and navigate patriarchal structures to achieve equitable educational opportunities and recognition (Hlatshwayo 2020).

A feministic turn is inevitable, which will include transforming processes and practices that will ultimately compel educational institutions to change how curricula are developed and enacted (McCusker 2017). This is to say that curriculum development should involve diverse voices, including those of women and marginalised groups, to create content that reflects varied perspectives. Educational practices must prioritise critical thinking and challenge traditional gender norms, fostering an environment of respect and equality. Over and above, education spaces need to implement policies that support gender equity (Marshall 2020), such as equitable access to resources and safe learning spaces for women to express themselves, thereby enabling them to further and promote transformational change in educational environments.

**Keywords:** critical dialogue; female identities; feminist lens; gender-based violence; gender equality; information and communication technology (ICT); patriarchy; sexual harassment; social justice; South Africa; violent curriculum

## 1. Inleiding

Skoolkurrikulums is nie neutraal nie, maar weerspieël die waardes en oortuigings van die samelewing waarin dit ontwikkel is (Ruesch Schweizer, Di Giulio en Burkhardt-Holm 2019). Daarom kan kurrikulums geweld laat voortduur deur geslagstereotipes te versterk en geweld bevorder as 'n aanvaarbare manier om konflik op te los. Deur feministiese metodologieë te gebruik om skoolkurrikulums te ontleed, kan opvoeders die geslagnorme en waardes wat geweld laat voortduur, identifiseer en uitdaag (Bailey, Bester, De Beer, Dudu, Golightly, Havenga, Jagals, Laubscher, Le Grange, Mdakane en Mentz 2019). Opvoeders kan ook alternatiewe kurrikulums ontwikkel wat niegewelddadige konflikoplossing bevorder en geslagstereotipes uitdaag (Marshall 2020; Gredley 2022).

Sommige kundiges argumenteer dat die manier waarop hoër onderwys gestruktureer is gewelddadig kan wees, omdat dit 'n ongelyke magsdinamika tussen leerders en onderwysers teweegbring (Smith 2020). Dit versterk ook dikwels hiërargiese en outoritêre strukture en laat onderdrukkende norme en waardes voortduur (Leyva 2021). Walker, Pearce, Boe en Lawson (2019) skryf die volgende in bogenoemde verband:

[to] fight the economic divide that both drives the gap between women and men and is driven by it. By ensuring all girls have equal educational opportunities, governments can have a huge impact on women's empowerment and gender inequalities. The considerable progress in reducing gender disparities in school enrolment over the last 15 years or so – mainly at primary level – has helped to reduce gender inequalities. But significant inequalities still exist in many countries.

Dit is egter belangrik om daarop te let dat nie alle navorsers met die idee van 'n onderwys-kurrikulum as 'n katalisator vir geweld saamstem nie. Baie navorsers redeneer dat onderwys 'n middel vir bevryding, bemagtiging en sosiale verandering is (vgl. Jansen en Walters 2022).

Dit is verder noodsaaklik om te erken dat die verborge kurrikulum 'n beduidende rol in die voortsetting van die bestaande magsdinamika speel. Die verborge kurrikulum verwys na die norme, waardes en oortuigings wat implisiet deur opvoedkundige praktyke bevorder word. Die verborge kurrikulum kan studente byvoorbeeld leer om te konformeer en gehoorsaam te wees aan gesagsfigure. Laasgenoemde kan nadelig wees vir studente wat uit gemarginaliseerde agtergronde kom. Dié probleem kan aangepak word deur die verborge kurrikulum krities te verken en te verseker dat dit gelykheid, diversiteit en insluiting bevorder. Toepassing van die verborge kurrikulum kan daartoe lei dat onderliggende strukturele geweld in kurrikulumvorming aan hoëronderwysinstellings onthul word. Kurian en Kester (2019) beskryf strukturele geweld as sosiale, politieke en ekonomiese patrone wat manifesteer in ongelyke verdelings van mag en hulpbronne. Strukturele geweld is institusioneel sigbaar.

