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Accounting for the Missing Link in the Philosophical Theorisation of Gender-Based Violence: A Poignant Focus on Discourse

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Accounting for the Missing Link in the Philosophical Theorisation of Gender-Based Violence: A Poignant Focus on Discourse

By

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Supervised by

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A thesis submitted to the Wits School of Education, Faculty of Humanities, University of the Witwatersrand in fulfilment of the requirements for the degree of Doctor of Philosophy

Johannesburg, 2024

ABSTRACT

The current thesis postulates that the inadequacy of a philosophical theorisation of Gender-Based Violence within the analytic philosophical tradition is problematic and contributes to a lack of clarity on GBV in and outside of education contexts in South Africa. Thus, in this thesis, I propose the need for the philosophical theorisation of GBV within the analytic philosophical tradition that can clarify the meaning of GBV with the intention of bridging the gap on the missing philosophical link concerning inadequacy of a philosophical theorisation of GBV. That said, this thesis is underpinned by the analysis of the literature, newspaper analysis as well as the analysis of policy documents which significantly form part of a methodology in the study. Central to the methodology aspect, it is worth-stating that the study is qualitative in nature. In its entirety, the study follows the logic of Standish's (2007) methods of inquiry namely, the descriptive, analytical and normative inquiry. Narrowing the focus on the analytical aspect, purposive sampling informed the selection of the newspapers which were analysed using Ritchie and Spence's (2004) five processes of the framework analysis coupled with Critical Discourse Analysis. Some of the findings from the analysis were the prevalence of necropolitics, gendering necropolitics as well as the predominance of oppressive bio-power in and outside of education contexts in South Africa owing to the inadequacy of philosophical theorisation of GBV from the analytic school of thought.

Importantly, the study illuminates that when a philosophical theorisation of GBV is informed by a philosophical discourse analysis, it can have crucial implications on uncritical essentialist discourse which prolongs the predominance of necropolitics, gendering necropolitics and functionality of the biopower in and outside of education contexts in South Africa. Most tellingly, adopting a philosophical theorisation of GBV that is informed by a philosophical discourse analysis within the analytic philosophical tradition can also have implications that are noteworthy concerning the ambiguous policy frameworks and pedagogical practices necessary for the redress of GBV in and outside of education contexts in South Africa. Overtly, the central argument advanced in this study is underpinned by an Critical emancipatory paradigm to suggest that a philosophical theorisation of GBV within the analytic philosophical tradition that draws from a philosophical discourse analysis can have a positive impact that can aid the process of the redress of GBV in and outside of education contexts in South Africa.

Keywords: *Gender-based Violence, Essentialist Discourse, Discourse, Critical emancipatory paradigm, philosophical discourse analysis, learners, education contexts.*

DECLARATION

I declare that the current doctoral thesis is my own unaided work. It is being submitted for the degree of Doctor of Philosophy at the University of the Witwatersrand, Johannesburg. It has not been submitted before or any degree or examination at any other University.

Signed: 

Date: 02 December 2024

PREFACE

> *When I began to resist male domination, to rebel against patriarchal thinking (and to oppose the strongest patriarchal voice in my life—my mother's voice), I was still a teenager… uncertain about how I would find meaning in my life, and a place for myself. I needed feminism to give me a foundation of equality and justice to stand on… Imagine living in a world where there is no domination, where females and males are not alike or even always equal, but where a vision of mutuality, is the ethos shaping our interaction.* (hooks, 2000, p. 1)

This thesis is significantly informed by thought provoking lectures I have encountered at the Wits School of Education, some of which focused on consciousness, feminism, and the pedagogy of the oppressed. These lectures evoked numerous and unanswered questions in my mind as I brought them at proximity with real life situations in and outside of education contexts. In 2018, when I was doing honours at Wits University, Dr Tebello Letseka taught about bell hooks with the inclusion of the above excerpt in her teaching. In that instance, her lecture provoked numerous thoughts in my mind, and I found myself asking questions that came close to the above-mentioned excerpt. I also wanted to justify equality, peaceful relations amongst men and women but had no clue how to do that.

I also pondered how human relations ought to be by nature. Not that I knew what nature is at that time. Dr Ian Moll's lecture on Freire, pedagogy of the oppressed also made me imagine education and community contexts that are free from oppression or violence but similarly, I had no idea or ground to stand on to justify peaceful relations in and outside of education contexts. I knew immediately that I wanted to do some research on this but did not know I would be able to do this for my PhD. For me, the biggest highlight in this study is the exceptional clarity on the distinction between the fundamental principles of, and the distinction between 'nature' and 'nurture' from a philosophical standpoint. From this distinction, a clear accentuation is made to suggest that human beings are not born violent but have been nurtured through uncritical essentialist discourse into the violent state of nurture.

Beyond this, the current thesis is mainly dedicated to everyone who has been pondering the same questions that I had hitherto before undertaking this study. I hope this thesis can provide clarity the same way it has done to me. I hope you understand that violence is not holistically a 'natural phenomenon' but a socially constructed phenomenon rooted in uncritical essentialist

discourse which was not adequately addressed from a scholarly perspective from a time of Conquest. With this insight, I hope you continue the struggle against violence of any form, and I also hope you can use this work as your point of reference for what informs harmonious relations if the need arises.

ACKNOWLEDGEMENTS

Oh! I just got very emotional writing this part! And I can't believe I am holding strongly onto my tears of joy in the Wits William Cullen Library, my peaceful daily place of work far from any distraction.

At the outset, I am eternally grateful to the Holy Trinity (The Father, the Son and the Holy Spirit) which has been the place of reference for unfailing Wisdom, Courage, joy, motivation for every word I have had to type in this PhD thesis from start to finish. My PhD started with the simple but strong words from the Book of 1 Kings, Chapter Three, Verse Seven: "Now Lord, you have made your servant king in place of my father David, but I am a little child and do not know how to carry my duties. Your servant is here among the people you have chosen, a great people too numerous to count in number. Now give your servant a discerning heart…"

Second, I am grateful to my supervisor, Dr Tebello Letseka who has been loudly and silently cheering for me from the beginning of this journey until completion. Calling you randomly on your phone and having the conversations about my work and those we had for hours that had nothing to do with this PhD carried me through. I never had a supervisor I can laugh so hard with and get teary eyes from that laughter with before. I am sorry I made you laugh while on the road to the point where the police had to stop you and ask if you are drunk! Thank you for allowing me to be a bird. Fly free in my thoughts and writing, make mistakes, and correct those with your patience, and noteworthy insights on research that made me confident in my own writing style.

To my beautiful family and blessed home. Thank you for always standing by me through it all. I am grateful for the love that my Dad (Ntate Chaolana Seeko) always had for education, him envisioning me as an academic way before I knew that God ordained me to be one, your endless love and financial support with Mama ('Me' Manyakallo Seeko) is everything I needed. I have been a happy student with confidence that whatever need I have, all I have to do is call or go home. My two beautiful sisters Nyakallo Seeko and Maadam Seeko have also been my biggest cheerleaders. Thank you for also pursuing your dreams and becoming beautiful in your respective professions. Your graduation pictures made me so happy and super proud of you. I met two wonderful, selfless, hardworking, and very funny friends.

Dr Sarah Blessed-Sayah, I cannot believe we became friends with me falling in love with your beautiful name and telling you about it. You have been my big sis, my support system in and outside of school contexts. I remember how we used to be naughty and drew flowers in our books and showing each other instead of conscientiously listening to lectures and taking notes. This one day, you drew a star for me that I have documented to this day on my Instagram profile and said that I am a star! School life was different from that day onwards in the most beautiful and amazing way. Gosh, you made life at Wits so easy in every way. May God always go before you and bless you wherever you go. Dr Nokuthula Dewa, oh what a sweetheart and naughty person you are! Your encouraging words that you said in a very unserious way caried me through. The laughter and the crazy talks in the corridor of our offices kept me going. You were both my beautiful safe place far away from home. Oh look! I just referred to you both as Drs. How beautiful! Thanks, Dr Akala, for helpful statistics on GBV. Your eyes always light up each time you see me.

To beautiful friends Napo Monyane (Nazo), 'Manthabiseng Thamae (Komrade), and Mohlabani Masiu (Ronnie), you guys made International House a residence that I look forward to coming to every single day. Thank you for the endless jokes and laughter, evening snacks, midnight jokes, midnight food on days I had not cooked. You guys have been cheering for this PhD since its inception and just recently Nazo said to me 'Maki nna ntlohelle ke thabe hobane u entse mosebetsi o motle, hape o qetile ka PhD ea hau' (which translates: Maki, please let me celebrate already because I know you have done a great job with your PhD). Now you can celebrate. I love you!

To my students, some of whom are enrolled in a master's programme, thank you for also cheering and believing in me and 'giving me my flowers' as I teach, as you would say.

To Wits School of Education, thank you for accommodating me and allowing me to work with some of your staff members who exposed me to a wealth of knowledge I never knew existed. Thank you for also trusting me to be a tutor, a supervisor, course coordinator, course presenter. I now know I am passionate about academia. I am also eternally grateful to the amazing staff at William Cullen Library. Upon my first visit, you welcomed me with open arms, kept a consistent check on me and helped me find all the relevant materials I needed for my research with so much love. Many thanks.

Most importantly, a great thank you to Me, for love, kindness, humility, courage and optimism throughout the journey. I thank me for believing in me, without question, for being my own prayer warrior, biggest cheerleader, supporter, and motivator. I love me so much.

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GLOSSARY

ANC	African National Congress
CDA	Critical Discourse Analysis
CNA	Critical Narrative Analysis
DHET	Department of Higher Education and Training
DRV	Dating and Relationship Violence
GBV	Gender-Based Violence
IPV	Intimate Partner Violence
KZN	KwaZulu-Natal
LGBTQ	Lesbian, Gay, Bisexual, Transgender and Queer
NAP	National Action Plan
NSSF	National School Safety Framework
SACE	South African Council for Educators
SAPS	South African Police Service
SASA	South African Schools Act
SGBV	Sexual and Gender-Based Violence
SRGBV	School-Related Gender-Based Violence
SSPPS	Survey of Safety in Public and Private Spaces
Wits	The University of the Witwatersrand

CHAPTER 1:
A FORGOTTEN 'REALITY'—FERTILE GROUND FOR UNOBSTRUSIVE CAUSE OF GENDER-BASED VIOLENCE

1.1 Introduction

At the outset, it is worth noting that the current thesis is about the inadequacy of a philosophical theorisation of GBV from the analytic philosophical tradition and it is philosophical in nature. As a consequence, Chapter One of this study introduces some of the key points and discussions that serve as the underpinning ideas which frame the central argument I put forth in the entire thesis. Along the same lines, the current introduction is provided to set the context for some of the philosophical assumptions raised in the study. Beyond this, the current chapter serves to highlight some of the fundamental issues that underscore what has been put forth as the root cause of Gender-Based Violence in community and education contexts in South Africa. Based on this reasoning, the study argues that the inadequacy of theorisation of Gender-Based Violence (GBV) from an analytical philosophical standpoint is problematic, and it adds to the rise of GBV in South Africa.

Seen in this light, the study maintains that GBV is the product and outcome of 'uncritical' essentialist Western discourse that is interwoven with power and language. Retaining this argument, the study notes that the prevalence of Western essentialist discourse remains 'uncritical' because it has not been adequately 'questioned' from the philosophical perspective. Sayer (1997) defines essentialist discourse as a discourse and some practices that label people according to their essential properties in a way that homogenises, fixes and suppresses their differences. In a much clearer sense, essentialist discourse constructs people as having deterministic and fixed identities which bind them to produce uniform outcomes that are in accordance with their identity (Sayer, 1997). The noteworthy similarities in essentialist and uncritical Western discourse have led to the coinage of *essentialist uncritical Western discourse*— a concept I use predominantly in the study.

Marred by insufficient philosophical critique, as stated by Oluwele (2000), and as pinpointed above, the study further highlights that uncritical discourse predetermines the 'placing' of men and women into unjust hierarchical positions which they ought to remain in and 'nurtured' to

inhabit from birth. It is in this perception that the study foregrounds the notion of a '*forgotten reality, a fertile ground for unobtrusive cause of GBV'* to pinpoint the ongoing deleterious tension between the 'mythical' and the 'real'. For clarity and brevity, the word *myth* is used to highlight the disposition of men and women from their 'given' places of being into fallacious 'positioning' through essentialist Western discourse. Contrariwise, the use of the word *real* is drawn from Locke's (1967) theodicy of the state of nature to signal how men and women are positioned in the state of nature, hence the mention of ontological dispositions in this instance. Against this background, the study highlights the need for adequate theorisation of GBV for the progressive redress of GBV in South Africa.

1.2 Problem Statement

This study states that the inadequacy of theorisation of GBV from a philosophical perspective remains a problem in the context of South Africa. Beyond the exacerbated cases of GBV emanating from the lack of philosophical scholarship on GBV, this study maintains that at the core of the aforementioned problem is the 'uncritical' Western discourse. Most fundamental, the current study elucidates that the insufficiency of theorisation of GBV is the product of 'unresolved' historical and philosophical *debates* and *assumptions* immanent from the time of conquest into post-apartheid South Africa. To put it more succinctly, from the analytical philosophy's standpoint, this study draws from Oluwele (2000) to articulate that philosophy and the main figures within the discipline of philosophy have avoided the discussion on feminism. Contrariwise, Oluwele (2000) asserts that discussions on feminism are mostly ingrained in the sociohistorical disciplines like gender studies and feminism discourse. From this perspective, this study maintains that the analytical philosophers' tendency to negate the discussion on feminism contributes to the main problem that is being interrogated in the study, which is the insufficiency of theorisation of GBV.

Following from above, the study postulates that the implications behind the lack of theorisation of GBV from the philosophical perspective mean that uncritical Western discourse continues to place men and women in unconscientised gender roles. More than this, minimal research in this aspect can also mean there is an 'uncritical' placing of men and women in places of privilege and subordination. In this way, a possibility of ontological disposition which ultimately contributes to the rife cases of GBV remains apparent. Put bluntly, Sanni and Ofana (2021)

postulate that inadequate theorisation of GBV from a philosophical standpoint has serious implications for GBV. Following the same logic, Oparinde and Matsha (2021) assert that insufficient analytical research by philosophers on how language perpetuates GBV and marginalises some individuals over others qualify as some of the reasons underpinning the pervasive cases of GBV in South Africa. Cooper (1994) defines analytical philosophy as a philosophy that is particularly concerned with the analysis of language, thought and knowledge. Similarly, Oluwele (2000) uses the term feminist philosophy to refer to analytical philosophy. In a much clearer sense, Oluwele, (2000) defines feminist philosophy as "involvement in direct critical examination and analysis of different worldviews and philosophical standpoints on the nature of the reality of man and woman, as these serve as justifications for the type of relationship that exists between two sexes" (p. 96). In other words, feminist philosophy means a philosophical critical analysis of unjustified Western philosophies that is intended to clarify how men and women ought to relate to each other.

Expanding on this utterance, Oluwele (2000) states that the main task of feminist philosophers is to reveal false theories which are rationally unjustifiable in explaining the principles of human existence. This also includes inconsistent moral norms which have previously served as reasons for different arrangements of men and women in different communities (Oluwele, 2000). As I have explained previously, in the context of South Africa, minimal theorisation of GBV by analytical philosophers can mean the prevalence of mythical human relations between the two sexes. Additionally, it can mean men and women in community and education contexts in South Africa continue to be guided by the false principles of human existence. Even more troubling, the lack of theorisation from analytical philosophers can also mean that uncritical and conflicting hierarchical placing (positions), which have been argued by Ngidi and Kaye (2022) as some of the contributing factors to GBV, remain predominant in South Africa.

Majola et al. (2023) aptly warn against minimal theorisation about GBV as this can negate social cohesion in South Africa. In education context settings, Rammbuda (2023) states that limited access to high-quality education, increased dropout rates, and learners who are battling for survival in learning contexts serve as evidence GBV remains challenging in the context of South Africa. Apart from this, Rammbuda (2023) posits that some schools in South Africa struggle to accomplish the Millennium Development Goals to achieve equal education for all.

In light of the present, it is apparent that more needs to be done as far as the philosophical redress of GBV is concerned. Oluwele (2000) argues that further research needs to focus on developing a feminist philosophy that challenges basic African assumptions. By extension, it must do this about the nature of reality, woman, man and knowledge such that intellectual beliefs on which African sexism is based are critically examined (Oluwele, 2000).

1.3 Context of the study

The context of this study is informed by some of the factors that have contributed to the inadequacy of theorisation of GBV highlighted above. Overt accentuation in this section is put on the missing philosophical link resulting from the predominant Western discourse, a discourse which guided human relations from the time of conquest to contemporary South Africa. That said, the current section engages with some of the philosophical underpinnings that explain minimal scholarship on GBV from the time of conquest in Africa to post-apartheid South Africa. In doing this, the section begins by defining the meaning of GBV in the context of the study. Focal attention is paid to these specific timeframes because I intend to highlight the emergence of uncritical Western discourse in Africa and how this evolved with time. Thereafter, profound arguments detailing the inheritance of essentialist Western discourse, the spillover effect, discourse as practice and the coloniality of discourse are engaged with to evince how lack of theorisation, specifically from the philosophical standpoint remains problematic in post-apartheid South Africa. Going forward, the meaning of GBV in this study is unpacked.

1.3.1 The meaning of GBV in the context of the study

The meaning of GBV is often contested within feminism and gender studies, according to Michelis (2023). Drawing on some of the conceptualisations of GBV in the feminist discourse and gender studies, Hattery (2022a) asserts that GBV is a consequence of the outgrowth of patriarchy. Moreover, GBV has also been understood as a threat to gender integration as well as a deliberate strategy towards maintaining gender inequality (Hattery, 2022a). In a similar vein, Ostadtaghizadeh et al. (2023) define GBV as physical, psychological, sexual, and economic harm as well as the suffering of women that limits their freedom in both personal and social life. Along the same lines, Gangoli (2020) opines that GBV is abuse and violence directed at someone as a result of their biological sex, sexuality and gender inequality.

Observing these definitions of GBV, neither of them refers to essentialist discourse nor the existing tension between nature and nurture.

In this study, the definition of GBV is rearticulated predominantly from a philosophical viewpoint and it is in accordance with the uncritical Western discourse and the apparent tension between nature and nurture. With this focus, GBV is defined as the detrimental ontological fragmentation of men and women from their places of 'nature' into the kind of 'nurture' that is underpinned by the mythical oppressive discourse which positions men in places of privilege while subordinating women. It is thus crucial to state that the consequence of this ontological disposition is physical violence, structural violence, and cultural and psychological violence as stated by (Buber, 2004; Fanon, 1963, Galtung, 1976). The meaning of nature in this study is informed by pivotal insights from moral philosophy to emphasise the equality, rationality, and peaceful relations that men and women have in the state of nature as stated (Locke, 1967). Conversely, 'nurture' is used to refer to the assimilation of men and women into mythical places and roles through uncritical Western discourse. From here on, the ensuing discussion evinces that the lack of adequate theorisation of GBV implies that there is a 'missing' philosophical link concerning the study of GBV from the time of conquest to post-apartheid South Africa.

1.3.2 The unsettled philosophical debates versus apathetic scholarship on GBV- A conquest era

This subsection explains that a lack of theorisation of GBV from a philosophical standpoint is underpinned by historical philosophical assumptions perceptible from the period of conquest. Quite poignantly, during the time of conquest, Africans were thought of as people who did not have a philosophy, and therefore they were conceptualised as people who could not philosophise (Gordon, 2008). Attuned to this historical assumption, unsettled debates about what characterises the philosophy of Africans, their culture and human relations came to the fore during the conquest. Put bluntly, Oluwele (2000) states that there was confusion about how the philosophy of Africans ought to look. In a much clearer sense, Oluwele (2000) postulates that during that time, a lack of general agreement about the nature of African philosophy and a specific worldview that is accepted as an African intellectual ideology was apparent.

Seen in this light, this study maintains that a marginalised philosophical discourse in Africa brought forth by a mythical assumption that Africans do not have a philosophy as delineated earlier on, contributed to a paucity of theorisation of gender relations in Africa. Poignantly, this study asserts that the notable paucity of gender relations has direct implications on the problem of the inadequacy of theorisation of GBV as previously highlighted. Thus, the notable inadequacies concerning theorisation of gender relations and, most importantly, GBV means that the relations between men and women in South Africa continue to be conceptualised from the framework of uncritical Western discourse as opposed to critical discourse. This means that a critical discourse analysis which dismantles uncritical Western discourse and clarifies how human relations ought to be from a philosophical perspective is needed.

Although Tempels et al. (1959) were the first people to label the African body of thought as philosophy, Oluwele (2000) maintains that philosophy still needs to do much more, particularly on feminist discussions and gender relations. To put it more precisely, this means that the first African thought which was referred to as philosophy did not make a significant attempt to theorise about gender relations and, to a significant extent, GBV in Africa. Hence there is a lack of clarity from a philosophical point of view about how men and women ought to relate in post-apartheid South Africa. On the contrary, the philosophy of Ubuntu as articulated by Ramose (2003) to mean 'I am, because we are' is one notable African philosophy that can inform philosophical debates on GBV. It can also play a fundamental role in the redress of GBV. Nevertheless, Sanni and Ofana (2021) aptly warn against its inadequacy in challenging the issue of gender and the validation of violence against women. It is from this standpoint that Sanni and Ofana (2021) argue that Ubuntu, as an African philosophy needs to be reemphasised such that it challenges violence against women as well as the oppressed 'I' in the 'WE' as also indicated in Chapter two of this study.

Expanding on this argument, Sanni and Ofana (2021) postulate that inadequate philosophical theorisation in this aspect adds to the exacerbated cases of GBV in contemporary South Africa. Hoosen et al. (2022) agree that violence in South Africa can be traced back to the Dutch settlers through the ideology of apartheid to the present dispensation of democracy. Although Hoosen et al. (2022) talks about a more intense violence during the apartheid era in South Africa, this does not mean that violence was not immanent during the pre-colonial era in African countries. Situating this argument within a school of thought on corruption, namely, the Afrocentric view

according to Igboin (2016), violence in a form of human sacrifices, a practice which involved ritual killings of a notable number of people to accompany the King for his burial were evident. Quite fittingly, Igboin (2016) also opines that slave trade, which is also another form of emotional and physical violence where people were tortured, oppressed and misused as slaves was practiced in the pre-colonial Africa. Nevertheless, the pervasive cases of GBV beyond this period in and out of school contexts in South Africa contributed to GBV as global concern as Vanner, Holloway, Almanssori (2022) indicate.

Another factor from which to explain inadequate theorisation of GBV emerges from the hesitation of the Western-trained Africa to engage in feminist philosophical arguments. Similarly, Oluwele (2000) elucidates that Western-trained Africans did not pay much attention to the study of human relations, African culture as well as language. With this explanation of minimal interest in the study of gender relations from a philosophical viewpoint, it is worth noting that the issue of the lack of philosophical texts explaining human relations between a man and woman remains unresolved. Understood in this way, the study maintains that lack of clarity and theorisation in this aspect contributed to the notion of ontological disposition which I have mentioned earlier as evidencing confusion with regard to peaceful relations between men and women and the sense of belonging. Even more concerning, Oparinde and Matsha (2021), and Sanni and Ofana (2021) assert that sparse theorisation informing harmonious human relations in South Africa is one of the contributing factors to the widespread cases of GBV.

Adding on to the arguments above, Oluwele (2000) also affirms that views about male-female relations in the African continent have been blurred by Western ideology from religious and scientific perspectives. The implication of negated views by Western ideology during the time of conquest meant that philosophical interpretations that guided gender relations were largely informed by unjustified Western philosophical discourse. Oluwele (2000) propounds these were however, in contrast with African philosophical discourse, as well as African feminist philosophy which falsifies arguments that African women were timid, domesticated and less intelligent. In this sense, from the time of conquest, the inadequacy of the theorisation of gender from a philosophical perspective means that men and women in Africa have been misinterpreted and misguided by unjustified and uncritical discourse. From this perspective, evidence of a missing philosophical link which ought to correctly inform gender relations

between men and women in Africa has been apparent since the time of conquest, given the predominance of Western discourse.

Moreover, the study pinpoints that minimal theorisation of GBV is also informed by feminist philosophical scholars' tendency to focus on alternative issues of concern other than feminist philosophy. Put starkly, Oluwele (2000) illuminates that philosophical scholarship was more concerned with defending the Western paradigm of thought which was also understood as universal. Along these lines of thought, Oluwele (2000) articulates that the Western discourse had depicted an African woman as one homogenous identity, thus ignoring the heterogeneous (various) aspects of the identity. Beyond this depiction, in a very broad sense, the ideal person worthy of the label of 'human being' was a man (Oluwele, 2000).

Expounding on the previous argument, Oluwele (2000) also states that predominant Western views concerning human nature determined the relations between men and women in Africa. From this perspective, it can be argued that the dehumanisation and subordination of African women came to the fore as a consequence of the Western paradigms which placed men in places of authority. Seen in this light, the omission of feminist philosophical insights on gender relations substantiates the reason behind a lack of theorisation of GBV. This further explains other reasons behind the minimal theorisation about gender by the analytical philosophers from the African perspective. In the main, it is imperative to state that the dehumanisation and subordination of women were implemented in two ways. In essence, it was done from a religious perspective and a biological (science) perspective.

Delving into the theological (religious) aspect, Oluwele (2000) argues that a woman was conceptualised as a weaker sex, that is not intelligent and less objective. Buqa (2022) and Olalere (2022) share the same sentiments as Oluwele (2000) by positing that similar conceptualisation about women prevails in post-apartheid South Africa. Buqa (2022) postulates that such a continuum significantly adds to the rising cases of GBV in South Africa. Against this background, the inadequacy of philosophical scholarship that corrects subordinating views about women means that analytical philosophers have a role to play in addressing GBV in contemporary South Africa. In a lucid commentary, Yesufu (2022) asserts that when ignored, oppressive perceptions about women in South Africa imply the continuation

of the exacerbated cases of GBV. Following this, a suggestion is put forward to denounce the uncritical historical way of thinking about women (Yesufu, 2022).

Finally, Oluwele (2000) posits that during the time of the conquest, analytical philosophers have been much more concerned with the study of GBV from other contexts, including anthropological and political contexts. The practice of faulty focus by the philosophers remains apparent in democratic South Africa. Evidencing this claim, Thusi and Mlambo (2023) proffer that in post-apartheid South Africa, more theorisation of GBV has been about the ways how to enact policy measures that are intended to minimise the widespread cases of GBV. Additionally, Thusi and Mlambo (2023) assert that GBV has received considerable attention from policymakers as well as researchers, although much attention has been given to women who have experienced GBV. Seen in this light, an atomistic approach from a philosophical viewpoint that mainly focuses on gender in addressing GBV is needed. This means that further research that focuses on a holistic redress of GBV while also taking into consideration a philosophy that guides feminist discussion is inevitable in the South African context.

The problem with the atomistic approach that is mainly focused on protecting women from GBV is that it perpetuates a narrowed belief that men in South Africa do not need to be protected from GBV (Thusi & Mlambo, 2023). Hence, Thusi and Mlambo (2023) argue that the government of South Africa still needs to do more concerning the holistic protection of both men and women GBV. The following discussion demonstrates that the insufficiency of theorisation of feminist discussions, as highlighted above, contributed to the transcendence of essentialist Western discourse as an inheritance during the missionary era.

1.3.3 Discourse beyond conquest-A notable inheritance

Adding to the arguments on a lack of philosophical scholarship noted above, this section depicts a continuum of unjustified philosophical discourse beyond the time of conquest in Africa. Basically, this section states that inadequate theorisation of feminist topics from a philosophical standpoint did not change with the arrival of missionaries in South Africa. Contrariwise, the unjustified philosophical paradigms that guided the relations between men and women during the time of conquest were more intensified, pragmatically so, during the

missionary era in South Africa. As a notable example, gender inequalities were strengthened and validated through missionary education, as the current section demonstrates.

Following the logic above, it makes sense to clarify that although the missionaries can be commended for introducing mission education in South Africa before 1953, as Christie and Collins (1982) opine, it is worth noting that they practised a discourse that was immanent during the conquest era. To put it more succinctly, a discourse that initially depicted women as timid, passive and family-oriented during the time of the conquest was facilitated, validated and made more pragmatic by the beliefs that missionaries had about the role of education. Analogously, Christie and Collins (1982) postulate that missionaries practised education that was segregated along the lines of race and gender. By implication, it can be argued that the same uncritical discourse that informed continental disparities and inequalities during conquest is akin to the discourse underpinning gender disparities during the missionary era.

The basic reasons for this line of thought are informed by the similar subordination and misunderstanding of 'black' people during missionary education. Consistently, similar to the misunderstanding and subordinating discourse that the West had about black people during the conquest of Africa, in a missionary era, Christie and Collins (1982) state that females continued to be misinterpreted and were offered a kind of education that prepared them for subordinated roles in the communities in South Africa. Even in this case, racial subordination and oppression of black people are noted. Apart from racial subordination, gender oppression is also noticeable during the missionary period in South Africa. This practice informs my argument about the *inheritance* of uncritical Western discourse from the conquest era to the missionary era that seals the '*placing'* of a woman in African communities. Also, in this case, authoritarian, class-based, and gender oppression by education as an institution is perceptible. The *inheritance* of uncritical Western discourse into the missionary period means that a continuation of a wrong focus by the analytical philosophers was apparent.

Moreover, Christie and Collins (1982) alludes that missionaries had specific beliefs about what girls should learn and these beliefs were premised on the "Western views about the role of women in the society" (p. 82). While Mbere and Christie (1988) justify the argument that has been brought to the fore in the study concerning Western discourse as an *inheritance,* Cock (1980) also opines that girls (females) were taught domestic work so they could be good wives.

The problem that Mbere and Christie (1988) mention is that the type of education that was offered by missionary education negatively affected the *role and the status that women* have the potential to achieve. In this respect, it is apparent that during missionary education, adequate theorisation of GBV was still lacking. As a consequence, the unconscious essentialist Western discourse continued the subordination of women. This is a common practice in a democratic South Africa which adds to the notable magnitude of the oppression and cases of GBV of women and girls in community and school contexts, as depicted in the next chapter.

Although Cock's (1980) assertion that missionary education freed women in that it allowed for independence as far as domestic work is concerned, he also highlights that this sort of education discriminated against women. Put bluntly, Cock (1980) points out that missionary education did not consider women to be equal to men. Instead, it operated from the sexist standpoint that privileged most men of the time. Apart from the subordinating process, missionary education practised a segregated education which facilitated the privilege of white people over black people (Christie,1996). The continuation of a discourse proffered during the conquest period, which sustains racial inequalities and gender oppression, is also evident in the missionary era. A sturdy argument can be raised in this instance to highlight that, by far, analytical philosophical arguments that sought to dismantle a discourse that sustained men's privilege over women's subordination remained inadequate.

Seen in this light, a shortfall in analytical philosophical scholarship that sought to disrupt unjustified philosophical discourse by the West meant further perpetuation of social divisions in and out of school contexts. Elaborating on this point, Christie and Collins (1982) highlight that whites were trained for dominant positions in societies, unlike black people who were trained for manual work. Again, in this instance, hesitation by the analytical philosophers to rectify the discourse that sustains inequalities between men and women in South Africa is also evident. It is worth noting that these practices did not come to a standstill at the end of missionary education. Instead, segregation along the lines of race and gender oppression was strengthened by the National Party government from 1948 to 1994 (Christie, 1996). In this respect, missionaries cooperated with the government to facilitate a similar discourse that was apparent during the conquest and missionary era on segregation and gender discrimination.

In this instance, my fundamental claim is that the uncritical Western discourse that perpetuated class-based racial and gender oppression lived beyond the borderline of the conquest, and missionary era into the apartheid era in South Africa. It is from this perception that I believe that the essentialist Western discourse remains 'unquestioned' and continues to engender racial disparities. Most importantly, Oparinde and Matsha (2021) state that this discourse continues to perpetuate gender injustices that continue to magnify rife cases of GBV in post-apartheid South Africa. This explains the need for the intervention of analytical philosophers in disrupting mythical essentialist discourse in South Africa. Importantly, it is also worth noting that beyond the label of discourse as an *inheritance*, a *spill-over effect* of discourse, emanating from the insufficiency of critical discourse analysis by the philosophers is also noteworthy during a colonial period in South Africa.

1.3.4 Discourse spill-over during colonisation

Correspondingly, during the era of colonisation, this study maintains that discourse '*spill-over'* was apparent. Put succinctly, the notion of discourse 'spill-over' in the current context means that the 'unquestioned' and therefore an 'uncritical' discourse inherent during the missionary period has transcended into the colonisation era in South Africa. Detailing an argument about the transcendence of Western essentialist discourse, Awe (1977) postulates that African women were economically and politically disempowered in the wake of colonialism. In this respect, the study notes another structural legislation of the continuing oppression of women that is homogenous to the depiction of women in the Western discourse, an instance where females are perceived as unequal beings to males. In a very broad sense, Waghid et al. (2022) maintain that in Africa, colonialism provided a meaningful framework for the organised subjugation of the economic, cultural and scientific life of many people.

Drawing on Emsley and Montle's (2022) work, they postulate that "black women did not only endure racial, sexist and cultural and other gender-based atrocities in their societies and their homes, they also suffered politically, economically and intellectually. That made them more apprehensive than white women" (p. 30). Reflecting and perhaps interpreting the preceding quote, it becomes apparent that the culture of racial, gender, and authoritarian oppression as underpinned by Western discourse still prevailed. Herein lies the evidence that even during the colonisation period in South Africa, the uncritical essentialist Western discourse has not been reconsidered by analytical philosophers from a comprehensive, moralistic philosophical

standpoint. The spill-over effect concerning the insufficiency of philosophical theorisation of feminist discussion remained a quandary during the period of decolonisation, as the ensuing section illustrates.

1.3.5 A quandary of unresolved philosophical theorisation- decolonisation period

In my unabating attempt to also argue that the quandary of unresolved philosophical theorisation of GBV remained apparent during decolonisation in South Africa, it is salient to note that subordinating discourse about women did not stop with the end of colonisation. Conversely, the uncritical Western discourse was 'lived out', in other words, made predominantly pragmatic during decolonisation. With this backdrop, Waghid et al. (2022) illuminate that in advancing research, scholarship, as well as teaching, African universities still struggle with coloniality. Accordingly, coloniality is defined as the patterns of power that result from colonialism and violence (Waghid et al., 2022).

From a slightly different direction, Ndlovu-Gatsheni (2013) and Mbembe (2016) note the need for decoloniality to challenge epistemologies and pedagogies that alienate Africans as far as teaching, research and scholarship are concerned. In a similar vein, Waghid et al. (2022) emphasize the need for a philosophy that stimulates decoloniality and redresses violence. In agreement with Waghid et al. (2022), Ndlovu-Gatsheni (2013) and Mbembe (2016), the study further elucidates the need for analytical philosophers to challenge unconscious essentialist Western discourse that has been argued by Sanni and Ofana (2021) and Waghid et al. (2022) to be one of the contributing factors of GBV in South Africa.

In a very profound sense, Sanni and Ofana (2021) postulate that "violence against women [in South Africa] can be read as indicative of the ontological misconception of women" (p. 384). In partial agreement with Sanni and Ofana (2021), this study maintains that GBV is indicative of the ontological misconception of both men and women which is rooted in uncritical philosophical discourse during the time of conquest in Africa. Hence the constant elucidation throughout the entire thesis that a critical analysis by the analytical philosophers with the intent to rectify the ontological misconception of men and women remains a need. This is particularly true if gender relations between men and women are to be characterised by harmony in contrast to the violence that is currently prevalent in the context of post-apartheid South Africa.

Having engaged with the period of African conquest and the missionary era, I also show that the paucity of philosophical theorisation of gender relations, and GBV in South Africa significantly contributed to the intensified incidents of violence during the decolonisation period. Before delving deeper into this argument, it is worth noting that at the heart of political decolonisation, two things happen, namely, withdrawal and acquisition, as postulated by Kennedy (2016). Analogously, for the process of withdrawal and acquisition to occur, Kennedy (2016) posits that a lot of violence has to be incurred. In simple terms, Kennedy (2016) and Fanon (1963) demonstrate that political decolonisation is a very violent process. Accentuating the process of decolonisation, it ought to be remembered that this process constitutes unequal power relations between the coloniser and the colonised where the coloniser is in control and the colonised is a subordinate.

More crucially, there are also dynamics of the oppressor and oppressed, the privileged and the less privileged, dehumanisation, the one who uses violence, the other who fights violence and oppression, as well as marginalising public discourses. My conviction is that all these facets are premised on the inequalities that have been introduced by uncritical essentialist Western discourse, as I have indicated earlier. As a result, Fanon (1963) maintains that during the decolonisation process, the first encounter with the settler and the native was marked by violence. For instance, Fanon (1963) demonstrates that the decolonisation process evoked the "searing of bullets and bloodstained knives which emanate from it" in South Africa (p. 37).

Consistently, Fanon (1963) shares similar sentiments with Jansen (2017) on coloniality. In other words, although decolonisation can be considered a historical process, still one may argue that it is one of the processes that taught violence to the South African natives. Put bluntly, Fanon (1963) maintains that the decolonisation process introduced violence in the *mind* and the *home* of the native, hence the argument that although the coloniser might have left, decolonisation has come to its demise, the coloniality of violence remains *resident* in schools and communities in South Africa. That is, in South African democratic schools, the long-lasting effects of Western essentialist discourse, a phenomenon which introduced inequalities during the conquest era remain prevalent. That said, the kind of thinking which was *inherited* by the missionaries, '*spilt over'* to the colonisation period and made *pragmatic* during decolonisation with evidence of coloniality in a democratic South Africa needs to be reconsidered from a philosophical perspective.

In support of my argument highlighting the apparent inequalities in democratic South Africa, as part of an essentialist Western discourse, Vyas-Doorgapersad (2023) evidence this claim. Accordingly, Vyas-Doorgapersad (2023) maintains that women's participation and representation in political decision-making spheres is hindered by patriarchal and stereotypical mindsets contributing to some women attaining lower status as professionals. Again, in this instance, the effect and evidence of practices that are largely informed by various facets of uncritical essentialist Western discourse are perceptible. By way of illustration, Vyas-Doorgapersad (2023) argues that in 2000, in the local sphere of government, the number of legislative seats of women was then legislated and this was exclusive of the 50% women quota because of a subordinated role of women in society.

Along the same lines, Fanon (1963) clarifies that during decolonisation, a thing (native) which was then colonised became a man who had to fight colonisation to free himself. Fanon (1963) serves as one fundamental example that violence is a *taught and a learned* phenomenon and perhaps some of the ways to demystify remains a need to consciously recognise it for what it is, to *unlearn to relearn.* Additionally, important to Fanon (1963) is a clear accentuation that men and women are not violent by 'nature', but they have been 'nurtured' into violence. Against this backdrop, this study makes it explicit that philosophy renders a sustainable possibility for the emancipation of learners from GBV. Ultimately, the argument thus far is that the lack of theorisation of GBV during the decolonisation process did not only teach, and in consequence propel the rife cases of violence in South Africa but *sustained* the already predetermined positioning of men and women into oppressive and violent hierarchical positions. While the insufficiency of theorisation of GBV has been depicted as a problem that persisted from the conquest, missionary, colonial and decolonisation era, this challenge is also inherent in a democratic or a post-apartheid South Africa as the previous discussion reveals.

1.3.6 A coloniality of discourse in a democratic South Africa

This section depicts that minimal theorisation of GBV by analytical philosophers has also contributed to the coloniality of uncritical Western discourse in a democratic South Africa. Similar to the period of conquest in Africa, the missionary era, and the colonisation and decolonisation period, Mlamla et al. (2021) state that at the centre of the GBV is a discourse that conserves main dominance in the post-apartheid (democratic) South Africa. Corroborating this argument, centuries later into a democracy, South Africa remains a captive of the Western

essentialist discourse in a ‘new format’, assuming what Mbembe (2003) refers to as necropolitics (legitimised violence), gendering necropolitics (legitimised gendered violence) and Foucault’s (1989) notion of biopower (regulatory power). In Cleary’s (2012) words, Africans, particularly South Africans, still struggle to decolonise the mind; hence, a notable challenge is taking control of communal self-redefinition and emancipation. This type of self-redefinition is understood in this study as one way to disrupt the oppressive discourse.

In agreement with Cleary's (2012) argument, from a social justice perspective, the World Bank (2023) ranks South Africa as the country with the most unequal society in the world. In consonance, Manyaka (2018) states that in South Africa, most people remain oppressed and in need of socio-economic justice. By way of illustration, Tawiah and Thusi-Sefatsa (2022) allude that despite the efforts by the Adult and Community Education and Training, as well as the Department of Higher Education and Training (DHET) to train women in rural areas, the conditions of apartheid are the reason behind a lack of education of women in the rural areas in a democratic South Africa. Tawiah and Thusi-Sefatsa (2022) add that quite often a lack of education results in the oppression and abuse of these women in communities in South Africa.

With regard to the school context, Mayeza et al. (2022) add that in a democratic South Africa, gendered and sexualised ideologies constructed in communities play a pivotal role in fuelling gender violence in schools. The reason is that these affect how boys and girls interact in school contexts. Against this background, Madlingozi (2017) maintains that post-apartheid South Africa means nothing apart from the masking of ongoing colonial subordination and discrimination. Ultimately, these arguments that have been put forth, demonstrate a continuing legacy of Western essentialist discourse in a now called, democratic South Africa. As I have already indicated, the legacy of essentialism is therefore problematic and needs to be informed by a philosophical discourse which validates equality amongst learners from a rationalist perspective.

Apart from this, Manyaka and Nkuna (2014) state that regardless of the Constitution, 1996, Employment Equity Act, 1998 and Municipal Structured Act, 1998, to give equal access to women getting municipal job opportunities, the implementation of this legislation is not adequately planned for. In this way, a lack of equal access to women getting municipal jobs in South Africa clarifies that the essentialist discourse that propels sexist thinking and

marginalising public discourse between male-female relations reigns supreme. In support of this claim, Statistics by the Independent National Electoral Commission in 2015 showed that 38.5% of women assumed the role of municipal counsellors in South African governance. Gender inequality is also a complex issue that affects learners in schools in South Africa. In this spirit, the prevalence of the essentialist discourse evidence that this type of thinking has not yet been adequately thought of as significantly problematic, in consequence, demonstrating a need to be dismantled.

Thusi and Mlambo (2023), and Dlungwane and Hamlall (2024) highlight that the prevalence of subordinating discourse in the context of South Africa serves as affirmation that little has been done from the analytic philosophy's standpoint, particularly about the analysis and theorisation of how language and way of thinking can perpetuate GBV in the South African context. Against this background, my fundamental argument is that when analytical philosophers swerve away from adequate theorisation and scholarship on GBV in South Africa, they provide a fertile ground for the prevalence of uncritical essentialist discourse, which is argued to be the contributing factor underpinning the ontological disposition of men and women in the context of South Africa. Similarly, Diko (2023) explains the rampancy of GBV in the context of South Africa by asserting that the agonising histories in South African literature and culture devalue the sociological role of women, since men are believed to be better managers of society. In similarly strikingly terms, Breton (2023) exemplifies that discourse as a colonial legacy that is evident in policy-making limits a liberatory change of the cases of GBV in South Africa. Thus, the study believes that from the time of conquest to a democratic period in South Africa, evidence of a 'missing' philosophical link is perceptible. In consequence, there is a need for adequate scholarship concerning the theorisation of GBV in South Africa.

1.4 Research questions

To meet the aims underpinning the study, the following research questions are considered.

1.4.1 Main Research question

- How does the inadequacy of philosophical theorisation of GBV perpetuate the ‘unconscious’ legitimisation of power discourse that contributes to the exacerbated cases of GBV in South Africa?

1.4.2 Sub-research questions

1. How does essentialist discourse contribute to unremitting tension between nature and nurture?
2. How can analytic philosophy inform discourse in education contexts in South Africa as a way of addressing GBV?
3. What are some of the normative philosophical strategies that can inform the redress of the exacerbated cases of GBV in South Africa?

1.5 The Aims of the study

In responding to the above research questions, this study

1. Stipulates that essentialist discourse contributes unremitting tension between nature and nurture.

2. Maintains that analytic philosophy should inform discourse in education contexts in South Africa as a way of addressing GBV

3. Makes practical recommendations on a philosophical redress of GBV in learning institutions and community contexts in South Africa.