## 2. Navorsingskonteks en doelwit

Die doel van hierdie konseptuele studie is om die redes vir strukturele geweld en die maniere waarop dit in vele opvoedkundige instellings en stelsels in Suid-Afrika voortduur, krities te dekonstrueer.

Suid-Afrikaanse skole is dikwels ruimtes van fisieke geweld teenoor vroulike leerders. Voorvalle van afknouery, aanranding en selfs seksuele teistering wat meisies getraumatiseer en emosioneel laat, is nie ongewoon nie. Selfs opvoeders ly in sommige gevalle onder seksuele teistering en mishandeling (Altinyelken en Le Mat 2018). Sulke voorvalle benadeel nie net die slagoffers nie, maar skep ook 'n vyandige leeromgewing wat meisies se vermoë om akademies uit te blink kniehalter. Diepgewortelde patriargale norme hou geslagsgebaseerde geweld in stand. Hierdie norme versterk dikwels die idee dat vroue en meisies ondergeskik is aan mans en daarom geweld as deel van hul lewens moet aanvaar. Slagoffers van geslagsgebaseerde geweld in skole kan stigmatisering ervaar, wat hulle verhoed om voorvalle aan te meld of om hulp te soek. Geslagsgebaseerde geweld in skole word nie dikwels gerapporteer nie (Enaifoghe, Dlelana, Durokifa en Dlamini 2021). Die redes hiervoor is vrees vir vergelding, stigma, en 'n gebrek aan vertroue in die sisteem. Ondersteuningstelsels vir slagoffers is dikwels onvoldoende of gebrekkig, en toegang tot berading en regsbystand is beperk, wat die trauma wat deur slagoffers ervaar word, vererger.

Suid-Afrika se opvoedkundige instansies is fundamenteel onbetrokke wanneer dit by vroulike slagoffers van geslagsgebaseerde geweld kom. Geslagsgebaseerde geweld is diep gewortel in samelewingsnorme en word vererger deur onvoldoende ondersteuningstelsels, wat 'n siklus van trauma en benadeling in stand hou. Om hierdie probleem te oorbrug is omvattende maatreëls nodig. Hierdie maatreëls sluit die volgende in: die hersiening van beleide; die versterking van verslagdoeningsmeganismes; die verskaffing van gesonde ondersteuningstelsels; en die bevordering van geslagsensitiewe onderwys wat patriargale norme uitdaag. 'n Veilige en inklusiewe konteks vir vroulike leerders kan slegs deur kollektiewe pogings en 'n verandering in opvoedkundige omgewings geskep word.

Shor en Freire (1987) plaas dialoog binne 'n feministiese pedagogiek, wat ons in staat stel om te konseptualiseer hoe 'n veilige en bemagtigende leeromgewing kán lyk. Dit word gedoen om die gevolglike winste en insigte wat in die Suid-Afrikaanse konteks verkry moet word, te assessee. Daar word in hierdie studie gepoog om vas te stel hoe sekere faktore soos beleids-hervormings, opvoeding teen geweld en billike hulpbrontoewysing versterk kan word om sodoende die besluite van die nasionale onderwysdepartement te verbeter en uiteindelik meer inklusief te wees in die lig van strukturele en sistemiese geweld in die meeste kurrikulums in openbare skole.

Verder het die studie ten doel om vas te stel hoe vroue se deelname as primêre rolspelers in hoëronderwyskurrikulums en die onderwysstelsel in die algemeen dikwels verontagsaam word. In hoofstroomskole is daar byvoorbeeld selde enige bespreking van inklusiewe onderwys of blootstelling aan nuwe inhoud oor kurrikulumskepping.

### 3. Teoretiese raamwerk

'n Feministiese teoretiese lens word as raamwerk gebruik om insig te gee in hoe en in watter mate geweld in sillabusse gedekonstrueer behoort te word. Die bogenoemde teorie behels 'n kritiese ontleding van die sosiale, kulturele en politieke faktore wat tot magswanbalanse bydra, veral dié wat verband hou met geslag, ras, klas en seksualiteit.