1.6 Rationale

The rationale of this study is informed by the insufficiency of philosophical theorisation of GBV as pinpointed in the foregoing discussion. By extension, in the current study, a rationale is also explained from the standpoint of the inadequacy of a critical analysis concerning essentialist uncritical Western discourse which Oluwele (2000) constantly iterates. This is a discourse which has been argued in the previous discussion to have transcended the period of conquest to assuming the label of coloniality in a democratic South Africa (Waghid et al., 2022). Ultimately, a rationale in this study is to elucidate that analytical philosophers have a role to play in the theorisation of GBV in the context of South Africa. Illuminating the meaning of a rationale, scholars including Haverkamp and Young (2007), Rojon and Saunders (2012), and Ravitch and Carl (2019) maintain that a study's rationale is the specific purpose for undertaking a research process. Additionally, it is the foundational philosophy and a scientific paradigm which underpins the undertaking of research (Haverkamp & Young, 2007; Ravitch & Carl, 2019; Rojon & Saunders, 2012).

Given the aforementioned definition of a rationale, it is thus crucial to also define the meaning of conceptual research, a concept which informs the nature and the methodology of the current study. To bring clarity to the meaning of 'conceptual' as previously stated, Jaakkola (2020) and MacInnis (2011) offer succinct insights worth considering in this respect. Maclnnis (2012) notes that conceptualisation is derived from both the Medieval Latin and Latin Conceptus to mean a specific process of abstract thinking which entails the mental representation of ideas clearly and coherently. By expansion, Maclnnis (2012) also adds that conceptualisation is the process of comprehending the problem through the identification of patterns and connections, including the main factors and the properties that underlie the identified problem. Put succinctly, Maclnnis (2020) also clarifies that conceptual research includes identifying an observable focal phenomenon which has not been adequately engaged within the literature.

That said, from an inductive perspective, a researcher unpacks different conceptualisations of the selected phenomenon and then puts an argument to suggest that a selected phenomenon may be best addressed by specific concepts or theories. For brevity and clarity, about the rationale, this study draws on philosophy, feminism, and discourse to provide a framework on how to think and theorise about GBV in the context of South Africa. In this capacity, the above-mentioned framework is also pivotal in informing the cross-section between education and community contexts given that GBV is problematic in the educational context and South African communities as well. Done in this way, philosophy, feminism and discourse can redress the highlighted research gap stated in the above sections while simultaneously informing policy documents and further research.

1.7 Structure of the argument

The current study is philosophical, multi-layered and conceptual in nature. Waghid (2023) states that identifying a problem and proposing how the problem should be addressed is the way of doing philosophy. Derrida (2004) and Waghid (2023) assert that identifying what is problematic entails a kind of thinking which is associated with doing philosophy. In a similar vein, Waghid (2023) expands on this argument by clarifying that philosophical thought entails a discourse of argumentation, questions, and epistemology, as well as a culture that brings insights into how a certain dilemma needs to be responded to. Against this background, this thesis raises philosophical questions to find alternative solutions to pertinent problems in educational research. The main philosophical questions raised in this study are about the lack

of theorisation of GBV and how this problem may be addressed in South African schools and communities.

With this in mind, the thesis is categorised into three main parts and therefore follows Standish's (2007) three methods of inquiry commonly used in Philosophy of Education research, namely descriptive inquiry; analytical inquiry; and normative inquiry. Accordingly, the first four chapters (Chapters One, Two, Three, and Four) of the thesis are mainly descriptive, and therefore are concerned with the clarity on the problem that is being interrogated in the study and what gave rise to the problem. The descriptive inquiry also goes on to highlight the rationale and the philosophical nature of the study. This section also entails a review of the literature and philosophical paradigms underpinning the study. including the relevant framework that is applicable in the study.

The middle chapters (Chapters Five, Six, and Seven) rest on the analytical approach, demonstrating the prevalence of GBV in South African schools and communities, which influences the type of thinking that is closely linked to language and power discourse, all of which I argue is rooted in uncritical Western discourse. Additionally, critical discourse analysis is used to demonstrate how power works and how it is reproduced to contribute to the type of thinking that sustains inequalities that ultimately result in GBV. Feminist philosophy is used as a lens to analyse essentialism and demonstrate its implications for and impact on South African communities and schools. The chapters also highlight the need to think philosophically if the meaningful redress of GBV is to be achieved. The last chapters (Chapters Eight and Nine) rest on argumentative rigour and what needs to be done to address the problem philosophically in communities and schools in South Africa

1.8 Thesis outline

Chapter One is titled *A Forgotten 'Reality'—A fertile ground for the unobtrusive cause of GBV,* as previously demonstrated. This chapter briefly contextualises and gives a bit of background to inadequate theorisation of GBV in South Africa, a problem that is being interrogated in the current thesis. As highlighted before, the chapter comprises the introduction of the study, problem statement, context, research questions, aims, rationale, structure of the argument, thesis outline and clarification of concepts.

Chapter Two is *titled Literature Review. The inadequacy of a philosophical theorisation as fated to the exacerbated cases of GBV: A contributing factor to the unremitting discord between social constructs and the 'real' in South Africa*. The thrust of the argument in this case rests on showing various ways in which GBV has been studied in various geographical areas including South Africa. That said, I highlight that GBV is not a 'natural phenomenon' but a social construct which is sustained by the power (essentialist) discourse to dislocate learning from the ideal state of nature into the state of nurture.

Chapter Three is labelled *Metatheoretical Commitments: Critical emancipatory paradigm*. In this chapter, I use the participatory-Critical emancipatory paradigm to highlight the ontological state of oppression and violence, particularly in learning institutions in South Africa. With this focus, I highlight the need for the emancipation of the 'othered' learners from the oppressive discourse that fuels GBV-leaning institutions in South Africa.

Chapter Four is labelled *Analytical Framework: Philosophical Discourse Analysis*. The core arguments of this chapter are informed by the philosophical framework applicable to the study. That said, I use a moralistic feministic philosophical discourse to unpack moralistic principles of the state of nature and how non-human relations in the state of nature ought to be. On this reasoning, I use the state of nature to argue that the prevalence of GBV in the context of South Africa demonstrates a notable ontological fragmentation of the learners from the state of nature into the state of nurture. With the focus on feminist philosophy, I refer to four feminist philosophies, namely liberal feminist philosophy, phenomenological feminist philosophy, radical feminist philosophy and African feminist philosophy, to signal that the predominance of GBV in learning institutions in South Africa evidence the prevalence of essentialist discourse. This is a discourse that perpetuates sexist thinking, and marginalisation of the previously 'othered' learners which ultimately adds to rife cases of GBV.

Chapter Five contains *a review of current philosophical approaches to GBV: A consideration of necropolitics and gendering necropolitics.* At the outset of this chapter, I demonstrate some of the philosophical ways underpinning the study of GBV and how this has been addressed. I show that the legacy of essentialist discourse remains alive and is lived out in communities and school contexts in South Africa. Most significantly, I detail that the legacy of essentialist discourse is evident in South Africa and presumes the ideology of necropolitics, gendering

necropolitics, and biopower. Additionally, I demonstrate the need for additional philosophical approaches that draw on an alternative discourse that constitutes moralistic feministic philosophy.

Chapter Six is titled *Unearthing the phenomenon of culture and discourse in South Africa: Are these 'perpetuators' or insignificant?* In this chapter, I demonstrate that apart from a policy discourse that is disjointed from a moralistic feministic philosophical discourse, culture is one additional phenomenon in learning institutions that contributes to the rife cases of GBV. Put simply, I show that culture is inextricably linked to essentialist discourse and therefore needs to be remodified from a philosophical standpoint.

Chapter Seven is about policy critique and is therefore titled *A review of policy frameworks in South Africa. commendable efforts; incorrect focus.* In this chapter, I focus attention on some of the policy measures that have been enacted to redress GBV from a broader political perspective and within the school contexts in South Africa. The elucidation I make in this chapter is that policy is disjointed from a moralistic feministic philosophical discourse. In simply words, I show that policy discourse partially refers to the moral principles in the state of nature, and feminist philosophy; consequently arguing that it is stagnant and contributes to the perpetuation of the ontological state of oppression and violence in South Africa.

Chapter Eight is a philosophical alternative and is labelled *Reconciling Discourse with a philosophical discourse analysis: A poignant focus on ambiguous policy frameworks and uncritical culture in South Africa.* In this chapter, I defend a plausible argument that philosophy is not a theory that is disjointed from practice. As a consequence, I demonstrate that analytical philosophers of education have a role to play in the theorisation of GBV in South Africa as a way of curbing the rife cases of GBV. The chapter goes on to suggest that a policy discourse and the notion of culture that is underscored by philosophy can be a powerful disruptor of essentialist discourse that validates GBV in learning institutions in South Africa. Most crucial, in this chapter I argue that counter-discourse that is constituted by a moralistic feministic philosophical discourse can promote an ethical framework which can guide progressive 'moralistic' steps towards a meaningful redress of GBV in learning institutions in South Africa.

Chapter Nine is titled *The implications of a philosophical theorisation of GBV that is underpinned by a philosophical discourse analysis on education: Dismantling the divide*

between Philosophy and practice. This chapter decentres the argument on a philosophical redress of GBV from policy frameworks and a cultural perspective into the classroom contexts in South Africa. In this chapter, I argue that pedagogical practices in learning institutions in South Africa need to be underpinned by philosophical discourse analysis to ensure a dualistic kind of preparationism, one that encompasses principles of professionalism and moral ethics. Chapter Ten is the conclusion of the thesis.

1.9 Clarification of concepts

Gender-Based Violence: defined in this study as the dislocation and the displacement of individuals within democratic states from their 'rightful state of nature' into a 'mythical' socially constructed nurture that is sustained by essentialist gendering necropolitics discourse.

Essentialist discourse: a type of thinking and way of perceiving the world that has been inherited from Western discourse and appropriated in democratic societies from the gender perspective.

Discourse: A use of language in a verbal or written text that perpetuates how people ought to behave or relate to each other.

Education contexts: refer to various learning contexts in South Africa.

Counter-discourse: An alternative emancipatory discourse to essentialist discourse

Necropolitics: legitimised violence

Gendering necropolitics: legitimised gendered violence

Biopower: regulatory power

'Real': refers to the state of nature characterised by equality, rationality and harmonious relations

Moral philosophy: a scientific philosophy that informs how men and women ought to relate to each other without any form of violence

'Placing': used to highlight the mythical hierarchical arrangement of men and women in community and education context

CHAPTER 2:
LITERATURE REVIEW
THE INADEQUACY OF PHILOSOPHICAL THEORISATION AS FATED TO THE EXACERBATED CASES OF GBV: A CONTRIBUTING FACTOR TO UNREMITTING DISCORD BETWEEN SOCIAL CONSTRUCTS AND THE 'REAL' IN SOUTH AFRICA

2.1 Introduction

The current chapter constitutes a review of the literature on GBV. In this chapter, I maintain that the study of GBV has been in vogue in the global context and in South Africa. Consequently, some theories, models, and approaches, some of which are engaged with in the subsequent discussion, emerged to investigate GBV and work towards its redress. However, this chapter reveals that the inadequacy of theorisation of GBV by the analytic philosophers of education exacerbates the cases of GBV at global and local contexts in South Africa. More specifically, the chapter illustrates that at the core of the cases of GBV, which continue to rise exponentially across various contexts, is uncritical essentialist discourse which perpetuates violent behaviours on men and women. This chapter explores how GBV has been studied in South Africa and beyond. In doing this, based on the literature and the themes that are emerging from it, the current chapter serves to substantiate the argument that has been made previously that one that most factors that propels the extensive cases of GBV are 'social constructs' emerging from the insufficiency of theorisation of GBV which are rooted in essentialist discourse.

In this sense, the chapter depicts that GBV is, to a larger extent, an output of 'human fabrication'. Put succinctly, GBV is not a 'natural' phenomenon but it is a phenomenon has been initiated by people. The current chapter is divided into five sections. First, and of particular concern, section one focuses on analytic philosophy of education as a tradition which informs the current study. Section two demonstrates how the inadequacy of theorisation of GBV legitimises a violent discourse within social structures that perpetuates GBV. Section three shows how the 'unconscious' legitimacy of uncritical essentialist discourse contributes to violent behaviour on men and women in and outside of South Africa. Section four draws from section three to demonstrate how violent behaviour against men and women contributes

to the normalisation of GBV in and outside of the school contexts. The subsequent discussion focuses on the meaning of philosophy and the analytic philosophy in the context of the study.

2.2 Foregrounding the study of GBV within the Analytic Philosophical Tradition

The word philosophy is characterised by a plethora of definitions. Nevertheless, the meaning of philosophy in the context of the study is largely drawn and informed by the analytic philosophical tradition. This is a tradition which also informed the entire thesis, and most specifically, the methodology that underpins the study stated in Chapter One. In a lucid commentary, Beaney (2013) defines analytic philosophy as a dominant philosophical tradition particularly in the English-speaking world. Expounding on the given definition of analytic philosophers, Noddings (2018) notes that traditionally, philosophical methods constitute the analysis as well as the clarification of concepts, theories, language, and arguments. In defining the role of analytic philosophers, Daniels and Enslin (2023) state that analytic philosophers are mainly interested in "clarity, avoidance of vagueness and obscurantism, precision, and rigor - and attention to the arguments, concepts, and normative relationships" (p. 218). Simply put, the analytic philosophers are charged with the responsibility of clarifying the key concepts which can be justified from a philosophical point of view and are pivotal in informing the normative relations. That said, there is a relationship between analytic philosophy and analytic philosophy of education.

Accentuating on the apparent correlation between analytic philosophy and the analytic philosophers of education, Daniels and Enslin (2023) propound that analytic philosophy is "rightly credited with establishing the credibility and the standing of philosophy of education" (p. 216). Hence the emergence of analytic philosophy of education in the 1960s in the United Kingdom, as stated by Daniels and Enslin (2023). What unites analytic philosophers with the philosophers of education, according to Daniels and Enslin (2023), is not their doctrine but their shared methodology of analysis. By extension, Daniel and Enslin (2023) also posit that analytic philosophy of education is interested in the way in which language is used and how it can be critiqued constantly. Seen in this light, in the context of this study, the inadequacy of theorisation of GBV by the analytic philosophers means the use of language remains uncritical.

Strictly speaking, the inadequacy of theorisation of GBV by the analytic philosophers of education is problematic, as pinpointed in Chapter One. Apart from contributing to the

coloniality of violent discourse as highlighted in Chapter One, in this chapter I maintain that the aforementioned problem negatively impacts normative relations at the global and local contexts in South Africa. In other words, in the current chapter, I argue that the inadequacy of theorisation of GBV by the analytical philosophers contributes to the legitimisation and the validation of violent discourse within social structures. Consequently, this contributes to violent behaviour on men and women, which tends to be normalised in and outside of the education contexts. First, and of particular concern, in this chapter, I illuminate that the minimal theorisation of GBV ultimately contributes to an unremitting discord between social constructs and the 'Real' at the global contexts and in South Africa.

Seen in this light, the urgent need for analytical philosophers to theorise and philosophise about GBV remains apparent. The meaning of 'philosophising' according Wiredu (1998), entails what is true and what is not about a phenomenon and follows the same logic with the use of the word 'theorise' in the context of the study. Noteworthy are the commendable aspects that come with theorising and philosophising about what is problematic. Similarly, Waghid (2016) maintains that philosophising constitutes an inspiration towards attaining what can be conceptualised as reasonably justifiable in that it constitutes meanings that are convincing to others. Another aspect to philosophising entails the processes of deconstructing and reconstructing meanings based on people's backgrounds and other ways of seeing the world (Waghid, 2016). Drawing on the key tenets to philosophising previously mentioned, when the analytic philosophers of education theorise about GBV, they can provide a much-needed platform from which harmonious relations between men and women in South Africa can be justified on reasons that are convincing to others.

Additionally, the practice of philosophising and theorising can also contribute to a deconstruction of uncritical discourse that perpetuates GBV on men and women in South Africa, conversely, leading to a reconstruction of an alternative discourse that is accommodative and socially just, as Chapter Three illustrates. Done in this way, clarity on human relations between men and women, avoidance of vagueness and precision that informs normative relations can be achieved. The crucial point to note in this chapter is that minimal theorisation of GBV by the analytical philosophers means that minimal critique on language remains apparent, as I have already mentioned.

Drawing on Daniels and Enslin's (2023) definition of analytic philosophy, this chapter maintains that lack of critical analysis of uncritical essentialist discourse by the analytic philosophers of education means that the use of discourse in and outside of education contexts, particularly in South Africa, remains uncritical. Simply said, it remains unclear, vague and it is without precision, specifically in informing harmonious relations between men and women in South Africa. Therefore, the chapter argues that minimal theorisation and critical analysis by the analytical philosophers concerning uncritical essentialist discourse contributes to the growing number of GBV, as the ensuing discussion shows. In essence, it perpetuates the legitimisation of violent discourse which operates through the social structures.

2.3 The legacy of essentialist discourse and bio-power- An unobtrusive legislation of GBV in global and local contexts

This section argues that essentialist discourse and biopower are intertwined. This section demonstrates that a lack of critical analysis of the biopower and uncritical essentialist discourse within the discipline of philosophy of education legitimises, validates, and ensures a continuing legacy of uncritical essentialist discourse within the social structures. Understood in this way, the current section argues that social structures play a pivotal role in enacting order and prolonging a discourse that categorises people according to essential properties which, I argue, prompt GBV, as the ensuing discussion depicts. Foucault and Carrette (2013) labels this the operation of the biopower. Against this backdrop, this section depicts how biopower, defined as the regulatory power by Foucault and Carrette (2013), invisibly validates the institutionalisation of uncritical essentialist discourse which is argued in this chapter as one of the contributing factors that propels GBV in various geographical contexts. Before a discussion on how the inadequacy of theorisation of GBV legitimises uncritical essentialist discourse, which is argued to perpetuate the rife cases of GBV in South Africa, the meaning of essentialist discourse is unpacked going forward.

2.3.1 The meaning of essentialist discourse as a fallacious depiction of reality

Ellis (2014) asserts that essentialism is about the sources of power that ensure that there is order in the world. Expanding on this definition, Winsor (2006) explains that essentialism was formulated by Plato and Aristotle between 1953 and 1968 as a version of historical events accounting for the biological classification of individuals. Elaborating on this definition, Stone

(2004) states that essentialism is defined as a belief that everything has certain properties that qualify it to be what it is. Winsor (2006) refers to these properties as intrinsic powers. In the context of this study, essentialist discourse is defined as a chronic vestige akin to Western discourse. In this chapter, I argue that uncritical essentialist discourse can dislocate learners (individuals) from their true state of nature into an oppressive, violent reality in school contexts.

Analogously, based on the notion of the coloniality of discourse in post-apartheid South Africa that is highlighted in Chapter One, and the discussion on the previous paragraph, this section reiterates that uncritical essentialist discourse remains prevalent in a democratic South Africa. At the core of its prevalence is a lack of critical analysis by the analytic philosophers of education. Expounding on the definition of essentialism, Ellis (2014) propounds that essentialism is characterised by the biological classification of individuals. By implication, because of the minimal critical analysis of the uncritical essentialist discourse by the analytic philosophers, the current section argues the biological classification of individuals pinpointed by Ellis (2014) continues in a post-apartheid South Africa.

Following a similar logic, Berg-Sørensen et al. (2010) argue that essentialist thinking comprises the stereotypical as well as a self-fulfilling generalisation about what ought to be female and male, or what or who should belong to a particular culture, race or religion. Additionally, Berg-Sørensen et Al. (2010) posit that these generalisations about gender classifications are often informed by fallacies, and they constrain the freedom of individuals, thereby tying them to roles, expectations and identities that ultimately oppress them. In the same way, Oderberg (2007) posits that the main argument behind essentialism is an assumption that there is a real world which constitutes beings of one type or the other and that being is not a matter of opinion or that of conjecture. It is worrisome that essentialist discourse contributes to a belief that individuals of a particular gender should be treated differently from other individuals who belong to a particular group (Berg-Sørensen et al., 2011). This problematic aspect of essentialist discourse is another depiction that a philosophical theorisation about who individuals are by nature, beyond what essentialism says they are, remains a need.

Adding to the definitions above, Sayer (1997) and Stone (2004) define essentialism as a doctrine that defines and classifies objects according to the essential properties that they have. As much as the concept of essentialism was used in the context of objects, Sayer (1997) opines

that cultural essentialism entails practices and use of discourse which labels and refers to specific groups of people in a way that suppresses their differences, homogenises and fixes them by incorrectly idealising them based on their gender or sexuality. Admitting that cultural essentialism is wrong and dangerously misleading, Stone (2004) states that it has been criticised by feminists for a false depiction of reality. Seen from this perspective, the role of analytic philosophers becomes apparent in providing clarity that is intended to emancipate men and women in and outside of education contexts from this fallacious depiction of reality.

While Chowdhury (2011) and Mohanty (1991) state that intersectional, postcolonial and transnational feminists have postulated that the dominant discourse surrounding GBV mount the cultural essentialist depictions, this section argues that the opposite is true as the literature will soon detail. In other words, this section propounds that the prevalence of essentialist discourse which has not been adequately engaged with from the analytic philosophical tradition adds to the pervasive cases of GBV in global contexts and local contexts in South Africa. Drawing on Sayer's (1997) and Stone's (2004) definition of essentialism, the section argues that the categorisation and the classification of individuals as male and female based on sexual orientation as an essential property perpetuates the gender binaries. In a nutshell, the successive discussion illustrates that the inadequacy of theorisation of GBV retains a false depiction of reality. In so doing, it authenticates the gender binaries, sexism, violent masculinity, heteropatriarchy, and gender ideological structures that ultimately contribute to GBV as the subsequent discussion depicts.

2.3.2 The implications of the uncritical essentialist discourse for GBV-a global context.

Literature shows that GBV has been referred to as a 'commonplace', social problem, a global concern, a public health problem, a wicked problem as well as a student problem in South Africa and across the globe (Farmer et al., 2023; Lyanda-Geller, 2022; Vanner et al., 2022; Villadorn-Gallego et al., 2019; Yamille, 2021). In consonance, Mokone (2021) also states that, to this end, South Africa has been labelled a 'femicide nation' as well as the 'Rape Capital' of the world as a consequence of the alarming cases of GBV. In the same way, Calvino and Matadi (2023) state that in South Africa, violence is sustained by immanent inequalities, including discriminatory and prejudiced structures that continue to be informed by uncritical essentialist discourse.