Die Suid-Afrikaanse kurrikulum, deur sy strukturele en sistemiese geweld, hou die fisieke, emosionele en seksuele geweld van vroue in die onderwys in stand. Hierdie geweld manifesteer in bevooroordeelde opvoedkundige inhoud wat geslagstereotipes versterk en vroulike perspektiewe marginaliseer. Dit is 'n kwessie wat algemeen in skole voorkom (Henshaw 2022). Daarom is dit van kardinale belang om feministiese pedagogiek en metodologieë te gebruik om geweld in skole en die maniere waarop dit in skoolkurrikulums voortgesit word te verstaan (Meyer 2008; Ferfolja en Ullman 2020). Die verhouding tussen gewelddadige skoolkurrikulums en die feministiese teorievoorgrond van wat Freire beskryf as bevryding van die “ever entrapped” in onderwysinstansies.

Feministiese pedagogiek fokus op die bevordering van sosiale geregtigheid en gelykheid in die onderwys. Dit beklemtoon die belang van die skep van veilige en inklusiewe leeromgewings wat diversiteit omarm (Tisdell 1995; Keddie 2020). Hierdie benadering erken dat magswanbalanse in onderwys bestaan en dat dit herstel moet word om sodoende te verseker dat alle studente gelyke geleentheid het om te leer en sukses te behaal (Sleeter en Zavala 2020).

### 4. Feminisme in skole en naskoolse geweld

Magstrukture, sosiale norme en kulturele waardes stel opvoedkundige praktyke en kurrikula op die voorgrond (Schoeman 2015). Die verskillende vorms van geweld in onderwysstelsels laat baie vrae ontstaan wat navorsingsgebaseerde antwoorde vereis. Hoe moet skool- en naskoolse geweld bestuur word? 'n Poging om hierdie vraag te beantwoord word soos volg deur Jordan (2023:3) verwoord: “Freire’s pedagogy echoes and resonates with feminist pedagogy. Like Freire, feminist pedagogy seeks for the liberation of oppressed women. In feminist pedagogy, women analyse their situation, look into the injustices and inequalities and seek to transform the structures and systems that perpetuate women’s oppression.”

Een van die belangrike maniere waarop feministiese pedagogiek en metodologieë kan help om geweld in kurrikulums en skole te verstaan, is deur die geslagtelike aard van geweld te verken (Currier 2020). Gewelddade in skole is nie toevallige gebeurtenisse nie, maar word dikwels aan geslagtelike magswanbalanse gekoppel (Longobardi, Prino, Fabris en Settanni 2019). Seuns is byvoorbeeld meer geneig om in 'n vorm van fisieke geweld betrokke te raak, terwyl meisies meer dikwels emosionele en seksuele geweld te ervaar (Parkes, Bhatia, Datzberger, Nagawa, Naker en Devries 2023). In hierdie verband beklemtoon Pietersen die beginsels van hoe waardes en kulturele identiteite maklik na die dominante hegemonie geswaai kan word: “[A] socially just pedagogy [like Freire’s feminist and liberated approach] encourages a reflective process where both lecturers and students from universities are able to value the cultural and historical sources of individuals, which can challenge the existing power bases.” (Pietersen 2023b:136)

Hierdie benaderings gee te kenne dat geslag nie 'n biologiese feit is nie, maar 'n sosiale konstruk wat bydra tot die vorming van gedrag en interaksies. Deur die geslagtelike aard van geweld te verstaan kan opvoeders die hoofsaaklike van geweld in skole identifiseer en aanpak. Laasgenoemde gaan uiteindelik gepaard met 'n web van netwerke wat erkenning nodig het (Walker 2022).

Die informele netwerk van metareëls wat die gedrag van diegene beheer wat leer uit 'n kurrikulum wat op die groei en ondersteuning van slegs sommige mense gerig is, is waar negatiewe diskriminasie op grond van geslagsidentiteit funksioneer (Ballim 2022). Die koms van personeel en studente – meestal vroue – met vooraf sosialisering wat hierdie siektes van gedrag insluit, is nie regverdiging vir vroue en hul langdurige teenwoordigheid in Suid-Afrika se institusionele kulture en kurrikulums nie (Dirsuweit 2020). Suid-Afrikaanse opvoedkundige instellings moet die verlamme uitwerking van die land se huidige gewelddadige kurrikulum teëwerk, wat niks meer as 'n mikrokosmos van sy diep verdeelde samelewing is nie (Ochoa-Becker 2006).