In agreement with the given arguments, Leburu (2023) avers that GBV is a perpetuation of unequal power relations, which remain supported by social beliefs as well as norms concerning power, dominance and patriarchal authority. In light of the aforementioned, this means that GBV is not an 'uncommon problem' in schools and communities in a global context, and South Africa. Anwana et al. (2024) posit that in South Africa, a coordinated, multipronged approach inclusive of individuals, institutions, and policymakers remains a need. Premising my argument of Anwana et al. (2024), I concur that the mission to find a progressive redress of GBV in South Africa continues.

Although there are disparate factors that perpetuate the widespread cases of GBV in schools and communities in South Africa and beyond, based on the literature, this section argues that a frequently recurring culprit of GBV is an essentialist discourse. Put succinctly, this section argues that the insufficiency of theorisation of GBV perpetuates the legitimisation of uncritical essentialist discourse within social structures (institutions) such as patriarchy, family, religion, and schools, poignantly preserving the pervasiveness of GBV. Haslanger's (2007) definition of structures is pertinent in the current context. Haslanger (2007) asserts that structures are general categories of social phenomena inclusive of social institutions, social practices as well as social hierarchies. In a similar vein, Ritchie (2020) defines social structures as a network of relations which are intrinsically dependent on certain social factors. From this perspective, the section depicts how GBV has been studied across various contexts, including South Africa, with a specific focus on how essentialist discourse within social structures 'unconsciously' validates GBV. In this case, some of the theories, models and approaches are considered to highlight some of the investigations that have been done on GBV. From here on, my focus will be on how GBV has been studied in the global context.

In an effort to bring clarity about how GBV has been studied in the United States and sub-Saharan Africa, a variety of causes which are structural are brought forth. Galtung (1969) defines structural violence as violence that is perpetuated on vulnerable populations through the institutional polices. Concomitantly, Fakunmoju (2022) posit that in many cases, disclosure of patriarchal structures, ideologies, repressive culture, including religious practices, and psychological assimilation of dehumanising policy, are significantly influential in perpetuating GBV. The highlighted contexts, in this case, are the United States, South Africa, Ghana and Nigeria. Fakunmoju (2022), explain that across societies, patriarchy helps us to explain the

tendency of men to reject, normalise, as well as trivialise sexual violence and argue from a patriarchal standpoint that women have lied about sexual violence that has been inflicted on them. Collectively, these findings support the view that minimal theorisation of GBV from the analytic philosophical standpoint validates the legitimisation of uncritical essentialist discourse within the social structures in both the United States, Ghana and South Africa.

Although the severity of sexual violence is much higher in sub-Saharan Africa compared to the United States, Fakunmoju (2022) explain that across the aforementioned contexts, men have been socialised into gender roles that are aimed at devaluing women while evaluating men. More than this, the ideology of patriarchy has also instilled a psychological assimilation of violence in women. Unequivocally, Fakunmoju's (2022) findings reveal that social structures such as patriarchy are still influential in indirectly legitimising a discourse that adds to the oppression of individuals not only in community contexts but in school contexts, as the next discussion will detail.

Patriarchy is defined by Holmes (2007) as a system where men dominate women, and Higgs and Letseka (2022) postulate that patriarchy equates to the rule of the father. This social structure has caught the attention and criticisms of various scholars but, most importantly, the feminist scholars. To surmount any form of devaluation of individuals, particularly from patriarchy as a social structure, the arguments that have been raised by the feminist philosophy remain salient. Higgs and Letseka (2022) illuminate that patriarchy has been identified as the most pervasive form of social injustice. Having emerged in the 18th century in Britain, feminist philosophers have raised their voices against religion and patriarchy, in consequence, calling for democracy and political enlightenment (Higgs & Letseka, 2022).

Analogously, the main elucidation in this movement during the 18th Century was premised on the need for a radical approach to dismantling patriarchy and the subordination of women, instead calling for comprehensive education opportunities for both boys and girls. This insight from a feminist philosophy approach remains pivotal in democratic schools and communities in South Africa and beyond because they realise that human injustices, devaluation and unequal treatment are undesirable factors which should not prevail in schools and communities in South Africa. However, recent literature that is engaged in this section shows that despite being a historical concept, schools, churches and families continue to endorse essentialist discourse

which condones the subjugation of learners and some community members. In this respect, I argue for the kind of critical analysis of essentialist discourse such that this retains a character that is accommodative to both men and women, particularly in the context of South Africa.

Arceneaux (2022) opines that in schools and community settings in America, patriarchy has placed women and girls in subordinate positions, while simultaneously defining the lesbian, gay, bisexual, transgender, and the queer as the deviants from the norm of patriarchy. Analogously, Zinyemba and Hlongwana (2022) state that GBV remains a global public health problem that disenfranchises both women and girls from enjoying their human rights, thus, affecting their general well-being. In the course of their defence of this argument, Zinyemba and Hlongwana (2022) posit that 37% of women in the Eastern Mediterranean, 36.6 % in Africa, 29.8% in South Asia, 44% in sub-Saharan Africa, and 53% of women in South Africa have suffered from GBV.

Such heinous acts of violence demonstrate the prevalence of gendering necropolitics, as posited by Mbembe (2003). I will say more about this concept in Chapter Five. While these studies provide meaningful insights on how social structures perpetuate GBV, they fail to locate the root cause of the problem, which is argued in the current study to be rooted in the inadequacy of theorisation of GBV. In this case, it is worth stating that the spiralling cases of GBV in the African continent mean that the principle which has been argued for by Kant's (1787) categorical imperative remains impractical. predominantly from the men's side. The principle of Categorical Imperative is emphasised in Chapter Four.

Shaw et al. (2023) posit that in the United Kingdom, schools have become a site of dating and violent relationships. Crucially, Shaw et al. (2023) state that patriarchal gender norms at the societal level, the inconsistent policy of violence at the school level and reinforcement of GBV-related norms have been identified as some of the factors of dating and relationship violence in schools. In South Africa, Mayeza et al. (2022) clarify that GBV in schools is a continuous challenge because of the lack of policies and the kind of interventions that do not engage adequately with gendered as well as sexualised meanings that add to the perpetuation of GBV. Mayeza et al. (2022) substantiate the argument that is being put forth in this study that interventions that adequately theorise about sexualised meanings that are sustained by essentialist discourse are necessary.

The aforementioned patriarchal norms according to Shaw et al. (2023) pose an increased risk of adolescent children experiencing dating and relationship violence (DRV) and GBV. In a very broad sense, intimate partner violence (IPV), which has been more common among adults in communities as highlighted by Sardinha et al. (2022) has now migrated to the school contexts. From a feminist philosophy perspective, a sturdy argument that sexual stereotyping continues to be common in school contexts in America can be made. Drawing on Wollstonecraft's (1792) theodicy on liberal feminist philosophy, the prevalence of GBV means that the achievement of legal, economic as well as social equality between sexes remains a distant dream. Seen in this way, it can also be argued that schools are devoid of the emancipatory practices from the liberal feminist philosophy's arguments which are intended to make schools the conducive places of learning are ignored. Put simply, this means that learners remain caught up in the claws of oppression and marginalisation from social structures like patriarchy. This calls into question whether philosophy still guides the practice or is disjointed from it.

In consonance with this argument, some of the causes of GBV in school contexts from the institutional perspective, according to Orr et al. (2022) are the interventions that have been poorly theorised in the context of the United Kingdom. As a result, Young et al. (2021) maintain that because of a lack of a sustainable intervention for schools in Wales, 28% of girls within the age range of 11–16 have suffered emotional victimisation, and 12% have encountered emotional victimisation from their partners. On the other hand, 20% of boys have suffered emotional victimisation while 17% have run into physical victimisation. Ultimately, Orr et al. (2022) share the finding that victimisation is more common in girls. In Britain, the findings suggest that sexual violence is more common at the age of 18 for boys and 16 for girls. Given this insight, my argument is that philosophy has ceased to be a guiding light in some school contexts to inform equality between sexes. Hence the many cases of GBV due to the insufficiency of philosophical theorisation of GBV.

Of particular concern are the implications of the insufficiency of theorisation of GBV. These include DRV together with GBV in schools such as suicidal ideation, substance abuse as well as depression (Orr et al., 2022). Given the statistics in the foregoing discussion, it is evident that sexist oppression is not only common in South Africa, it is also common in Wales and Britain. In response to the reported shortfall of effective intervention theories, Orr et al. (2022)

adopted a systematic review to suggest some of the effective theories. In this sense, Markham and Aveyard's (2003) theory of human functioning and school organisation development has been proposed by Orr et al. (2022) based on its potential in helping to improve teachers' and students' relations. Thus, the theory demonstrates the potential of giving learners some sense of belonging.

The argument above is also commendable when it comes to Wollstonecraft's (1972) liberal feminist philosophy which also maintained that both boys and girls deserve equal opportunity for quality education. However, the theory of human functioning and school organisation has its limitations despite its demonstrated ability as an intervention strategy to strengthen student-teacher relations to curb GBV. To put it more precisely, Orr et al. (2022) state the theory is flawed when it comes to reciprocal translation. In other words, it is partially effective in some contexts. Because of the fluidity of the theory of human functioning and school organisation, the need to initiate more intervention strategies is intensified.

With the intention of bringing forward an additional intervention strategy for GBV, Villardon-Gallego et al. (2023) have also signalled that the stereotypes and gender inequalities that are reinforced by power dynamics within the school system hinder gender equality while adding to GBV. However, Villardon-Gallego et al. (2023) has demonstrated a notable success in the reduction of GBV through the adoption of a systematic review of programmes aimed at the early detection and intervention of GBV in early childhood schools. Crucially, Villardon-Gallego et al. (2023) assert that the integration of GBV in the curriculum, dialogue and promotion of student activity were some of the successful strategies to reduce GBV for schools with children that are below the age of 12. One limitation of this study is that it only focuses on early childhood education, with the exclusion of other levels of schooling.

To this end, Villardon-Gallego et al. (2023) have stated the significance of future research in addressing issues of language and culture as part of early intervention strategies. Additionally, Orr et al. (2022) also point to the limitation of the theory of functioning and school organisation by suggesting that it does not consider the structural influence. The conviction that is raised in this regard is that the theory also evinces only a partial redress of GBV in schools as it remains cognisant of other structural factors. This means that a need for a holistic analytic theorisation that considers both structural factors and human relations remains. Perhaps in this way, and

only in this way, can we converse about a comprehensive education that combats sexual inequalities and sexual stereotypes.

Apart from the prevalence of GBV in schools in the United Kingdom, it is worth noting that Spain is also one of the countries in the global context where the pervasiveness of GBV in schools has been noted. Montserrat et al. (2022) explain that despite some legislative initiatives, relevant campaigns, resources as well as programmes, the perverseness of GBV is highlighted by the government of Spain. The Ministry of Equality 2021 has indicated in the report in 2021 that 320 school-going children were made orphans following the murder of their parents, while 41 children were killed. Montserrat et al. (2022) also argue that exposure to violence in patriarchal homes negatively affects children and counts as child abuse. I argue that these actions are problematic from the phenomenological feminist philosophy which maintains that human experience cannot be holistically interpreted from a fallacious masculine viewpoint (de Beauvoir, 1949).

In one sense, the danger with this interpretation is that it is biased and assumes that females are lesser humans without any form of rationality. Interpreting this kind of violence from a phenomenological feminist philosophy angle, the practice of comprehending human experiences from a masculine point of view is in vogue. In simplistic terms, the large amount of oppression of women and girls in and outside of the schools continues as a result of female subjugation to men. Some of the implications of GBV that have been stated by Montserrat, et al. (2022) have pointed to lower concentration levels in class, depression, sadness, and loneliness. In an attempt to find ways in which GBV may be detected earlier in schools, Montserrat et al. (2022) used a framework that is called 'WEAREHERE' and a participatory research approach which allowed for the participation of some of the school-going children in Spain.

Shifting the focus to how an essentialist discourse within patriarchy contributes to GBV in Spain, the findings are akin to the United Kingdom. Based on the findings of Montserrat et al. (2022), the participants demonstrated that sexism is common in school contexts, particularly among peers. This demonstrates "the existing internalisation sexist roles, models and beliefs that legitimise the authority, dominance and control of men over women, among young people, especially among boys" (p. 7). This assertion is in consonance with my previous supposition

that the dearth of theorisation of GBV legitimises a violent discourse in schools, patriarchy, and religion that sustains the longevity of GBV.

Strictly speaking, these practices are not meritorious as they continue the fallacious beliefs that the subordinated groups are not independent, rational and real people the same way the dominating group is. In this sense, Montserrat et al. (2022) have called attention to future research to focus on ways in which teachers may be trained to help students who have suffered the terror of GBV. As commendable as Montserrat's et al.'s (2022) recommendation in their study is, it can be criticised for ignoring the analysis of uncritical discourse which, the current study argues, remains one of the principal factors that propel the insurmountable cases of GBV in the context of South Africa.

In the context of Canada, the prevalence of GBV in schools has led to the conceptualisation that GBV is a global concern. The reason is that it largely and significantly impacts girls while contributing to the marginalisation of some community members (Vanner et al., 2022). Additionally, Vanner et al. (2022) note that although Canada has initiated a project called *Time to Teach about GBV,* students continue to suffer the consequences of GBV. One classic example is that the sexual offences against boys and girls are more notable from the age of 15. Locating myself within the feminist philosophy, the crucial point to note here is that the sexist oppression of the learners is popular within the school contexts. As a result, it is pertinent and imperative to argue that evidence of sexist oppression backs up Saini and Spear's (2024) argument that schools lack clear codes that can inform moral conduct amongst learners.

That said, and similar to the cases in the United Kingdom, Spain and South Africa, Montserrat et al.'s (2022) iterations that effective tools that can work effectively to resist ubiquitous sexist oppression have not been sufficiently devised. The most concerning aspect of sexual offences, according to Vanner et al. (2022), is that these can also contribute to an increased number of dropouts. Evidence of sexist oppression in schools in Canada cannot be reduced to a personal problem, but instead, it can be conceptualised as a structural problem associated with schools. A lack of policies and frameworks that have not been put together to combat the problem from the roots informs a conclusion that GBV is an institution (school) problem that needs urgent attention from the analytic philosophers of education.

Vanner et al. (2022) state that in as much as teaching about GBV from a feminist pedagogy of GBV is mandatory in schools, some teachers who have taught in five provinces in Canada have asserted that teaching about GBV is challenging. The challenge is stronger in large classes that have learners with differing backgrounds. Consequently, Vanner et al. (2022) conclude that more research that concentrates on the strategies that are aimed to inform an action-oriented curriculum is needed. Vanner et al.'s (2022) assertion is akin to Mingude and Dejene (2021) who have also argued for the need for a comprehensive kind of education that incorporates the preventative strategies for GBV in the African context. This recommendation was informed by their observation that GBV is a common health reproductive problem in Africa, particularly in Ethiopia, where children are reported to continue to suffer from poor academic performance, genital trauma as well as anxiety in the aftermath of GBV. While the section depicts the need for the intervention from the analytic philosophers to interrogate a discourse that sustains the mythical depiction of reality highlighted by Stone (2007) at the global contexts, the same need remains apparent in the context of South Africa, as the successive discussion soon details.

2.3.3 The implications of uncritical essentialist discourse in and outside of education contexts- a South African perspective

Mingude and Dejene's (2021) mention of Africa brings me to the study of GBV in South Africa. Worthy of note, Ngidi and Kaye (2022) state that GBV is a multi-faceted problem in South African schools and communities. Although I have specifically talked about the legitimisation of GBV through essentialist discourse, Ngidi and Kaye (2022) offer an interesting name to the highlighted legitimisation and argue that in South Africa this type of violence is called structural violence. By definition, Ngidi and Kaye (2022) state that structural violence has a detrimental effect on the witnesses, the perpetrators and the victims. More specifically the Centre for Health Equity Research (World Health Organization [WHO], 2018) define this as the various ways in which the economic, political, and social structures expose the population to the risk that may result in morbidity and death. In agreement with the given definitions, my emphasis in this regard is more on the cause behind what Ngidi and Kaye (2022) and the Centre for Health Equity Research (WHO, 2018) refer to as structural violence which I argue throughout the thesis to be largely an uncritical essentialist discourse.

Still on the issue of structural violence, Ngidi and Kaye (2022) state that some of the causes of this type of violence are income inequalities, racism and sexism. A closer analytical look at

these factors is surely located in the history of essentialism that I have talked about in Chapter One. Hence the use of an encompassing term in the current context which I refer to as essentialist discourse. Evincing the inadequacy of theorisation of GBV which has been argued before as perpetuating the legitimisation of uncritical essentialist discourse which adds to rife cases of GBV, reference is made to some of Casella's (2012) theories. Casella (2012) mentions social learning theory, social disorganisation, and social control theory to show the ways in which social structures validate GBV in and outside of school contexts. With regard to social learning theory, Casella (2012) states that learners are taught to behave violently by their community members and, as a result, they learn violent behaviour from their communities. In the case of social disorganisation theory, Casella (2012) opines that a community characterised by violence can nurture schools and students who are also violent.

By extension, with regard to social disorganisation theory, emphasis in this case is placed on the argument that where there is a lack of community control (devices) to prevent violence, the schools in this kind of setting mirror the same behaviour of violence. Casella's (2012) argument undoubtedly adds to the relevance of my imminent discussion that communities and schools are intimately linked. In other words, there is evidence of interdependence between the two. Therefore, what happens within the social structures has a direct impact on the school setting. From a different direction, the limitation that Casella (2012) points out in these theories is that they are lacking as far as political contexts, which can help explain the production of violence from that angle. From this perspective, this section argues that GBV is a historical phenomenon rooted in essentialist discourse which has not adequately been engaged with from the analytic standpoint, as Chapter One of this study also indicates. This inadequacy evidences Mncube et al.'s (2022) arguments on the need for theories that advance the notion of equality in learning institutions.

Decker et al. (2015) convincingly demonstrate the high risk of experiencing GBV in sub-Saharan Africa which is articulated to range from 46%–78%. Narrowing the focus down to the South African context, the high figures that demonstrate the prevalence of GBV in South Africa are also notable. In support of this view, having undertaken a cross-sectional design to collect data from 604 female students registered at the University of Fort Hare, Rhodes University, Nelson Mandela University and the Walter Sisulu University, Mutinta (2022) notes that South African higher learning institutions, including the universities in South Africa, are

agonised by GBV where, in most cases, female students are the victims. To put it bluntly, Mutinta's (2022) results indicate that in the context of the South African universities that are just mentioned, the prevalence of GBV stands at 57.8%.

Proving further details into the pervasive cases of GBV in South Africa, the South African Police Service (SAPS) illuminate that in the period between March 2020 and March 2021, 10,006 have been raped between April and June 2021. The rife cases of rape in South Africa contribute to what Gqola (2021) labels the 'manufacture of female fear', a phrase used to reveal that women in South Africa live an endless cycle of fear that is constantly reproduced to a significant extent by patriarchal practices. Looked at from a liberal feminist philosophy by Wollstonecraft (1792), the struggle for equal access to education continues in South Africa. In this instance, it becomes clear that other geographical contexts in South Africa do not holistically consider women as rational and logical beings worthy of equal treatment to men.

Mutinta (2022) signals that an increase of 4,201 rape accounts for 72.4% of the total rape cases in South Africa compared to the previous year (2020)—was recorded. From the sample of 5,439, Mutinta (2022) shows that 3,766 rape incidents took place in the home, either the home of the victim or the perpetrator, and 487 rape cases had to do with domestic violence. This showed an increase of 47.1% when compared with the year 2021. A reasonable interpretation in this case, from a feminist philosophy's perspective is that the tendency of 'othering' of some community members in South Africa is visible. Moreover, the othering amongst individuals also reveals the violent ontological state in South Africa, highlighted in Chapter Three from the Critical emancipatory paradigm standpoint, showing that some community members in South Africa live under the scourge of GBV. This prevailing reality further indicates the importance of finding other means to emancipate those who continue to suffer the consequences of GBV in communities in South Africa.

In responding to the reality of the learning institutions in the context of South Africa, Mutinta (2022) proffers that these have not been spared from the lash of GBV. In support of this claim, he indicates that 46.7% of the students have experienced sexual violence, 36.8% have had encounters with attempted rape, 57.6% are survivors of rape, and 42.6% have been sexually violated more than twice. How sexual incidents were achieved, according to Mutinta (2022),

was by use of alcohol where the targeted individuals would be forced to drink alcohol, use drugs, and by use of authoritative power by the perpetrator.

The implications of rape, as stated by Mutinta (2022), is that the victims of rape face the challenge of having to sit for exams, and encounter unwanted pregnancies, while others end up having an abortion. One other factor that stands out is that students who have been sexually violated often live in fear on campuses. The pervading fear of students who have been oppressed sexually implies that learning institutions have become uncomfortable for them, their equal rights for freedom and respect within school contexts is violated and this may also negatively affect their academic performance. In this instance, there is a need for the theorisation of GBV that instils morality, consequently prioritising equality, and rationality amongst learners.

Although Mutinta (2022) states that the risk of GBV is more common on students with monthly allowances, students with a sexual partner, students in health sciences, and students who are staying alone off campus quite poignantly, it is clear that learning institutions in South Africa remain in need of the kind of theorisation that defines what it means to be human and ways in which learners can relate harmoniously with each other. In strikingly similar terms, and with a focus on an indirect legitimisation of GBV, Msambwa et al. (2022) postulate that sexual harassment is also noticeable in schools. Accordingly, Msambwa et al. (2022) state that in Tanzania, the signs of bullying, unwanted touching, intimidation but mostly importantly sexual coercion remain a reality in schools.

Differently put, teachers continue to forcefully have sexual relations with their female students, and this poses a risk to the health and safety of the students. Msambwa et al. (2022) further highlight that this problem prevails because of victims' conduct that is operational in schools, which centralises power on teachers while simultaneously rendering students powerless agents. In this respect, it is apparent that biopower remains operational in some learning institutions in South Africa. Against this background, Msambwa et al. (2022) state that future research ought to focus on how culture can act as both a risk and a preventative measure. One limitation of this recommendation is that it does not consider how power discourse can also be a contributing factor to GBV. From this perspective, an inherent need for a critical analysis of violent cultures in education contexts is needed.

With a focus on the ecological model, which focuses on interrelations between personal and environmental factors, according to Heise (1998), GBV is argued to be a multifaceted problem. More than this, Buqa (2022) asserts that to address GBV in South Africa, there is a need for dialogue between men and women, girls and boys without any exercise of violent behaviour. To put it more precisely, Heise (1998) signals that GBV is entrenched in the interplay of personal, situational, as well as socio-cultural factors. With a focus on the institutions, Heise (1998) avers that religion and ideology as the key components of the ecological model are some of the factors that perpetuate GBV in South Africa as they inform specific beliefs and norms that engender GBV in schools and communities in South Africa.