## 5. Die opvoedkundige kurrikulum, sosiale geregtigheid en gelykberegting

Suid-Afrika se onderwysstelsel het sedert die einde van apartheid in 1994 aansienlike transformasie ondergaan en het meer inklusief, billik en toeganklik geword. Soos Mayo (1995:60) beweer: “It would seem absurd to believe that, irrespective of whether it does or does not take place within a social movement, cultural action can directly engender political action destined to bring about social change.”

Die opvoedkundige kurrikulum in Suid-Afrika is nie gewelddadig nie, omdat dit ontwerp is om sosiale kohesie, inklusiwiteit en respek vir diversiteit te bevorder. Die kurrikulum is gebaseer op die beginsel van 'n nierassige, nieseksistiese en demokratiese samelewing en dit poog om die historiese ongeregtighede van apartheid uit te daag deur sosiale geregtigheid en gelykheid te bevorder (Manthalu, Gunde en Chikaipa 2021). Die kurrikulum beklemtoon die belang van kritiese denke, probleemoplossing en kreatiwiteit, wat noodsaaklike vaardighede vir persoonlike en samelewingsontwikkeling is. Daarom is Suid-Afrika se opvoedkundige kurrikulum op tersiêre vlak en sekere skoolvlakke nie gewelddadig nie, aangesien dit sosiale harmonie, verdraagsaamheid en begrip bevorder. Volgens Hackman moet 'n kurrikulum wat vroue uitsluit vanuit 'n sosiale geregtigheidsperspektief krities verken en teengestaan word, en



moet betrokkenes “pay careful attention to the systems of power and privilege that give rise to social inequality and encourage students to critically examine oppression on institutional, cultural and individual levels in search of opportunities for social action in the service of social change” (Hackman 2005:104).

Die opvoedkundige kurrikulum in Suid-Afrika is ’n middel tot bevryding omdat dit aan individue die nodige toerusting bied om die *status quo* uit te daag en hul aspirasies na te streef. Onderwys is ’n kragtige instrument vir individuele bemagtiging omdat dit individue met die nodige vaardighede, kennis en selfvertroue kan toerus om hul drome te verwesenlik en struikelblokke te oorkom (Verma, Giri en Debata 2022). Laasgenoemde word duidelik geïllustreer in inligtings- en kommunikasietegnologie- (IKT-) kurrikulums omdat:

[...] women and girls’ use of digital ICTs and their voice and influence [are limited]. Voice and influence are central to empowerment [of women in ICT curricula]. The extent to which digital ICTs can contribute to women and girls’ voices and influence relates to whether they are able to use the information and communication opportunities to build their self-belief (or “power within”) and express their views, on the one hand, and to influence private and public decisions, on the other. (Cummings en O’Neil 2015:2)

Onderwys bied aan individue die gereedskap om stereotipes, vooroordeel en diskriminasie uit te daag, terwyl sosiale geregtigheid en menseregte in die proses bevorder word (Sensoy en DiAngelo 2017; O’Meara, Culpepper en Templeton 2020). Dit word goed uitgedruk deur Killen en Rutland (2022):

To date, then, developmental science research has demonstrated that: 1) children who are the recipients and the perpetrators of exclusionary attitudes experience stress and negative outcomes; 2) normative societal expectations in the form of stereotypes, biases and exclusion based on group identity emerge in childhood; 3) children become aware of social inequalities and disparities by middle childhood; and 4) as children move into adolescence they become more aware of the connections between stereotypic expectations of others and unfair treatment from others which prompts them to support proactive bystanders. These orientations are forming, changing and developing from childhood to adolescence.