For example, Buqa (2022) and Olalere (2022) posit that some of the religious institutions in South Africa are in support of patriarchy, consequentially arguing that divorce is a sin. By extension, Buqa (2022) illuminates that because divorce is conceptualised as a sin by religious institutions such as the church, some women are forced to remain in violent and oppressive marriages. In this instance, it can be argued that GBV largely impacts women in South Africa in comparison to men. The consequence of staying in violent marriages, as argued by Buqa (2022), is that a large number of these women suffer from discrimination and dehumanisation at the hands of their husbands. From a feminist philosophy's perspective, within the family and religious institution, it is noteworthy to state that essentialist discourse is problematic in that it promotes sexist oppression and injustices of most women. In this case, philosophical theorisation by the analytic philosophers which reinforms the subordinating positions of women within the social structures is necessary.

Most significantly, it is also worth noting that the prevalence of essentialist discourse that goes without a critical analysis concerning the perpetuation of violent behaviour on men and women prompts a particular way of life that sees oppression as a normal aspect of life in communities. As iterated earlier, a way of life in communities that is characterised by violence and oppression also has a profound effect on school settings. This argument is advanced by a social disorganisation theory and social control theory by Casella (2012) who states that a violent environment (community) that does not have effective social control mechanisms aimed at apprehending GBV can influence the students' violent behaviour in schools.

Similarly, the reason for this from the social learning theory perspective as also indicated by Casella (2012) is that the students 'mimic' what they see in their communities and practice it in school contexts. Along the same lines, Chauke (2021) argues that the prevailing violence in South African schools is a true reflection of the scourge of violence in communities, particularly in the context of South Africa. While these theories are insightful in the study of GBV, and articulate some of the causes of GBV, a notable limitation is that they do not draw from a moralist philosophical perspective to elucidate how peaceful environments and schools ought to look.

Continuing the focus on the ecological model, and most significantly religious institutions that stand in support of patriarchy, Kobo (2016) asserts that "patriarchy violates the life of a child who is brought up in such disintegrated spaces where she or he has to learn to preserve the status quo" (p. 4). To put it bluntly, school children may grow up believing that it is normal and common for boys to oppress girls in school settings. Crucially, the problem with patriarchy is that it contributes to learners' displacement, confusion about who they are, and how they ought to conduct themselves around the other learners. A lack of clarification from the analytic philosophers of who men and women are by nature and from a philosophical perspective means that they continue to inhabit a reality that is vague and characterised by what Daniels and Enslin (2023) refer to as obscurantism, as previously indicated.

De Beauvoir's (1949) phenomenological feminist philosophy argues against patriarchal notions in family and marriage. In this respect, the key argument according to de Beauvoir (1949) is the rejection that men are the only people fully human compared to females, emphasising that women also ought to be recognised as full humans. Drawing on phenomenological feminism, this section argues that in some schools and communities in South Africa, the legitimisation of an essentialist through religion and patriarchy renders some women in communities and girls in schooling contexts as being less human. As a result, there is a need for the analytic philosophical theorisation that dismantles patriarchal beliefs to achieve equality and the recognition of both men and women, boys and girls as equally human in education contexts.

Additionally, looking into the family, in patriarchal families in particular—as another institution within the ecological model—women are taught to believe that they are powerless

and do not have the right to ownership. Seen in this way, patriarchy as part of the religion and family institutions sustains violence, predominantly against women. In consonance with this view, it is apparent that some of the institutions are responsible for indirect legislation of the marginalising of public discourse in and outside of education contexts in South Africa that are premised on gender. Ontological fragmentation is apparent in this case as it is evident that some women and students continue to struggle with who they are by nature, how they ought to behave and what their potential is. Although women and students are mentioned as the individuals who suffer GBV as part of institutional legislation, I am cognisant that males are also another group that is affected by GBV.

Thus, this section argues for the need of a scientific philosophical clarification that examines the extent to which men and women remain fragmented from their state of nature into the kind of nurturing that is preserved by the fallacious essentialist discourse. Another interesting aspect that is brought forward by the ecological model is that religion, practical theology to be specific, is not exclusionary to some of the factors that ignite GBV in South Africa. In specific words, Buqa (2022) posits that some scriptures in the Bible have been used in church consistently to justify the control of men on women. Put in simplest terms, Buqa (2022) states that Genesis 3:16b "God said to the woman, your desire shall be for your husband and he shall rule over you". In this case, it can be said that the various interpretations from the Bible that neglect the context, audience, and the ancient era that informs these scriptures have been adopted to inform human behaviour.

The inconsistencies apparent in the interpretation of practical theology also aid violence against those who are marginalised. Since some learners are also a part of religion or church institution, they grow up believing and practising what has been taught in the church in schools. From the social learning theory standpoint, Casella (2012) articulates that learners are prone to perceiving and inhabiting violence and subordination of other learners as a normal action. Ultimately, the gap that is put forward by the ecological model is that there is a need for further research to focus on conflict resolution strategies that are devoid of violence. The theories and the models that have been engaged with in the foregoing discussion to show how GBV has been studied in the local and global context reveal the insufficiency of philosophical theorisation of GBV.

Given the above discussion, I wish to maintain that the emerging themes from the literature which are closely associated with gender inequalities particularly in patriarchal settings, theological practices, and family ideologies, are some of the factors that add to GBV in school contexts. A polemic look at most of the aforementioned causes of GBV in the preceding discussion are informed by the ‘classification’ and ‘categorisation’ of human beings based on their essential properties. This informs the argument in the study that essentialist discourse ‘nurtures’ men and women into the kind of ‘placing’ and perpetuates GBV in and outside of the education contexts. This explains the reason for the labels such as GBV as a 'commonplace', social problem, a global concern, a public health problem, a wicked problem as well as a 'student problem’ which remain apparent to signal the perverseness of GBV in and outside of school contexts.

The abovementioned labels demonstrate the need for additional ways to address GBV. The limitations noted in the theories, models and philosophical approaches that have been used to investigate GBV also show that further research is needed to adequately address the problem. A certain irony, however, in the theories that have been engaged with is that these barely draw from philosophy to theorise about the problem of GBV education contexts in South Africa and beyond. The notable paucity of research in this regard also demonstrates the need to recentre philosophical approaches to come up with philosophical ways in which GBV can addressed. Most importantly, this approach ought to guide how the indirect legislature of essentialist discourse may be deconstructed and reconstructed from a philosophical angle.

2.4 An unconscious appropriation of uncritical essentialist discourse within social structures as a contributing factor to detrimental behaviour among learners

The previous section has shown that a lack of critical analysis by the analytic philosophers of education pertaining to the unconscious essentialist discourse indirectly legitimises the perpetuation of GBV through social structures. In the end, it unconsciously ‘nurtures’ men and women into a false depiction of reality and uncritical ‘placing’ in schools and societies. The current section demonstrates how the indirect legitimisation of GBV within social structures resulting from minimal critical analysis by the analytic philosophers engenders the behaviour that plays a critical role in perpetuating GBV in and outside of education contexts.

Put succinctly, this section accentuates the argument that some of the factors that prolong the residency of GBV in schools are to a larger extent social constructs that are informed by the ‘unconscious’ legitimacy of uncritical essentialist discourse within the social structures. The most important elucidation in this section is that 'social constructs' are disparate from the 'natural', nuancing the argument that is made in the study that individuals are not born violent but have been nurtured into violence through the operation of uncritical essentialist discourse. As a consequence, a re-articulation of discourse from a more comprehensive, rational, and accommodative viewpoint as highlighted by Oparinde and Matsha (2022) is needed.

Before attention is paid to the overall purpose of this chapter, the section propounds that gender and sex are two separate labels. Concomitantly, Holmes (2007) distinguishes sex as a biological distinction while gender qualifies as socially constructed labels that differentiate between being a male and a female. In consonance with Holmes (2007), Msambwa et al. (2022) purport that gender is not something that people are born with, but it entails a socially constructed label given to females and males based on the role which they ought to perform as well as the position that they hold.

In similarly striking terms, it is worth noting that essentialist discourse is also a social construct. In other words, gender is an output of essentialist discourse, which qualifies these two as social constructs. The reason behind this distinction is to clarify that the propensity to conceptualise gender and essentialist discourse from the mythical ‘naturalised' standpoint contributes to an erroneous thinking that preserves GBV, and a mythical belief that these cannot be questioned. In contrast, they should and ought to be questioned if the emancipation of learners remains a desirable end goal.

With a focus on the prevalence of GBV in the context of South Africa, Mayeza et al. (2022) is in agreement with the argument that is raised in this chapter that the experience of violence by learners is mainly rooted within the heteropatriarchal cultures, including the violent constructions of hegemonic masculinity. In the same way, Mutinta (2022) argues that South African universities and higher education institutions are engulfed by the scourge of GBV, and women within these institutions have largely been exposed to GBV. As indicated previously, one of the key characteristics of the essentialist discourse is the gender classifications according

to Berg-Sørensen et al. (2010), which can contribute to the devaluation of the othered gender by those considered powerful.

Mutinta (2022) and Mayeza, Bhana, Mulqueeny (2022) show that the devaluation of women in universities in South Africa is mostly done by male lectures, boyfriends and friends who use their masculine power to rape female students. In this case, Mutinta (2022) reveals that 15.2% of the students have been sexually violated through this rape mechanism. Apart from the sexual violation, Mutinta (2022) also states that 56.5% of the students have experienced verbal abuse in the university context. In simple terms, 41% of the perpetrators of violence were university friends, 28% of verbal violence has been experienced by strangers, and 23% by male lecturers and boyfriends. In this instance, it is evident male lecturers and boyfriends also use masculine authority to perpetuate psychological exploitation which includes the articulation of sexist remarks including insults, humiliation and intimidation. Mutinta's (2022) findings show that at least 85.8 % of students—mostly female students—have experienced verbal violence more than once.

Highlighting the cause of GBV in universities in South Africa, Mutinta (2022) also shows that the culture from which a person has been educated can inform the behaviour that motivates various forms of violence against other students. To this effect, Mutinta (2022) illuminates the need for additional interventions and policy frameworks to protect those who have been 'othered' in learning institutions. From a feminist philosophy's viewpoint, a marginalising public discourse is noteworthy in this regard. This means that the ways in which some students talk or perceive each other within the university context is dehumanising. In other words, there are some instances of unequal power relations where, from a state of dominance, another learner can reduce the other to an it (thing). Arguably, these unequal power relations point to the need for a philosophical guidance on how students are to perceive each other in and outside of the education contexts.

The argument that Yamile (2021) raises concerning the prevalence of GBV in schools in the context of South Africa is not different from Mutinta's (2022) findings. Using the critical audience and engagement, a framework which centres on dialogue to disclose the experiences of those who have suffered GBV, Yamile (2021) opines that GBV continues to have an alarming effect on schools and communities in South Africa. Stating some of the factors of

GBV, Yamile (2021) notes that "societal beliefs and traditions relating to masculinity work as a way to maintain men's brutality instead of strengthening women in the position of their vulnerability" (p. 55). I take this intriguing insight to substantiate the argument that social constructs rooted in the essentialist way of thinking and that have been indirectly legitimised within social structures engender the violent conduct of South African communities.

Essential to my argument is the conviction that the issue of inequalities that have been perpetuated by the essentialist discourse at the structural level has not been adequately theorised philosophically to ascertain the placing of women who have been historically subordinated. This lack of address at the structural level continues to inform the perpetuation of a belief and behaviour that exposes some men and women to GBV. Advancing this argument to the education context, Yamile (2021) also posits that because of the subjugated position of girls from patriarchy as a social structure, in rural communities in the Eastern Cape, South Africa, girls continue to be taught how to bear children, be homemakers and less emphasis is made on their education.

In this very broad sense, the suggestions that have been placed forward by the feminist philosophy to create an equally significant place for women have not been realised in and outside of education contexts in South Africa. The findings show that the girls' voices have been reported to help lead the dialogue, demonstrating the potential to inform policy. While this study provides laudable insights on how policy measures may be reformed, my conviction in this case is that the redress of GBV is imprudent as it is devoid of a demystified definition of the place of girls from a philosophical perspective in education contexts in South Africa.

Based on the argument already made, that focuses on ways in which essentialist discourse within the social structures legitimises sexuality in communities in Spain, as argued by Fakunmoju (2022), Elboj-Saso et al. (2022) also demonstrate how this legitimisation profoundly affects the conduct of learners in school settings in the context of Spain. Developing an insightful argument in this regard, Elboj-Saso et al. (2022) explain that the dominion-submission scheme, a situation where some boys, assert control and others are controlled, affect the future relations of learners in school contexts. In specific terms, Elboj-Saso et al. (2022) argue that the practice of socialising schoolboys in the communities to exert control over girls

tends to be reproduced in school contexts as a result of informing the behaviour that contributes to sexual violence.

In this regard, Elboj-Saso et al. (2022) substantiate Kabongo (2021) and Mayeza et al. (2022) who have also argued that schools are the microcosms of a larger society; therefore, illustrating that whatever happens there influences the behaviour of learners in education contexts. Using a hypothetical model, a model which explains social interactions amongst human beings with their environment, Elboj-Saso et al. (2022) argue that the environment has a direct bearing on adolescents' future relationships and beliefs. Moreover, Elboj-Saso et al. (2022) also illustrate that socialisation of learners' dominion-submission influences the learners' beliefs and contributes to the behaviour of learners as aggressors of sexual violence by more than 50%. The situation is no different in South Africa according to Ngidi and Moletsane (2023) and Moolman et al. (2020) who state that over 35% of cases of sexual violation have been reported across South Africa.

By extension, Adlem (2017) mentions that for children between the ages of 13–18 years, the cases of GBV have increased by 400% in the last decade. In recognition of the limitations of the study, Elboj-Saso et al. (2022) pose the need for upcoming research to investigate other variables that engender GBV in schools. In recognition of the seriousness of cases of GBV in schools globally, this section maintains that the practice of dominion—the submission scheme—has been rejected by feminist philosophy. This is a philosophy that criticises male biases with the intent to develop new theories and concepts that correct these biases (Stone, 2007). Propounding that patriarchy contributes significantly to GBV, African feminist philosophers have argued for the need for social reforms as part of conflict resolution (Higgs & Letseka, 2022).

Concerning the education contexts in Canada, Vanner (2022) adopted feminist critical discourse analysis to theorise and analyse the oppressive nature of discourse, to demystify and challenge the social order that provokes GBV. One of the conclusions reached in this instance is that gender as an ideological structure pervades a discourse as well as social relations that guide the societal expectations from men and women, girls and boys. In some schools in Canada, this gendered discourse provokes rife cases of GBV in a learning context. Accordingly, Vanner (2022) states that 30% of Canadian women and 8% of Canadian men

have been sexually assaulted after the age of 15. Thus, Vanner (2022) highlighted the need for further investigations on how to explore additional ways in which issues related to GBV may be addressed within the curriculum. In the same way, Mayeza et al. (2022) also signal that in sub-Saharan Africa, 48.2% of learners have experienced physical and sexual bullying in schools. Collectively, these studies continue to support the argument that is raised in this study that the inadequacy of theorisation of GBV validates the legitimacy essentialist discourse, thus sustaining the behaviour that is violent against men and women. Hence there is a proposal for the analytic philosophical intervention.

With specific reference to South Africa, Qwabe et al. (2022) state the nine common practices of violence in schools in South Africa: bullying, theft of property, robberies and vandalism, sexual harassment, rape, violence as a result of drugs and alcohol abuse, use of weapons, stabbing and murder. In this case, Qwabe et al. (2022) posit a need for discourse that calls for critical engagement with the violent conduct that sustains GBV. In agreement with this argument, this section illuminates that if done from a progressive and a moralist viewpoint, the adequate philosophical theorisation of GBV issues cannot only demystify mythical discourses but can mark the beginning of an era where learners are conscientised of who they are by nature and how they ought to conduct themselves around other learners.

2.5 The conceptualisation of GBV as ‘normal’ in education contexts in South Africa: A ‘myth’ has become the ‘new nature’

Thus far, the precursory sections have depicted how minimal critical analysis of essentialist discourse contributes to the legitimacy of GBV and how this legitimacy influences inimical conduct among students in education contexts. With a specific focus on the South African context, this section explains various ways in which the 'unconscious' legitimisation of essentialist discourse within social structures, and the informatory process that underpins them contributes to the normalisation of GBV among learners in South Africa. In this respect, attention is paid to the underreported cases of GBV in South Africa which delineate that violence is becoming accepted as the ‘new nature’. Most crucially, in retaining the argument made in the foregoing discussion that not all learners (individuals) are born violent but are rather born to a state of violence because of human fabrication of discourse, the ‘new nature’ is a clear depiction of the ontological fragmentation highlighted in Chapter One. This section

states that human fabrication of discourse needs to be reinvented to allow accommodative discourse that values equal respect for other learners and encourages non-conflictual relations.

As I have already stated, the indirect legitimisation of GBV through the adoption of violent essentialist discourse within the social structures informs the kind of conduct that learners display at the school level, which is often detrimental. Therefore, this section argues that because GBV has not been adequately theorised, particularly from a philosophical standpoint, it adds to the fabled perception that GBV is a 'natural' way of life. The silencing and the underreporting of cases of GBV by the learners can, to a large extent, be a clear indication that learners have started to accept GBV as a way of life in schools and community contexts. Evidencing this claim, Qwabe et al. (2022), Ngidi and Moletsane (2023), and Mutinta (2022) assert that there are some incidents of GBV which have not been reported in schools in South Africa.

Retaining the previous argument, Mutinta (2022) states that verbal and emotional abuse, overprotection, stalking, body-shaming, and guilt ripping have not been taken seriously as a form of violence in universities and higher learning institutions. Put bluntly, Ngidi and Moletsane (2019) states that these are considered as ‘little’ misconduct. More than this, in communities in South Africa, Enaifoghe et al. (2021) also state that the patriarchal structure in many societies perceive masculine leadership as a norm. To this argument, Sultana (2011) illuminates that in this instance women cannot protect themselves, in the case where men bestow violence on women with impunity.

Accordingly, the radical feminist philosophy's stance on these practices is that the oppression of women and girls by the patriarchal system has generally been validated and accepted as normal. Consequentially, Chitsamatanga and Rembe (2020) aver that not many women feel the need to report GBV. Corroborating Chitsamatanga and Rembe’s (2020) argument, Zinyemba and Hlongwana (2022) report that one out of 23 women in South Africa have reported GBV to (SAPS. Newburn and Shiner (2006) maintain that acceptance of GBV encourages the perpetrators to continue their use of violence on their victims, ultimately creating and formulating GBV as a norm. Another practice in schools in South Africa that may be considered to be an addition to the conceptualisation that GBV is a way of life is a lack of, or minimal policy documents that can adequately address GBV in schools.

First, and of particular concern, Mayeza et al. (2022) and Enaifoghe (2019) maintain that the township schools in South Africa are faced with an ongoing challenge of GBV. The principal reason behind this is a lack of policies and progressive interventions that address the gendered and sexualised definitions that learners attach to GBV. From this perspective, Mayeza et al. (2022) note that the normalisation of violence is mostly perpetrated by boys on girls because girls have also been constructed as victims of GBV. Another problem with the normalisation of GBV is that the perpetrators cease to see other learners as human beings but reduce them to 'things', as Buber (2004) would famously argue. From this perspective, a philosophical theorisation that repositions learners as equally human is pivotal.

Ncube (2021) avers that in some school contexts in South Africa, the aggressive behaviour of boys toward girls has been normalised to such an extent that it often goes unpunished. Adding to this argument, Mahlalela (2022), and Ngidi (2022) signal that in other schools, girls have been discriminated against based on the length of their skirts and have been sent back home, on claims that "they are a distraction to boys in [their] class" (p. 298). Gqola (2015, 2021) states that these practices are often conveyed on the bodies of those who are perceived as lacking socio and cultural power.

My positionality from a feminist philosophy's angle is that a marginalising discourse and sexist oppression, which is premised on gender as a social construct, remains intact and continues to privilege masculine authority in schools in South Africa. Using Epstein et al.'s (2007) words, "Today, as in the past, these constructs not only order social existence, but they also hold the capacity to create serious inequalities, generate conflicts and promote human suffering" (p. 1). In addition to Epstein et al.'s (2007) words, the current section stipulates that these inequalities and marginalising discourse contribute to the conceptualisation of a mythical belief that GBV is not a foreign phenomenon to humanity.

Speaking directly to poor-resource communities, Ngidi (2022) states that GBV is more common in these contexts in South Africa because of the history of oppression and discrimination. Much more detail on this aspect has been provided in Chapter One. In other words, Ngidi (2022) also states that gender ideology works to sustain GBV in the communities and in schools and simultaneously tends to work against those considered as the weaker gender. This convincingly demonstrates that some schools in South Africa still condone the ideology

that underpins what has been previously referred to as essentialist discourse. Illustrating that GBV has become a part and a way of life, Ngidi (2022) also states that “fear permeated into girls' everyday experiences and regulated not only their movement but also their behaviour and their spatial autonomy" (p. 43). From this angle, an alternative approach that dismantles marginalising ideology is unavoidable.

Along the same lines, Ngidi (2022) and Mutinta (2022) also argue that many incidents of sexual violence among learners have been unarticulated and therefore underreported. Substantiating this argument, Ngidi (2022) further maintains that classrooms, toilets, staffrooms for teachers and the routes that learners walk to get to schools have been understood as dangerous, particularly for a large number of girls. As a result, Ngidi and Moletsane (2023) also signals that most girls and to a lesser extent boys, feel safe when they are accompanied to school, given that most streets in Soweto township have been labelled danger zones of violence. These insights from the previous study that articulated the perverseness of GBV in schools in South Africa give a clear picture that violence has been assimilated as a way of life in South Africa.

As a notable example, the fact that private school toilets are no longer private as Ngidi and Moletsane (2023), and Mayeza and Bhana (2021) demonstrate, a similar fact is because of lack of interventions means that sexual violence is becoming a norm that is steadily accepted in schools in South Africa. From Kant's moralistic philosophical perspective, a philosophical articulation that is engaged with to a larger extent in Chapter Four, which states that men and women are free, tolerant, and respectful towards each other, the above acts of violence are not commendable. Most crucially, the feminist philosophy would also see these practices as serious violations of sexual justice.