Die kurrikulum is dinamies en reageer op die sosiale, politieke en ekonomiese klimaat. Dit is implisiet en eksplisiet deurspek met ras- en identiteitsdiskoerse (Hlatshwayo 2020). Volgens Ballim (2022:194) verwys die woord *patologie* na die mediese term vir ’n siekte of ’n abnormaliteit wat spesialisandag, tyd en remediërende behandeling verg om genees te word. In ’n land soos Suid-Afrika, waar beleid en regulering sterk daarop gemik is om die kwetsende gewoontes van andersheid te verwyder, wat dikwels lei tot die patologisering van vroue en hul bydrae tot kurrikulumvorming, is dit veral relevant. Soos Le Grange (2016:33) beweer:

Curriculum implementation demands of teachers to be loyal to a curriculum and is indifferent to their lives, as well as the lives of learners and the context in which they find themselves. In contrast, when teachers are improvisers, they are sensitive to both their own and learners’ changing lives and experiences and the fluidity of the contexts in which they find themselves.

Die bogenoemde perspektief beklemtoon die dissonansie van die meerderheid van die gemeenskap se verwerping van kennis wat dikwels steeds gemarginaliseer word. Dit is nie van toepassing slegs in die konteks van historiese regstelling en verwante kwessies nie, maar ook in terme van toepaslike tegnieke en opvoedkundige kurrikulums wat dikwels onbetwis bly. Om dit aan te pak, is dit noodsaaklik om patriargie, wat steeds as die hekwagter optree, uit te daag. Baie mense interpreteer dit egter verkeerdelik as institusionele aanranding teen hulle (Jordan 2022).

Dit is van kardinale belang om te verstaan dat die kurrikulum nie 'n neutrale omgewing is nie, aangesien ons die funksie en uitwerking van hoër onderwys in die samelewing in ag neem. Die besluite wat geneem word oor wat geleer moet word en wat nie geleer moet word nie, weerspieël van die waardes, opinies en strewes van mense wat die gesag het om hierdie keuses uit te oefen. Gevolglik is dit noodsaaklik om eerlike en deurdagte besprekings oor die kurrikulum te hê en te werk in die rigting van meer inklusiewe, billike opvoedkundige instellings wat nie geweld bevorder nie. Om die gewelddadige kurrikulum teen te werk, behels dat daar 'n beroep op die politieke projek van onderwys en basiese akademiese beginsels gedoen word om die marginalisering van groepe soos vroue te stuit (Heleta 2016; Sultana 2019).

## 6. Die verborge kurrikulum en magsdinamiek

Hierdie studie voer aan dat begrip van die magsdinamika van die kurrikulum nie gevorm kan word deur net openlike en amptelike kennis in ag te neem nie (McCall 2022), maar ook kennis wat as normatief deur die verborge kurrikulum ingeskryf is. Dié kennis is:

outcomes from teaching/learning activities that are not part of the explicit intentions of those responsible for the planning of those activities ... [The hidden curriculum] is the product of the relationship between teachers and students that are developed and reinforced as ... ideological agency ... for the purposes of social control. (Alsubaie 2015:127)

Die onderwys word dikwels gesien as 'n neutrale ruimte waar kennis van onderwyser na student oorgedra word en die kurrikulum ontwerp is om leer en kritiese denke te bevorder. Die onderwys is egter nie 'n neutrale ruimte nie en die magsdinamika waarmee kurrikulums deurdrenk is, kan bestaande sosiale hiërargieë versterk en laat voortduur (Davids 2020). Net so kan die verborge kurrikulum, wat verwys na die norme, waardes en oortuigings wat implisiet deur opvoedkundige praktyke geleer word, dominante kulturele en sosiale norme versterk en ongelykhede laat voortduur (Chouliaraki en Fairclough 2021). Hierdie onderling gekoppelde kwessies wat dikwels in die kurrikulum as geweld vertoon word, word nie noodwendig met openlike simbole geassosieer nie, en is eerder in implisiete seine geleë (Torres 2019; Fiteni 2022). Gevolglik word boodskappe oor genormaliseerde geweld teen vroue en meisies aangeleer.

Die magsdinamika wat die kurrikulum met geweld deurdrenk, is gewortel in die wyses waarop kennis in die klaskamer gekonstrueer en aangebied word. Die keuses wat gemaak word oor wat om by die kurrikulum in of uit te sluit weerspieël die waardes, oortuigings en belange van diegene wat die mag het om hierdie besluite te neem (Busey, Duncan en Dowie-Chin 2023). Euro-sentriese perspektiewe wat dikwels in patriargie veranker is, is byvoorbeeld geneig om kurrikulums te oorheers, selfs in Suid-Afrika, terwyl die geskiedenis en ervarings van gemarginaliseerde groepe geminimaliseer of heeltemal uitgesluit word. Dit laat die idee dat Europeërs se bydrae tot die wêreld die enigste geskiedenis is wat die moeite werd is om te bestudeer, voortbestaan, terwyl die ervarings en bydraes van gemarginaliseerde groepe nie belangrik genoeg is om by die kurrikulum ingesluit te word nie (hooks 2000).



Die magsdinamika in die kurrikulum word ook weerspieël in die wyse waarop kennis aangebied word. Sekere vorms van kennis, soos akademiese of wetenskaplike kennis, word dikwels bo ander vorms van kennis (soos praktiese of ervaringskennis) gestel (Hodkinson, Biesta en James 2008). Laasgenoemde versterk die idee dat sekere maniere van weet meer waardevol is as ander en diegene bevoorreg wat toegang het tot en vaardigheid in akademiese of wetenskaplike kennis kan demonstreer.

Die verborge kurrikulum versterk ook dominante kulturele en sosiale norme en laat ongelykhede voortduur. Die verborge kurrikulum word nie eksplisiet onderrig nie, maar word eerder oorgedra deur die norme, waardes en oortuigings wat implisiet deur opvoedkundige praktyke onderrig word (Orón Semper en Blasco 2018). Die verborge kurrikulum illustreer byvoorbeeld aan leerders hoe om in klaskamers op te tree, hoe om met gesagsfigure om te gaan en hoe om te voldoen aan maatskaplike norme en verwagtinge (vgl. White en Lowenthal 2011; Laiduc en Covarrubias 2022). Hierdie implisiete lesse kan bestaande magsdinamikas versterk en ongelykhede laat voortduur. Freire skryf oor hoe die onderdrukte konformeer, “suffer[ing] from the duality that has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it” (Freire 1984:48).

## 7. Gevolgtrekking en aanbevelings

Hoëronderrigplanne het ’n beduidende impak op die samelewing: Dit is noodsaaklik om by kritiese en genuanseerde gesprekke oor die kurrikulum betrokke te raak en meer inklusiewe en billike onderwysstelsels na te streef. Ons moet die ervarings en perspektiewe van gemarginaliseerde groepe en die waarde van diverse vorme van kennis erken, die verborge kurrikulum krities verken en niegewelddadigheid in ons onderwysstelsels bevorder.

Feministiese pedagogie het hierdie studie ondersteun, omdat dit ontvanklik is vir die eise van gemarginaliseerde mense, veral vroue en meisies. Daar is ondersoek ingestel na die mate waartoe ’n feministiese pedagogie kan bydra tot die skep van veilige en bemagtigde leeromgewings wat sosiale geregtigheid en geslagsgelykheid in Suid-Afrika bevorder en daar is tot die gevolgtrekking gekom dat dit wel die geval is.

Deur bogenoemde in ag te neem, kan daar gepoog word om onderwysstelsels te skep wat gelykheid, diversiteit en inklusiwiteit bevorder, asook om bestaande magsdinamikas en ongelykhede rakende kurrikulumgeweld nie te laat voortduur nie. Vroue en ander gemarginaliseerde groepe behoort nie belet te word om aan kritiese dialoog en beraadslaging deel te neem wanneer dit by kwessies soos gewelddadige opvoedkunde (onder andere kurrikulum-ontwikkeling) kom nie, aangesien dié groepe se toekoms direk daardeur geaffekteer word. Vroue moet juis bemagtig word om ten volle aan die onderrig- en leerproses deel te neem.

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