According to Ngidi (2022) one student has said that *“Every day and every year, we see and hear a lot of cases being reported, and that girls are the ones being raped the most in townships” (Mbali*) (p. 42). Chitsamatanga and Rembe (2020) reveal that 1.8 million learners in grades 3–12 experience school-related violence each year. Strictly speaking, Hendricks (2018) argues that knives, guns and other weapons are part of the daily experience, which means that GBV in schools in South Africa is another way of life. In this sense, the section highlights how gender differences (inequalities) as part of social construction inform the behaviour and the societal expectations which ultimately contribute to the conceptualisation

that GBV is a normal thing in and outside of education contexts in South Africa. Overall, the literature indicates that despite the commendable efforts to redress GBV, not much has been done from the analytic philosophical standpoint. Thus, it is argued in this section that a philosophical discourse analysis is needed.

2.6 Conclusion

In a brief summary, the current chapter has demonstrated that the legacy of essentialist discourse is predominant in education contexts at the global level and in South Africa and has not been adequately interrogated from the analytic philosophical tradition perspective. One such continuum of essentialist discourse in education and community contexts in various geographical spheres evidence the central argument I put forth in Chapter One about the inadequacy of a philosophical theorisation of GBV. Moreover, the chapter has shown that this historic legacy of uncritical essentialist discourse continues to legitimise GBV in schools. Most significantly, the current chapter has also shown that essentialist discourse is a social construct, and a historic phenomenon that continues to influence detrimental conduct in learners, consequentially adding to the rise in cases of GBV in schools in South Africa.

Most tellingly, the chapter also signals that essentialist discourse contributes to the conceptualisation amongst learners that GBV is a ‘new nature’ in the context of South Africa. Ultimately, in this chapter, an argument has been made that the 'new nature' demonstrates the need for a discourse analysis, defined by Yildiz and Saylam (2013) as an action to disrupt oppressive dominant discourse to attain conducive learning institutions in South Africa. In the context of this study, a need for a discourse analysis by the analytic philosophers is made. The ensuing chapter illuminates some of the philosophical assumptions that inform the study, demonstrating that the reality in education contexts in South Africa is characterised by GBV. In the main, accentuation on a philosophical theorisation that is emancipatory in nature and socially just is made. Broadly conceived, from the ontological standpoint, this chapter depicts that the reality at the global contexts and in South Africa evince the prevalence of GBV as a consequence of the inadequacy of a philosophical theorisation of GBV. Drawing on the epistemological aspect, the current chapter further demonstrates a need for knowledge production processes that are emancipatory in nature to inform a much-needed redress for violent reality at a global, but particularly in South African contexts.

I also demonstrate in the study that a critical discourse analysis as a method is necessary to inform knowledge production process as well as the normative strategies that can help redress a philosophical theorisation of GBV as well as the curbing of GBV in and outside of education contexts in South Africa. The ensuing chapter adopts a critical emancipatory paradigm to expand on these iterations while simultaneously illuminating on some of the philosophical assumptions that inform the study, demonstrating that the reality in education contexts in South Africa is characterised by GBV. In the main, accentuation on a philosophical theorisation that is emancipatory in nature and socially just is made.

CHAPTER 3:
METATHEORETICAL COMMITMENTS
CRITICAL EMANCIPATORY PARADIGM

3.1 Introduction

In this chapter, an emancipatory approach is used as a metatheory that underpins the study. The intention is to elucidate the researcher's commitments concerning ontology, epistemology, methodology, and axiology. Adopting an Critical emancipatory paradigm, I postulate that this paradigm renders a powerful tool pivotal in informing philosophical theorisation of GBV. Most tellingly, it pays a poignant focus on the reclamation of social justice aimed at the emancipation of men and women who have suffered and continue to suffer from GBV in the context of the current study. It is worth reiterating, that the focus is on a lack of philosophical theorisation of GBV in education and community contexts in South Africa, as indicated in Chapter One. The chapter is divided into six sections, excluding the introduction and conclusion. Accordingly, section two depicts the context and background underpinning the Critical emancipatory paradigm—a relevant paradigm applicable to this study. Sections three, four, five and six provide detailed explanations of ontology, epistemology, methodology and axiology respectively. Going forward, the context and background of the relevant metatheory in this study are discussed in the successive discussion.

3.2 Context and background of the Participatory Critical Emancipatory paradigm

Metatheory is a theory about another specific theory in a field of study that engages in a philosophical debate to provide an ideological critique as well as a commentary (Turner, 1990). In consonance with this argument, Sefotho (2015) argues that a metatheory is imperative in a research study because it helps the researcher choose a relevant theory for the study. Similarly, Kari (1998) notes that a metatheory focuses on the conceptualisation of a phenomenon that is under investigation in a study. By extension, a metatheory deals with uncovering and clarifying the conditions and assumptions as well as the limitations of specific theoretical perspectives (Mayo et al., 2017). Although an Critical emancipatory paradigm is informed by the two key concepts which are 'participation' and emancipation, as the name suggests, the emphasis in the context of the study will be on the 'emancipatory' aspect of the paradigm as the ensuing section

details. Hence the use of the name *Critical emancipatory paradigm*, instead of a 'participatory'-Critical emancipatory paradigm going forward. As I have already indicated, the Critical emancipatory paradigm is therefore used as a metatheory in this study to articulate my philosophical assumptions on ontology, epistemology, methodology, and axiology.

In its initial formulation, Sefotho (2018) argues that the word 'paradigm' was first initiated by Thomas Kuhn and has been defined as a philosophical lens as well as a way of conducting research which has been agreed upon by researchers. Kaushik and Walsh (2019) similarly posit that a paradigm is a philosophical assumption that informs the researcher's actions and worldview during the research. Stepping out of the aforesaid definitions, some of the roles of the paradigm are worth mentioning. Accordingly, from a philosophical standpoint, Held (2019) alludes that paradigms represent worldviews. In agreement with paradigms representing worldviews, Kivunja and Kuyini (2017) state that paradigms explain the real truth behind research problems. Thus, paradigms assist researchers in making sense of the world (Held, 2019).

The Critical emancipatory paradigm came to the fore after the rejection of the positivist and interpretive research approaches which have been largely argued to be alienating (Oliver, 1997). Some of the reasons behind the rejection of the positivist approach to research lie in the argument that absolute knowledge cannot be attained without the use of scientific methods. It is salient to note that the Critical emancipatory paradigm largely draws from critical theory (Humphries et al., 2020). Correspondingly, Humphries et al. (2020) postulate that critical theory is also informed by the Marxist assumptions concerning social relations, thus highlighting that knowledge is historically and socially produced. Analogously, the Critical emancipatory paradigm signals that knowledge does not have an objective status and can be produced such that it gives insights with regard to some of the oppressive structures (Humphries et al., 2020).

Founded by the disability community and premised on the motto 'nothing about us, without us' as stated by Oliver (2002a), the paradigm is useful in informing the thinking within the analytic philosophy's tradition concerning theorising that is centred on those affected by GBV. Noel (2016) states that the Critical emancipatory paradigm is an umbrella term that incorporates research streams such as critical theory and feminism. Drawing from Giroux's

(2004) argument that subjects are produced and regulated through historical social forms, from a Critical emancipatory paradigm perspective, Oliver (1992, 1997) demonstrates the need to understand how power relations operate, particularly about how the knowledge that validates a specific kind of truth as well as a way of life is produced. Some of the epistemological arguments about the Critical emancipatory paradigm rest on the claim that there are multiple ways of knowing (Noel, 2016). In this sense, this study presents one way of thinking about the problem at hand. Apart from this, Noel (2016) also asserts that the Critical emancipatory paradigm is comprehended as a process of producing the type of knowledge that benefits the oppressed and disadvantaged people to empower them.

Although the Critical emancipatory paradigm has been criticised for its suitability in achieving emancipation and transformation, and paradoxically questioned for the proliferation of material and political inequality, as illuminated by Danieli and Woodhams (2005), the pivotal and relevant aspect of the paradigm is that it provides fundamental philosophical assumptions which are pivotal in aiding the ways of conducting research such that it is emancipatory, particularly with regard to GBV in South Africa. Significantly crucial, the paradigm can also aid the inadequacy of philosophical theorisation of GBV, as stated in Chapter One. Additionally, the paradigm renders the possibility of transformation of the oppressive reality of men and women in the context of South Africa through a philosophical theorisation that can dismantle harmful discourse. In light of the present, the Critical emancipatory paradigm is used to advocate for the resurgence of a discourse that seeks to empower and emancipate those directly and indirectly affected by GBV in the South African context.

Additionally, the Critical emancipatory paradigm is adopted in this study to suggest a philosophical theorisation of GBV that is premised on moralistic and feminist principles of philosophy as one way in which social injustices that perpetuate GBV may be curbed. The amelioration of a counter-discourse that is underscored by moralistic feminist philosophy can be a powerful disruptor of the oppressive reality that men and women remain entrenched in. In this sense, the moralistic feministic principles of philosophy offer a way to rectify the oppressive ontology, particularly in learning institutions in South Africa. Going forward, the ontological assumption of the Critical emancipatory paradigm is unpacked.

3.3 Ontology

According to Sefotho (2018), ontology is a philosophical discipline that encompasses the study of what there is and the study of the general features of what there is. It is also the study of what is involved in settling questions about what there is in general, especially for philosophically tricky cases (Sefotho, 2018). Extending this argument to the Critical emancipatory paradigm, some of the fundamental assumptions raised by Oliver (1997) concerning ontology is that some individuals in communities remain oppressed, excluded, marginalised, and continue to exist in oppressive structures. Although the Critical emancipatory paradigm has been used in the context of disability studies to highlight the reality that people living with disabilities were facing, in this study, the Critical emancipatory paradigm is used in a slightly different context.

Most tellingly, in the context of this study, this paradigm is used to suggest that the *reality* in education and community contexts in South Africa is disconcerting because it is characterised by the continuing dissonance between the state of 'nature' and nurture. Put simply, great exposure of learners to a mythical oppressive discourse in learning institutions in South Africa adds to GBV, as highlighted in Chapter Two. At the same time, the exposure to a mythical discourse significantly contrasts with how human relations ought to be in the state of nature, which will be depicted in Chapter Four. In this sense, I argue throughout the thesis that this tension is preserved by the uncritical Western essentialist discourse which ultimately contributes to the rife cases of GBV. Hence, there is the consistent elucidation on the need for a philosophical theorisation of GBV that distorts uncritical philosophical theorising in the context of South Africa. The following discussion engages with some of the key tenets of ontology in the Critical emancipatory paradigm.

Of crucial significance, the ontological assumption that underpins the Critical emancipatory paradigm is that there are multiple realities. Illuminating the argument of multiple realities, Noel (2016) states that from the Critical emancipatory paradigm, reality is characterised by historical imbalances and ways of knowing that more are biased towards the non-elites. In this way, the paradigm recognises and seeks to dismantle the historical imbalances and biases that have previously excluded those who have been marginalised before. Given the key ontological assumption that there are multiple realities, as previously pinpointed, Noel (2016) further

iterates that research should not only be about the benefit or privileging of the elites but should be an inclusive practice that also positively transforms the livelihoods of those who have been excluded before.

Additionally, the Critical emancipatory paradigm also demonstrates that reality is characterised by social injustices as well as the subjugation of people which therefore shape their understanding of the world (Patton, 2002). In this light, Patton (2002) postulates that the Critical emancipatory paradigm is consequently about the critical inquiry concerning the aforementioned subjugation and injustices. In light of the present, it is apparent that the Critical emancipatory paradigm disputes a reality that is characterised by social practices that are unjust and an understanding that the subjugation of people cannot be challenged. Understood in this way, it is salient to also highlight that the Critical emancipatory paradigm is about bringing a positive impact on society as a way of achieving a positive transformation (Noel, 2016).

Apart from the issue of social injustice, another ontological assumption that underpins the Critical emancipatory paradigm is that social structures remain oppressive. Humphries et al. (2020) state that at the centre of oppressive social structures is the economic and political power which operates through ideology. In Sefotho's (2015) words, ideology determines *what there is.* In light of this, power and ideology are pivotal in informing the meaning of reality and what it should look like. Elaborating on this argument, Oliver (1997) and Barton (2005) state that social structures operate through a discourse that validates the daily oppression, discrimination and dehumanisation of those who have been previously marginalised. In this sense, a suggestion is put forth by Oliver (1997) that in the 21st century, research should be about challenging discourse and inclusion of those who have been oppressed and dehumanised daily.

Ultimately, the current study draws on the Critical emancipatory paradigm to make ontological assumptions about the education and community contexts in South Africa. At the outset, the study propounds that the inadequacy of theorisation of GBV, as pinpointed in Chapter One, contributes to rife cases of GBV in the context of South Africa. In consequence, it perpetuates a reality in education and community contexts that is characterised by the exclusion and marginalisation of men and women who suffer from the consequences of GBV in South Africa. In support of this claim, Ngidi and Kaye (2022) also signal that the pervasive violence occurring in schools in South Africa takes various forms and has become a serious concern for

the stakeholders in South Africa. To put it bluntly, Ngidi and Kaye (2022) convincingly demonstrate that guns, knives and various forms of weapons have become a way of life in schools in South Africa. Ngidi and Kaye's (2022) argument justifies Oliver's (1997) and Barton's (2005) aforementioned assertion that social structures remain oppressive and, as a result, contribute to violence.

Second, the current study states that the marginalisation and minimal critical discourse analysis of unjust essentialist Western discourse contributes to the kind of reality that is conceptualised from uncritical 'objective' discourse which remains uncritical in a democratic South Africa. Corroborating this claim, Yesufu (2022) also shows that some women in the context of South Africa continue to be perceived as subordinates to men and irrational beings who are not capable of making a meaningful contribution to society. The subordinating practices predominantly on women in South Africa mean that minimal consideration of multiple realities remains evident in South Africa. From this perspective, Rammbuda (2023) also proffers that the learners' access to the type of education that is accommodative remains consistently jeopardized by the rife cases of GBV in schools. In this respect, I argue that the current reality I have portrayed thus far ought to be transformed into safe living and learning conditions. Strictly speaking, I am of the view that there is a need to restore the humanity and dignity of learners and community members in schools and communities in South Africa.

The third ontological assumption that the study proffers is that a lack of theorisation of GBV also means that education and community contexts are not socially just for living and learning. In agreement, Yesufu (2022) also maintains that the current actuality in communities in South Africa is that "the killing of women by men has reached a disproportionate crescendo in South Africa" (p. 10). By implication, the gendering necropolitics have formed a part of the real in the context of South Africa (I turn to a detailed discussion on this point in Chapter Four). Seen from this perspective, I argue that the rising cases of murder evince the prevalence of necropolitics in South Africa. I provide the detailed meaning of necropolitics in Chapter Five.

Strictly speaking, this means that the peace, life and sanity of community members in South Africa are not guaranteed as individuals are in constant fear for their lives. Beyond the lives that are daily at risk in South Africa, as I indicate in Chapters Three and Four, the excruciating cases of murder also signal evidence of gender inequalities, discrimination based on gender,

sexist marginalisation and lack of moral individuals who care for the general welfare of others, particularly women in this case. Using Oliver's (1997) words, a discourse that sustains the dehumanisation of men and women, ultimately perpetuating cases of GBV remains inherent in education and community contexts in South Africa.

Fourth, this study goes on to state that the reality of education and community contexts in South Africa is underpinned by subjugation, injustices, and inequalities that contribute to GBV on men and women in and outside of education contexts in South Africa. Elaborating on the oppressive reality in education contexts in South Africa, in a recent study which focused on four universities in South Africa (Nelson Mandela University, University of Fort Hare, Rhodes University, and Walter Sisulu University), Mutinta (2022) maintains that 56.5% of students have been confronted with emotional and verbal violence. Additionally, 46.7% have encountered sexual violence and 36.3% have suffered from physical violence. Along the same lines, Mutinta (2022) also convincingly demonstrates that 36.7% of cases are of attempted rape while 28.9% of cases represent the number of students who have been raped.

Lastly, the study states that the insufficiency of theorisation of GBV can imply that the social structures in South Africa continue to legitimise uncritical and oppressive discourse. As a consequence, validating GBV as part of the reality and a norm is demonstrated by Dlungwane and Hamlall (2024). Understood in this way, the study maintains that the aforementioned ontological assumptions reveal the ongoing dissonance between the state of nature and nurture in the South African context. Beyond this, the ongoing tension between nature and nurture reveals the ontological disposition of men and women disclosed in Chapter One, resulting from a lack of philosophical theorisation of GBV.

3.4 Epistemology

Before delving into a discussion on epistemological claims concerning the Critical emancipatory paradigm, it is worth noting that the epistemological assumptions of the Critical emancipatory paradigm are linked to ontological assertions made previously. In a quite rhythmic fashion, the knowledge base of the Critical emancipatory paradigm correlates, and is informed by the aforementioned ontological assumptions of the paradigm. Most tellingly, Sefotho (2015) opines that there is a close correlation between ontology and epistemology. Illustrating this correlation, Sefotho (2015) alludes that epistemology constitutes how the

researcher knows about real, or reality. Following the same logic, Alharahsheh and Pius (2020) state that epistemology is about "how a researcher aims to uncover knowledge to reach reality" (p. 40). Simply put, epistemology details how the researcher uncovers knowledge by the beliefs that he or she has concerning reality. Four key aspects concerning epistemology on the participatory-Critical emancipatory paradigm are considered in the successive discussion.

Correspondingly, Humphries et al. (2020) state that fundamental to the Critical emancipatory paradigm is the understanding that knowledge is structured by a set of social relations. Analogously, the production of knowledge in this sense is intended to challenge the prevailing and oppressive social structures. Behind the need to consistently challenge the oppressive structures to produce knowledge, is the reality depicted above, that all social structures are oppressive (Humphries et al., 2020). Additionally, Humphries et al. (2020) also propound that social structures are also sustained by the influence of political and economic power while being legitimised through ideology. Click or tap here to enter text. In agreement, Oliver (1992) also states that the Critical emancipatory paradigm is about the researchers' responsibility to uncover knowledge such that it challenges the power relations that might be in place. In a nutshell, Humphries et al. (2020) proffer that social structures are informed by historical processes. In consequence, arguments underscoring the epistemological aspect concerning the Critical emancipatory paradigm constitute the kind of knowledge that questions ideology and examines any form of violence.

The accentuation that knowledge is underscored by social relations as suggested earlier means that within the Critical emancipatory paradigm, knowledge is *not* objective. More specifically, Humphries et al. (2020) illuminate that the knowledge basis for this approach does *not* have an objective status. On the contrary, critical approaches to knowledge are considered more accurate and truer than objective ways of knowing about the world. The reason for critically informed ways of knowing is that they "uncover the hidden aspects of reality around which other kinds of knowledge collude to conceal it" (Humphries et al. 2020; p. 6). This means that the knowledge basis for the Critical emancipatory paradigm is informed by the critical analysis of the social structures. The intention in this case is to disclose how ideology or discourse operates to sustain the marginalisation and GBV against men and women. From this perspective, Harvey (1990) proffers that in the emancipatory approach, knowledge is about the

process of understanding the world and the knowledge which forms the basis for the understanding of that world.

Of crucial significance, Critical emancipatory paradigm maintains that knowledge should be about the liberation of those previously oppressed (Humphries et al., 2020). Similarly, Oliver (1997) maintains that because of the alienating nature of positivist and interpretive paradigms, it became necessary to bring forward a new research paradigm which is responsive to the limitations of the aforementioned paradigms. To address this gap, a paradigm which engages in a critical inquiry, praxis and emancipation of the oppressed was argued for. In a strict sense, Oliver (1992) argues that an Critical emancipatory paradigm is about ways of researching the world that seek to demystify the ideological structures from which power relations are premised. On this reasoning, Groat and Wang (2013) argue that the epistemological assumption of the Critical emancipatory paradigm is that knowledge is historically and socially situated. Hence there is the need for researchers to first examine how historical contexts and debates have come to shape what is currently known and how men and women come to view their reality.

Additionally, Oliver (2002a) states that the knowledge premise for the Critical emancipatory paradigm is underpinned by the creation of the type of knowledge that ensures reasonable accommodation, empowerment, critical consciousness, and transformation. Concerning reasonable accommodation, Noel (2016) and Oliver (2002a) maintain that the Critical emancipatory paradigm constitutes a knowledge basis that is beneficial, particularly to disadvantaged people. In the same way, Kivunja and Kuyini (2017) and Pidgeon (2019) allude that the Critical emancipatory paradigm mainly focuses on knowledge that seeks to address the issues of power, gender, class, voice, and race and explains radical change. Put simplistically, within the Critical emancipatory paradigm, knowledge is *not* characterised by the perpetuation of gender divisions between men and women, alienation and inequalities. Conversely, the production of knowledge processes concerning the Critical emancipatory paradigm is about a critical analysis of oppressive ways of knowing with the intent to accommodate men and women who have been previously oppressed.

Expanding on the epistemological doctrines of the Critical emancipatory paradigm, knowledge is about locating men and women according to their historical background. Expanding on this

view, Bhebhe and Ngoepe (2021) point out that this approach seeks to emancipate individuals from their historical social, mental and emotional circumstances. In a much clearer sense, Bhebhe and Ngoepe (2021) state that one fundamental aspect of the knowledge system of the Critical emancipatory paradigm is to highlight how social class and power struggles influence violence as well as discrimination and the effect of these factors on the behaviour of men and women. Against this backdrop, Bhebhe and Ngoepe (2021) point out that the Critical emancipatory paradigm is concerned with the ways of knowing that raise awareness on issues of violence and marginalisation. From this perspective, knowledge systems within the Critical emancipatory paradigm are informed by non-discrimination and non-marginalisation as part of social transformation.

Drawing from the epistemological assumptions of the Critical emancipatory paradigm mentioned above, in this study, I maintain that philosophical theorisation of GBV ought to be informed by a critical analysis of the oppressive structures in the context of South Africa. To put it more succinctly, in this the study, I illuminate that a philosophical theorisation of GBV should examine how some social structures and discourse perpetuate GBV in education and community contexts in South Africa. Moreover, drawing on Noel's (2016) argument that their reality constitutes multiple realities, a philosophical theorisation in the context of South Africa ought to incorporate, and be about the improvement of social relations between men and women, a philosophical link which has been argued to be missing in Chapter One.

In the main, a philosophical theorisation of GBV ought to be about the reclamation of social justice and emancipation of men and women, particularly those who have suffered from GBV. Pivotal to epistemological assumption is the fact that theorisation should also be about unmasking some of how uncritical Western discourse operates to sustain the inequalities, beliefs, behaviours and stereotypes that exacerbate cases of GBV in South Africa. Done in this way, the demystification of ideological structures which perpetuate inequalities, as argued by Oliver (1992), becomes possible. This means that gender inequalities which have been argued by Ngidi and Kaye (2022) can also be dismantled to inform harmonious relations between men and women in and outside of education contexts in South Africa.

Given the argument on the inadequacy of theorisation of GBV highlighted by Oluwele (2000) in Chapter One, the researcher believes that a philosophical theorisation ought to be about a

critical analysis of how the 'mythical' oppressive discourse perpetuates GBV in the context of South Africa. Beyond this, I believe that the aforementioned theorisation should also examine how harmful discourse functions to perpetuate marginalisation and violence against men and women in South Africa. In a nutshell, I point out that a philosophical theorisation of GBV should be about reasonable accommodation, non-discrimination, empowerment of the marginalised, socially just, raising public awareness, be emancipatory to achieve much-needed social justice in education and community contexts in South Africa. Most significantly, this study maintains that a philosophical theorisation should also make a significant attempt to resolve the ongoing dissonance between nature and nurture to inform harmonious relations from a moralistic standpoint. In light of the above, the possibility of the emancipation of men and women from GBV in the context of South Africa becomes imminent.

As indicated by Sayer (1997) in Chapter One, the core of the theodicy of essentialist discourse is the definition and categorisation of people according to their gender, based on the essential properties. Chapters One and Two have demonstrated that this propels the rife cases of GBV in South Africa. As a notable example, Olalere (2022) posits that gender inequalities play a significant role in perpetuating physical, socio-economic and psychological violence. Against this background, drawing on the key tenets of the Critical emancipatory paradigm where emphasis is on the ways of knowing that benefit the disadvantaged, as pinpointed by Oliver (2002a), in this study, a philosophical theorisation about men and women as equal rational beings is highlighted. In a very broad sense, theorisation should be about a significant benefit to men and women in South Africa, particularly those who have experienced GBV in and outside of education contexts in South Africa. On this reasoning, the study signals that philosophical theorisation of GBV should reposition men and women from the mythical hierarchical positions in societies. Paradoxically, theorisation should be about positioning men such that they can relate from an equally humane perspective, as evinced in the state of nature in Chapter Four.

The advocacy for philosophical theorisation of GBV, where men and women in South Africa can be viewed as equally human, is salient in this study because it serves as an emancipatory tool from GBV. Seen in this light, the study also draws on the Critical emancipatory paradigm to state that a philosophical theorisation of GBV should also be about the deconstruction of the divisible nature of essential uncritical discourse which has been argued as a contributing factor

that fuels GBV in the context of South Africa. Frankly speaking, Olalere (2022) maintains that persistent stereotypes, myths and prejudices, all of which have been argued in Chapter Two, to be a part of the legacy of essentialist thinking contribute to pervasive cases of GBV in communities and schools in South Africa. Seen from this perspective, the need for a philosophical theorisation that seeks to reconcile all individuals with their true state of nature remains with us. In addition, I argue in this study that this kind of theorisation remains apparent in the moral philosophy and locates individuals from their historical background as people who can relate to each other harmoniously.

3.5 Methodology

Methodology refers to systems of principles, and general techniques of structuring, and organising theoretical and practical activities, according to Spirkin (1983). Furthermore, Spirkin (1983) states that this organised system is underpinned by theory. In the context of the Critical emancipatory paradigm, Noel (2016) postulates that the methodological assumptions of the Critical emancipatory paradigm are founded on the understanding that collaborative research comprises participatory and political aspects. Adding to this argument, Noel (2016) further asserts that the Critical emancipatory paradigm is informed by the kind of methodology which constitutes logical discussions and the sharing of experiences between the researcher and the participants through the use of language. Given the conceptual nature of the study, the highlighted methodology is not applicable in the current study.

From a different direction, the methodology of this study is informed by three methods of inquiry, also highlighted in Chapter One. Reiterating the methodology aspect of the study, Standish's (2014) methods of inquiry are applicable in this context. As a consequence, in this section, three things are worth noting as far as methodology is concerned, namely the review of literature, critical analysis and construction of normative claims. Beginning with a review of the literature, I show how the inadequacy of theorisation of GBV contributes to a perpetuation of uncritical Western discourse within social structures and institutions that influence the behaviour that is violent in South Africa.

Philosophical questions in this regard focus on the predominant thinking behind the behaviour that continues to sustain GBV in the context of South Africa. Subsequently, an informed critical analysis of some of the practices that contribute to the surge of GBV and philosophical

questions about how these can be addressed is embarked on. Traina and Roosevelt (n.d.) assert that when researchers examine factors that contribute to the oppression of individuals, in this case GBV, they become social innovators, and can be developed as agents of change, capable of demystifying the cultural, ideological, and political aspects that oppress and fail to uphold human rights.

Behind the Critical emancipatory paradigm lies a transformative feature. Oliver (2002b) argues that other research projects have not been successful in confronting some of the oppressive institutional structures that sustain the oppression of some individuals, as I have highlighted previously. What is proposed instead, by the proponents of the Critical emancipatory paradigm namely Elizondo et al. (2013), Oliver, (1992); Traina and Roosevelt (n.d.), is that its transformative element is based on communicating varied experiences of people who have been oppressed to improve their struggles and their everyday experiences.

Elaborating on the point above, Oliver (2002b) also argues for praxis in research, which includes the type of knowledge that rejects all the discourses that enable research to be an investigatory practice. From a different direction, a discourse that focuses on producing the world and new knowledge that is comprehensive and advocates for the respect of human rights is proposed by Oliver (2002b). In agreement with Oliver (2002b), Elizondo et al. (2013), Oliver, (1992); Traina and Roosevelt (n.d.) also argue that research investigations on or about the oppressed, those who have suffered from GBV in this instance, should be about the general welfare as previously highlighted. In this respect, research should pave the way for human relations that prioritise peace and harmony, akin to the ideal state of nature highlighted in Chapter One.

This study maintains that the call for critical engagement by the analytic philosophers with discourse, beliefs and practices that marginalise minority groups allows for the inclusion of men and women whose rights have been violated before. If done in this way, critical analysis of uncritical essentialist Western discourse that disadvantages other groups of people can inform a philosophical theorisation that is comprehensive as far as respect for human rights is concerned. That said, critical analysis can also influence significant changes in making schools and communities safe and secure places for healthy living and learning. Beyond this, the contribution that the Critical emancipatory paradigm is making in the context of this study is

to emancipate men and women in and outside of education contexts in South Africa from GBV. More specifically, a philosophical theorisation that validates individuals as moral equals is crucial in dismantling the belief that some individuals are superior to others.

All research investigations proceed with a specific methodology, depending on the nature of the research that is undertaken. This could be empirical research, philosophical or conceptual research. Although my interest is not to give definitions to different kinds of research, I indicate that this is a qualitative study. Given the qualitative and conceptual nature of the current study, a review of literature, critical analysis of policy documents and newspapers, and a rigorous argument form part of the methodology that is used in this study. To put it more succinctly, Jaakkola (2020) and MacInnis (2011) note that conceptual research refers to a theory adaptation approach to problematise theory, and propose an alternative frame, to formulate a different perspective.

Following the same logic, Seeko and Mathebula (2023) also proffer similar arguments about the nature of conceptual research as those articulated by Jaakkola (2020) and MacInnis (2011). Concerning the descriptive aspect, a detailed conceptual clarification is given to highlight what is problematic, how the problem has been studied and what the ideal state of nature ought to look like. Shifting the focus to the critical analysis, discourse analysis is done with a focus on specific texts from the newspapers and how power language has been used to sustain the GBV on men and women in South Africa. With regard to the normative, practical steps are given from a philosophical standpoint to inform progressive ways in which GBV may be addressed.

3.6 Axiology

Axiology refers to the philosophical foundation that focuses on what kinds of things are considered valuable, in other words, *what ought to be* (Sefotho, 2018). By extension, axiology focuses on the nature of behaviour that is ethical (Killam, 2013). Understood in this way, one of the axiological assumptions that is put forth in the study is that analytical philosophers have a role to play in informing ethical behaviours amongst learners as a way of addressing GBV in learning institutions in South Africa. While I address to philosophers of education specifically, I do not wish to create boundaries or limitations for other researchers who find interest in finding pragmatic steps to do so. From here on, the key tenets of axiology concerning the Critical emancipatory paradigm are discussed.

With a focus on axiological assumptions of the Critical emancipatory paradigm, the most potent is the elucidation on the need to bring social change together with social justice which is applied as praxis (Frydaki & Katsarou, 2013). As part of praxis, the Critical emancipatory paradigm is concerned with the empowerment of the oppressed (Kramer-Roy, 2015). In doing this, research is done to emancipate men and women from GBV, as previously indicated, hence Boog's (2003) argument that emancipation is equivalent to empowerment. To empower people, Chalmers (2006) asserts that the paradigm is about setting people free from any form of violence. One way in which the paradigm ought to do this, according to Oliver (1992), is through "demystification of ideological structures within which power relations are located" (p. 110). Based on my engagement with the previous arguments, the axiological assumption underpinning the Critical emancipatory paradigm is that research should be done with the intent and the purpose of instilling behaviours that are meant to minimise the perpetuation of GBV in education and community contexts in South Africa. One way of doing this, as signalled by Oliver (1992), is to cultivate the type of consciousness in people that calls for the need to disrupt the operation of oppressive ideology within the social structures.

In agreement, Bhebhe and Ngoepe (2021) argue that freedom and social transformation are pivotal aspects of the paradigm. In this perception, Bhebhe and Ngoepe (2021) further maintain that the researcher ought to be a transformative intellectual mainly interested in the liberation of people from their historical, mental, emotional as well as social violence. Put simply, in facilitating the liberation and the social transformation of people, the researcher must delve into an investigatory process to examine the cause behind some of the historical and emotional violence discussed previously. In this way, Bhebhe and Ngoepe (2021) maintain that a critical analysis of the historically and socially constructed meanings which might add to the social and emotional violence is pivotal in the emancipation of all people. The significance of this undertaking by the researcher can help in the praxis of combatting oppressive and violent behaviours, manipulation and injustices in exchange for behaviours in communities that are accommodative and tolerant (Bhebhe & Ngoepe, 2021).

Illustrating how reality *ought to be* from the framework of the Critical emancipatory paradigm, Msimanga and Hlalele (2021) postulate that social injustices should be abolished as part of the social transformation agenda. The need for cooperation among researchers and co-researchers during research processes is a necessity, according to Msimanga and Hlalele (2021). When

researchers work together to bring about social transformation in the communities, Msimanga and Hlalele (2021) and Danieli and Woodhams (2005) state that this process on its own is empowering and is pivotal in the reclamation of social justice and emancipation of the oppressed. By extension, Danieli and Woodhams (2005) argue that empowerment would also mean research that informs practical ways in which individuals can dismantle some of the oppressive structures and factors that cripple the rights and social justice in schools and communities.

Another axiological assumption that is worth considering about the Critical emancipatory paradigm rests in understanding as well as changing behaviours and unequal relations in society (Mack, 2010). Msimanga and Hlalele (2021) argue that the paradigm is about "changing the notion that people in higher levels of society are the only ones who can create knowledge for others" (p. 169). More specifically, this means that research should be about the ways of knowing that are of significant benefit to all people as opposed to being of benefit only to the researchers or people in higher hierarchical positions. In this way, research should be humanistic by appropriating the view that all people are equally human and that some people are not more important than others. Done in this way, the perpetuation of the ways of knowing that privilege some people over others may be disrupted.

Drawing on the abovementioned axiological assumptions of the Critical emancipatory paradigm, it is worth noting that the axiological assumptions in the context of this study are two-fold. As a consequence, these are engaged with to a broader extent in Chapters Eight and Nine. In essence, a distinct address to analytical philosophers of education to often 'appropriate' philosophy as a guide to policy discourse and the phenomenon of culture is made. As a particular case in point, the study clarifies that when philosophy informs the policy discourse, it paves the way to a re-imagination of discourse, guides our way of thinking as well as informing equality amongst individuals from a rational perspective.

It is from this perception that the changing of unequal relations in the society, as suggested by Mack (2010), becomes a feasible process. Thereafter, I argue that a central step in this direction can contribute immensely to the theorisation of GBV in the context of South Africa. This practice can help teachers and learners reimagine a way of thinking that is violent to others. Paradoxically, a change in a way of thinking can also inform a different way of thinking where

both teachers and learners perceive each other as moral equals, capable of guiding their actions in a way that does not perpetuate any form of harm, oppression, and GBV.

As already stated, Chapters Eight and Nine focus on the normative inquiry detailing some of the steps that need to be taken in addressing the lack of theorisation of GBV in the context of South Africa. Given some of the key tenets of axiology from the Critical emancipatory paradigm's perspective, the relevance of the preceding discussion on axiology is appropriate in the context of the study. Strictly speaking, the ensuing discussion draws on the preceding discussion to depict the axiological assumptions of the current study. Firstly, the axiological assumption that the study puts forth is that research should inform behaviours in the living and learning spaces in South Africa that are socially just. In other words, the study suggests that research should be about the emancipation of men and women in and outside of education contexts in South Africa from GBV.

A central step in this direction can render the possibility of a research that is about the cultivation of ethical behaviours that ought to redress the cases of GBV in the South, which Dlamini (2021), Ngidi and Kaye (2022), Mutinta (2022), and Chitsamatanga and Rembe (2020) signal have been rising exponentially in the schools and community contexts in South Africa. Most tellingly, the axiological assumption that is put forth in this study is that research should be about critical analysis of ‘uncritical’ discourse as part of an emancipatory process. As part of praxis, when philosophers of education recentre discourse on philosophy, they contribute to a counter-discourse that is informed by science. This can be impactful in examining 'mythical discourse' (essentialist discourse) that I argue, in this study, is one of the contributing factors to GBV.

In simple terms, Chapter Eight demonstrates that as part of informing ethical behaviours, philosophers of education are charged with a responsibility to theorise about a curriculum that teaches learners to be critical of unjustified ways of knowing, a curriculum that teaches learners how to critique and dismantle unequal power relations. Viewed in this way, an emphasis on a curriculum that seeks to focus on the kind of ethics that constitute a moralistic and feministic philosophical principle can be impactful in addressing GBV. It can create a platform of education contexts in South Africa that can exist independently from essentialist ways of knowing, which have been argued to be detrimental in Chapter Three.

Without swerving away from this argument, the study states that a potential, informative and perhaps progressive way to address GBV in education and community contexts in South Africa is immanent in the kind of philosophical theorisation that seeks to abolish social injustices. Moreover, this should be the kind of theorisation that is also intended to deconstruct socially constructed meanings, as stated by Bhebhe and Ngoepe (2021). In this sense, appropriation of the moralistic philosophy of education as a metatheoretical underlabourer is crucial in dismantling the socially and historically constructed meanings that perpetuate the rife cases of GBV in South Africa.

Significantly, this study maintains that a moralistic philosophy of education as a meta-theoretical underlabourer ought to cut across all pedagogical practices in schools. Moreover, the study suggests that this appropriation is apt for a much-needed 'dual preparationism', defined in Chapter Nine as the kind of preparationism that entails equipping learners with professional skills coupled with ethical normative conduct. As a notable example, the treatment of other individuals as human beings and not 'things', as Buber (2004) would suggest.

In the course of my defence on appropriating the moral philosophy of education as a metatheoretical underlabourer, the study believes that philosophical theorisation ought to be predominantly about praxis. In this spirit, theorisation ought to move from philosophy as a theory into practice where the cultivation of learners as *moral selves* is another way in which the empowerment of learners can be achieved. Crucial for a meaningful address of GBV, the cultivation of learners as *moral selves* helps to develop learners who are conscious of their being and existence, provides learners with clarity on how they ought to exist from a moralistic standpoint, enables learners to see 'oneself in the other', as well as acting in a way that will not cause harm to other learners.

The insights given above are thought of as imperative in eliciting a philosophical theorisation that incorporates ethical behaviour amongst learners. Moreover, I argue that these axiological assumptions are fundamental in informing thoughts about the meaningful redress of GBV in learning institutions in South Africa. Another crucial point to mention is that philosophical theorisation should also provide a guide on how peaceful relations between men and women in South Africa ought to be from a critical standpoint. The succeeding discussion elaborates on this claim.

3.6.1 Axiological assumptions concerning the community aspect in South Africa

While being aware of the complexities that abound in using philosophy as a discipline to guide human practices outside of formal learning institutions, the study is of the view that ignoring the communities while addressing GBV can mean an additional partial redress of GBV in South Africa. Hence, the use of pedagogy of the oppressed and aesthetic education remains in redeeming individuals in communities from GBV. The assumption in this regard is that a revisit and practice of a problem-posing education, defined by Freire (1996) as a type of education that is humanistic and liberating in praxis, is worth considering in the philosophical theorisation of GBV. The crucial point here is that problem-posing education demonstrates the potential to help men and women overcome their false perceptions of reality. Additionally, it can also inform what Msimanga and Hlalele (2021) refer to as the humanistic experiences of men and women in South Africa. Having emerged outside of the school context, the study illustrates that philosophical theorisation of GBV that considers the pedagogy of the oppressed can inform a more human perception of discourse, ultimately contributing to the need to act to rehumanise those who have been dehumanised to regain their freedom from GBV and humanity.

In addition to the problem-posing education, the study maintains that the inclusion of aesthetic education in the moralistic philosophy of education as a way of community outreach can also contribute to the 'doing of philosophy' outside formal learning institutions. In this capacity, philosophy as a scientific discipline ceases to be one isolated fancy discipline that is disjointed from the pragmatism outside of the formal learning institutions. In this sense, the study maintains that if problem-posing education and aesthetic education were made practical in communities in South Africa, individuals would be equipped with the skills to confront oppressive discourse, act thoughtfully, and imagine a world that is emancipated from GBV. In this instance, the axiological assumption is that research ought to reconcile individuals with their ideal state of nature that is characterised by harmonious relations, mutual respect and humanity, as indicated in Chapter Four. Insofar as the relevance of the Critical emancipatory paradigm has been illustrated in the foregoing discussion, it is worth stating that the Critical emancipatory paradigm is not without critiques as we shall see in the ensuing section. The critiques and the virtues are engaged with going forward.

3.7 Critiques and justifications of the Critical emancipatory paradigm

Despite being effective in raising critical consciousness, reasonable accommodation, empowerment, and transformation, the Critical emancipatory paradigm is not without critiques, as stated earlier. Some of these critiques will be mentioned in this section. Although participatory-emancipatory approaches reject inequalities during research investigation, Bhebhe and Ngoepe (2021), Danieli and Woodhams (2005), and Noel (2016) argue that the nature of research as an investigatory process already gives status to the researcher over the beneficiaries, commonly viewed as the subjects. What this means is that research as a practice cannot be separated from the inequalities that are embedded within it.

As a particular case in point, there has to be the one who holds the privileges of being a researcher, normally the scholar or the elites, and those to whom the strategies to minimise GBV are being communicated. As a result, it can be said that the argument behind the positivist view that researchers are the only ones with skills and knowledge during research investigation processes is a myth and, therefore, is a process that cannot be achieved. Noel (2016) expands on this claim by also stating that the research investigations normally proceed on the decision that is made by the scholar and also follow the methodologies that align with the researchers' worldviews, thus rendering reciprocity almost impossible.

It has also been argued that the emancipatory approach can be an approach that advances the silencing, exclusion and marginalisation of the oppressed (Humphries et al., 2020). Danieli and Woodhams' (2005) research investigations and processes portray the researcher as the one who knows more than the people who are going to benefit from the research. As a result, this perception already puts those who are supposed to benefit from research at a disadvantage. Danieli and Woodhams (2005) posit that these 'unavoidable' inequalities may limit the confidence and knowledge that the beneficiaries may have, consequently legitimising the views and the hypothesis of the experts (researchers) in the field.

By implication, if such stereotypes are not critically examined, this would mean that the likelihood of individuals being emancipated from GBV is minimal, thus contributing to people who remain encapsulated in violence in schools and communities. Furthermore, Noel (2016) also mentions that participation of marginalised groups may not be the one that empowers and brings consciousness to the people in communities and schools. This view signals that despite

the goal of the Critical emancipatory paradigm being emancipatory in nature, liberation and emancipation depend on the meaningful contribution and communication the researcher can articulate to address GBV in South African schools and communities (Oliver, 2002b).

Regardless of the many criticisms, some of which have been mentioned above, in the context of this study, the Critical emancipatory paradigm provides a platform from which critical analysis of uncritical 'philosophical' theorising which has contributed to, and still influences, GBV against men and women in the context of South Africa. Also, the critical analysis as one aspect of the Critical emancipatory paradigm calls for critical engagement with the nature of knowledge that sustains the violation of the rights of individuals. This study maintains that the call for critical engagement with uncritical discourse, beliefs and practices that marginalise minority groups allows for the inclusion of multiple truths (voices) of people who have been excluded and oppressed previously. If done in this way, philosophical theorising on GBV can bring forward the theodicy that is comprehensive as far as respect for human rights is concerned, thus influencing significant changes in making schools and communities safe and secure places for healthy living and learning.

Furthermore, the conscientisation aspect of the Critical emancipatory paradigm equips individuals with the skills to reflect on the nature of their existence and how structures assist in sustaining GBV in schools and communities. In a school context, this means that consciousness creates a space where learners can understand the depth of the harm caused by the inadequacy of theorisation of GBV; thus, developing learners who can empathise with each other, and care for each other's feelings but, most importantly, schools that acknowledge and practise social justice. The result of this could contribute to community and school contexts that are safe to occupy without fear of GBV. In light of the current analysis of uncritical discourse, empowerment of men and women in the context of South Africa can be achieved as also articulated in the preceding paragraph.

Drawing on the Critical emancipatory paradigm, the axiological assumption that the study puts forth is that men and women need to be empowered in education and community contexts in South Africa. Along these lines, Wilkinson and Wilkinson (2016) mention that empowerment means finding ways to deal with attitudinal change, decision-making, deviating from inequalities, and making room for improvements. Methodologically, this means that research

ought to be done in such a way that clarifies the attitudes, practices and behaviours that foster GBV in schools and communities. Having clarified these, the researchers should make an informed analysis of the impact of the practices and beliefs on the lives of individuals. The analysis then aids the researcher in coming up with ways in which the practices, behaviours, beliefs, and common knowledge that fuel GBV can be added. In the end, the Critical emancipatory paradigm informs ways in which the aforementioned behaviours and practices can be changed, such that they do not continue to pose a threat to the lives of individuals (communities) and learners in schools. This point brings me to another significance of emancipatory approaches, which is decision-making to be discussed in the subsequent paragraph.

Additionally, the emancipatory approach suggests a change in different attitudes that may sustain GBV. For instance, Acosta (2020) talks about the structural component as being problematic as far as GBV is concerned, since it positions male individuals to be in control of decision-making and to ensure that there is order, in some cases. That said, the Critical emancipatory paradigm creates an opportunity to rethink these stereotypes and uncritical thinking, by allowing for inclusive decision-making of all individuals in different settings, thus proposing a way to move far apart from any form of biases and inequalities. In schools and community contexts in South Africa, rationality and decision-making will mean regaining the lost freedoms and doing away with practices and beliefs that violate the right of learners and individuals to live free from violence. By extension of this argument, the assumption here is that regaining humanity would mean the ways of researching ought to consider all the above-mentioned factors, to be specific, producing knowledge that accommodates everyone, respecting the learners' right to education, dignity, and social justice such that everyone can exist fully as human and without any infringement of their rights.

3.8 Conclusion

This chapter has argued for the relevance of the Critical emancipatory paradigm in the study. The relevance of this paradigm for the current study was described in detail from the epistemology and ontology (philosophical angles) and empirical angles (methodology and axiology). From the philosophical perspective, the Critical emancipatory paradigm is used to articulate *what there is* and the features of *what there is* in Sefotho's (2015) words. Following this logic, the paradigm was used to assume that the reality in education and community

contexts in South Africa remains oppressive. With a focus on the epistemological assumption, clarity has been provided that knowledge is not objective; paradoxically, it constitutes multiple realities. This therefore means that the world is not independent from our knowledge of it but is produced through meanings and social interactions.

Methodologically speaking, three methods of inquiry have been highlighted and used in the context of the study. From the axiological standpoint, an assumption that reality should be socially just and emancipatory has been put forth in the current section. Most fundamental, based on my engagement with a Critical emancipatory paradigm, the chapter has illustrated that the paradigm is imperative in that it provides a strategy that can aid the re-establishment of an essentialist discourse. For clarity and brevity, the proposed paradigm provides a useful reference for amelioration of uncritical essentialist discourse such that it retains the kind of thought, and use of language that is comprehensive, socially just, tolerant, and emancipatory in nature. Seen in this light, I argue that a philosophical discourse analysis can largely be imperative in informing repressive and violent reality in and outside of education contexts in South Africa. As a particular case in point, I indicate that the adoption of a philosophical discourse analysis can also play a pivotal role in evoking epistemological, methodological as well as the necessary axiological practices that may be worth-considering in addressing the gap pertaining to the inadequacy of a philosophical theorisation of GBV in the South African context. These points are elaborated in-depth in the subsequent discussion.

CHAPTER 4:
ANALYTICAL FRAMEWORK: PHILOSOPHICAL DISCOURSE ANALYSIS

4.1 Introduction

The erroneous pressure from the coloniality of uncritical essentialist discourse influences GBV, as depicted in Chapters One, Two and Three, which reveal that morality remains a 'forgotten principle' in and outside of education contexts in South Africa. The current chapter argues that the evident moral quandary is a consequence of a misconceptualisation between ‘nurture’ and ‘nature’. From this standpoint, this chapter also indicates that a continuing tension between ‘nurture’ and ‘nature’ is apparent in education contexts in South Africa. A clear distinction between the two disparate concepts is therefore necessary. In a comprehensive sense, Chapters One and Two have demonstrated that uncritical essentialist discourse births ‘nurture’. The adopted framework in this study delineates the fundamental principles of ‘nature’, to resolving the appropriated fallacy of ‘nurture’ as ‘nature’. Feminist philosophy and discourse also form part of the core principles of the relevant framework in this study.

This chapter is divided into five sections, excluding the introduction and conclusion. Section one discusses the context that underpins the state of nature as the first aspect of the analytical framework adopted in the study. Section two depicts morality as a normative aspect in the state of nature. Section three engages with discourse as an additional tenet of the relevant framework in the study. Section four engages with the last aspect of the framework, which is feminist philosophy. Section five integrates the three fundamental aspects of the analytical framework to show how these correlates with each other and their relevance in the study. Going forward, the discussion engages with the context that informs the fundamental principles of the state of nature.

4.2 A context underpinning a moral philosophical state of nature-re-visiting the ‘real’

According to Steele (1993), the state of nature refers to the period in the 17th century before the formation of societies. The transition from the state of nature to the formation of government was understood as a contract. My interest in this context lies predominantly in the state of nature and what characterises it. According to Henderson (2000), Hugo Grotius as cited in Henderson (2000) asserts that by nature, humans are both social and reasonable. Henderson

(2000) further maintains that for Grotius, natural means reason, hence the belief that "people [are] naturally reasonable, that they [are] able to live in harmony with one another" (p. 15). In disagreement, Thomas Hobbes and Bramhall (1999) maintain that there is no such thing as natural. Instead, Hobbes and Bramhall (1999) argues that individuals are free and equal only under the condition of family and households.

From Hobbes and Bramhall's (1999) point of view, Henderson (2000) argues that the state of nature was characterised by limited resources. As a consequence, this created competition for resources and hence the conflictual state of nature emerging from wars and conquest for limited resources. In this instance, Henderson (2000) purports that equality, for Hobbes, was founded on human nature and the belief that one is vulnerable to being killed, while in the same way, one can also kill. While this section maintains that Hobbes and Bramhall's (1999) definition of the state of nature is irrelevant in this context, it informed Locke's (1967) definition of the state of nature, which has relevance for this study, as explained earlier.

In stark contrast to Hobbes and Bramhall's (1999) definition of the state of nature, Locke (1967) in the *Two Treatises of Government* explains that the state of nature is *not* brutal and conflictual as depicted by Hobbes and Bramhall (1999). Paradoxically, the state of nature is a peaceful and tolerant one. Put simply, Locke (1967) argues that in the state of nature, human beings are free and equal but can be dangerous in their freedom. This means that the freedom of individuals in the state of nature needs to be informed by guiding principles to ensure it does not cause harm to others. In this perception, the characteristics of the state of nature previously mentioned including the ones highlighted in this section correlate with what has been defined as the '*real'* state of nature in the context of the study.

According to Shapiro (2003), an account of the state of nature by Locke (1967) emerged as a result of the turbulent political conflicts during Locke's life. Shapiro (2003) and Steele (1993) also add that most of Locke's writings, including the *Two Treatises of Government,* were mainly about freedom of conscience, resistance, and majority rule. The writing of *Two Treatises* was written during the exclusion crisis when the Protestant nobles wanted to exclude the Catholics between 1671 and 1681. Hence the argument by Shapiro (2003) that the account of the *Two treatises* was mainly about justification for revolution. Poignantly, the state of

nature in the context of this study is used to proffer insights into how peaceful human relations ought to be from a philosophical point of view.

In consonance with this view, this section illustrates that the inequalities and the apparent violence in and outside of education contexts, particularly in South Africa, signal evident confusion and a lack of philosophical guidance and theorisation that ought to inform harmonious relations. Steele (1993) opines that "what is important is that assuming a state of nature existed allows one to analyse society in such a way as to provide a direction for suggesting what are the ends of the state that which will remedy the problems illustrated in the state of nature" (p. 4). Following from this, this section argues quite poignantly, that a revisit of the state of nature as a guiding philosophical framework is fundamental. As a notable example, it can inform an analysis which reveals the extent to which men and women in and outside of education contexts in South Africa have diverted from the reality of peaceful relations to a reality that is infused with GBV.

In the main, this section argues that there is a need for the kind of philosophical theorisation that presumes Locke's definition of the state of nature, which is non-conflictual, non-violent and free, as highlighted in the Two Treatises of Government by Locke (1967). It is worth stating that Locke's (1967) definition of the state of nature is not without criticism. Correspondingly, Henderson (2000) and Ogden (1940) state that Locke's (1967) ideas on the state of nature were nothing but intellectual ideas which lack evidence of existence in a real-life situation. From a different direction, Rousseau maintains that in the state of nature, humans can perceive and feel but are incapable of rational thought.

Another unsympathetic argument worth considering on Locke's (1967) definition of the state of nature is the inconsistencies as alluded to by Ashcraft, (1968). Ashcraft (1968) states that the initial account of Locke's (1967) definition of the state of nature is a peaceful one and a tranquil one. Nevertheless, later on in the argument on the state of nature, Locke (1967) leans towards Hobbes and Bramhall's (1999) argument, proposing that the state of nature is characterised by conflicts and war. Following from this, Ashcraft (1968) states that "Locke is Hobbes in disguise" (p. 901). In other words, Locke (1967) is seen as indecisive in his argument. Against this claim, Simmons (1989) discards assertions made by Ashcraft (1968) by illuminating that Locke (1967) was not indecisive but was suggesting that human beings have

to learn to follow the law of nature. Contrarily, Dunn (1982) and Simmons (1989) concede that Locke's (1967) arguments on the state of nature have been misunderstood.

Locke (1967) maintains that all human beings are equal by nature because they possess reason to govern their actions. Clarifying this argument, Simmons (1989) maintains that equality from Locke's (1967) perspective is founded on the law of reason. Instrumental to Locke's (1967) and Simmons' (1989) arguments is the fact that because all people are equal based on the law of reason, no one should be perceived as superior or inferior. Hobbes and Locke offer contrasting accounts of the state of nature, which Hobbes refers to as a state of war. Paradoxically, Locke (1967) asserts that the state of nature is a state of peace, as stated previously. Nevertheless, both confirm that all human beings are equal.

Simply put, Hobbes maintains that all human beings are equal in mental abilities to the extent that one cannot consider his mind alone as stronger than others. The time a human being can be considered as stronger than others, as Steele (1993) aptly puts it, is when they have joined forces with others. By extension, Steele (1993) maintains that because men are equal in their mental abilities, there is no similar power to keep them in check, and this explains the state of war between them. What is imperative in this argument is the aspect of equality between human beings premised on the law of reason, as Locke (1967) maintains. This clarity can aid in resolving the misconceptions about equality which have been sustained by uncritical essentialist discourse immanent from the time of conquest to democratic South Africa.

In agreement with Dunn (1982) and Simmons (1989), I wish to highlight the obscurity of the abovementioned criticisms by articulating that Locke's (1967) theory is impactful in begetting harmonious relations in the learning and communities in South Africa. It provides a ground from which learners can view each other from a moralist and rationalist point of view. Additionally, this section also argues that Locke's (1967) description of the characteristics of the state of nature is imperative in informing the basis of equality, and freedom from GBV in post-apartheid South Africa. Put succinctly, Locke (1967) argues that all human beings are born with high moral principles and are therefore able to guide their actions according to the law of reason. The ensuing discussion focuses on the key aspects of the state of nature which may be impactful in informing human relations inside and outside of education contexts in

post-apartheid South Africa. Essentially, a discussion on equality and what informs it will follow from here on.

4.2.1 The fundamental tenets of the state of nature-a Lockean perspective

One imperative aspect worth stating in the state of nature is that reason informs the direction of one's life and character, and leads one to the law of nature (Locke, 1967). Elucidating on this point, Steele (1993) explains that through reason, human beings are equipped with the principle of action. However, the principle of action ought to be in such a way that it does not place others in places of superiority while subjecting other people to subordination. To put it more succinctly, Locke (1967) maintains that because all human beings are born equal "[because] of the equal right that every Man hath, to his Natural Freedom, [he or she cannot be] subjected to the will or authority of any other man" (p. 304).

Expanding on this argument, Locke (1967) also asserts that the principle of action should not lead to harm to another person's life, liberty, and health. Viewed in this way, the instances of GBV in and outside of education contexts in South Africa, highlighted by Mutinta (2022) and Buqa (2022) in Chapter Two, mean that the principle of action as articulated by Locke (1967) is disjointed from reason. Consequentially, this subsection articulates that violent learners' practices need to be informed by the principle of action that is founded on non-violent acts informed by Locke's (1967) state of nature.

Pivotal in the state of nature is the state of perfect freedom that everyone has. Correspondingly, Locke (1967) also maintains that because all human beings are created equal by God or creatures of a similar species, no individual has jurisdiction over the other. Elaborating on this, Steele (1993) states that equality means that some men and women should not be ill-treated by others. In the same way, everyone has an equal right to freedom. In light of this, it becomes apparent that the state of nature as depicted by Locke (1967) informs ways a foundation from which equality and freedom can be sustained, given a clear emphasis that no one should make decisions for the other or decide how they ought to behave.

These assertions bring me to the conclusion that Locke's (1967) idea of equality is also closely linked to the notion of equal freedom that everyone has in the state of nature. From this perspective, Locke (1967) also maintains that in the state of nature, all people should be free from any form of restraint or violence from other people. If we consider Locke's (1967) state

of nature, the prevalence of GBV in the context of South Africa means a notable drift from the 'real' state of nature that is characterised by the state of perfect freedom, freedom from violence, the notion of equality and reason-based action as some of the key aspects of the state of nature mentioned previously. Seen in this light, the state of nature depicted by Locke (1967) tells us that the perfect way to have harmonious human relations is by averting violent jurisdiction that provides the possibility of inequalities and GBV.

An additional fundamental characteristic of the state of nature, according to Locke (1967), is evident in the emphasis for one to preserve oneself while also preserving others. This argument is made clearer in the possession and preservation of property. Drawing from this, Locke (1967) maintains that the same way an individual would not wilfully leave their properties unguarded should be akin to people's willingness to look and protect each other. Steele (1993) clarifies that the kind of preservation that Locke (1967) refers to in this instance is preservation in a broader sense, in a clear sense, preservation of natural rights to life, and freedom, together with estates. Instrumental to this endeavour, is the provision of clarity on what it means to care, look after and protect each other against any form of violence. Preservative action is a much-needed practice in learning institutions given its preliminary nature and potential to prevent GBV before it happens. What is commendable about the preservative characteristic in the state of nature is that it is a notion that is free from gender bias. Simply put, preservation is not meant for a specific group of people only, but it is for all people.

4.2.2 The implications of the state of nature in the study

With the backdrop of the history and context of the state of nature in place, the present subsection on Locke's (1967) ideas concerning the state of nature can play a critical role in guiding philosophical theorisation of GBV and in resolving the dilemma of inequalities that add to GBV as evidenced by Leburu (2023), Villardon-Gallego et al. (2023), and Calvino and Matadi (2023) in post-apartheid South Africa. Equality remains a misconceptualised and a fragmented word without a clear premise, as Chapters One and Two have demonstrated. A lack of clarity in the meaning of equality contributes to mythical formulations of heteropatriarchy as indicated by Mayeza et al. (2022), Yamile and de Lange (2024) and Higgs and Letseka (2022) which adds to GBV in schools and communities in South Africa, as Chapter Two has already indicated. However, Locke's (1967) argument that equality is informed by reason is

rudimentary and necessary in informing the quandary around the notion of equality which I argue has been misconceptualised in and outside of education contexts in post-apartheid South Africa. Beyond the redress of equality, the state of nature also highlights the possibility of equal freedoms in democratic South Africa. If policy documents aimed at the redress of GBV clarified equality from this perspective, perhaps inequalities that have been argued to play a critical in the perpetuation of GBV would not be an issue.

Similarly, clarity on equality from a philosophical perspective, as stipulated by Locke (1967), can lead to a paradigm shift. As a notable example, it can contribute to the transformation of common beliefs that some learners (individuals) are superior to others, to an emancipatory conceptualisation that everyone is equal, from the law of reason as stated by Locke (1967). This is commendable because the law of reason can inform a perception that enables learners to perceive other learners as 'ends' in themselves, with an intrinsic worth that is not to be violated in any way. By extension, rationality as depicted by Locke (1967) can also help the redress of inequalities that are embedded in heteropatriarchal culture and other practices that perpetuate GBV evidenced in the literature review of the current study.

Rammbuda (2023), Ngidi and Moletsane (2023) and Ngidi (2022) argue that life is more difficult for girls in learning institutions in South Africa given the common perception that they are a weaker gender. Paradoxically, if the definition of equality was understood from Locke's (1967) conceptualisation of the state of nature, there would be no reason for other learners to perceive others as weak and vulnerable. In agreement, Ofana (2019) states that morality can be understood as the parameters of guiding right conduct as it makes a clear distinction between what is right and wrong.

The accentuation of the right conduct mentioned in the preceding paragraph provides reasons to talk about the principle of reason in the context of this study. When the actions of men and women in the context of South Africa are guided by the principle of reason delineated in the state of nature, the acts of superiority and subordination can be reformed. This is commendable because the principle of reason in the state of nature provides a ground from which men and women in and outside of the educational context in South Africa can act from an understanding that all men and women are equal from a rational standpoint. In this way, harmonious relations

that are free from power dynamics and violence can become possible in the context of South Africa.

With a focus on the state of perfect freedom, the state of nature unlocks the platform from which human relations between men and women in the context of South Africa can proceed without any form of ill-treatment of other men and women. As previously indicated by Locke (1967), men and women have equal rights to freedom and respect in the state of nature. By implication, the state of nature is pivotal in informing human relations that are characterised by equal rights to freedom and equal respect between men and women in South Africa. These key aspects are imperative in precluding the ill-treatment of some men and women, while simultaneously validating men and women as equally human and worthy of respect. Noteworthy is the argument that, when put in practice, respect concerning equal rights to freedom can be fundamental in curbing the rife cases of GBV in South Africa.

Paying attention to the principle of preservation in the state of nature, it is worth noting that this principle can pave the way for human relations between men and women that are premised on safeguarding the general welfare of all men and women in South Africa. The kind of human relations that are guided by the need to protect and look after each other can affect the possibility of harmonious relations between men and women. In other words, the principle of preservation necessitates an environment where men and women perceive each other from a notion of care, thus, invalidating any form of harm or violence.

Understood in this way, Locke's (1967) arguments provide a clear framework from which orderly relations may be retained in and outside of the school context in South Africa. Although these arguments can be said to be scientific in nature, because they are founded on moral philosophy, their application outside of the school context is not impossible. Having a specific focus on respect and preservation—as some of the characteristics of the state of nature as highlighted by Locke—it can be argued that these two characteristics are inextricably linked to the notion of ubuntu. As aptly stated by Waghid (2020), Tutu (1999) and Ramose (2002), ubuntu is about caring and looking after each other and can be practised in and outside of formal institutions.

Although respect and care in the philosophy of ubuntu are not necessarily founded on equality and the law of reason, as highlighted by Locke (1967), the elision of these the above-mentioned

characteristics of the state of nature is notable in discourse, policy frameworks in a broader sense (community) and in a narrow sense (schools) as demonstrated in Chapters Six and Seven. From this point of view, this subsection maintains that policy frameworks and discourse that are disjointed from these foundational principles add to the preservation of fragmentation, confusion and uncritical essentialist discourses which presuppose gender inequalities that ultimately add to GBV in and outside of education contexts in South Africa.

4.3 Morality as a normative aspect that is inextricably linked to the State of nature in Socrates' perspective

This section suggests that the notion of morality is one of the core principles in the state of nature. In consequence, morality should be at the centre of human relations given its potential to sustain harmonious relations. Therefore, a notable absence of *morality* as defined from the philosophical standpoint in the state of nature can contribute to the kind of dilemma apparent in Chapters Three, Six and Seven. Socrates, as reported by Plato in *The Republic* (ca. 390. BC), states that morality is closely related to the idea of moral reason (rationality). Unpacking what rationality means, Peters et al. (1973) avers that rationality is an engagement in the pursuit of various forms of inquiry that represent respect concerning facts, clarity, and consistency. Expounding on this argument, Waghid (2001) also maintains that rationality enables the construction of our beings and roles about other people through meaning-making processes. With a focus on the nature of morality, Socrates (as reported by Plato in *The Republic*, ca. 390. BC) alludes that it grants people the ability to make moral judgements that are backed up by good reason. More than this, morality is characterised by impartiality in consideration of other peoples' interests.

Socrates (as reported by Plato in *The Republic*, ca. 390. BC) argues that all theories of morality encompass the notion of impartiality, which is closely linked to the kind of moral judgements that can be backed up by good reason. In this regard, the argument is that all people's interests are equally important. As a result, in the state of nature, some people cannot be considered as less privileged while others are perceived as most privileged. Put succinctly, Socrates (as reported by Plato in *The Republic*, ca. 390. BC) opines that in the state of nature that is characterised by the notion of morality, everyone has the same value and is therefore of equal importance. Of crucial significance, given the principle of impartiality, is the fact that all people are equally important in the state of nature.

If made pragmatic in the context of post-apartheid South Africa, the requirement of impartiality offers an opportunity to move away from uncritical essentialist discourse, cultures, stereotypes, beliefs, behaviours and perceptions that privilege men over women in South Africa. As a consequence, the shift from the aforementioned factors—also highlighted in Chapter Six of this study and the document called *Gender-Based Violence in South Africa—Brief Review* (2016)— which have been signalled as pivotal factors in the perpetuation of GBV, can inform a re-imagined perception of men and women in South Africa. In other words, it can also illuminate an understanding that all learners are of special and equal importance, thereby dismantling the view that some learners are more privileged compared to others. Overtly, the requirement of impartiality offers a commendable philosophical grounding to the definition of equality which is also crucial in informing the philosophical theorisation of GBV by the analytic philosophers of education.

Apart from the commentary of special and equal importance highlighted hitherto, Socrates (as reported by Plato in *The Republic,* ca. 390. BC) also cautions that the *general welfare* of all people is also pivotal under the requirement of impartiality. To put it bluntly, Socrates (as reported by Plato in *The Republic*, ca. 390. BC) states that "the requirement of impartiality rules out any scheme that treats the members of disadvantaged groups as somehow morally inferior" (p. 12). The same argument is made by Oliver (1992) who also vehemently states that research processes should not be alienating in nature but should be conducted such that they benefit those who have been previously alienated.

Viewed in this way, Plato's (in *The Republic*, ca. 390. BC) arguments expand on the notion of equality by illustrating that all people's general welfare is of equal significance. As a result, the requirement of impartiality makes provision for equal treatment of all learners in education contexts. In other words, some learners should not take advantage or assume a more dominant position over other learners. Conversely, the principle of the requirement of impartiality informs ways in which equal treatment of learners can be made pragmatic in education contexts, given the moral obligation for all learners to be treated equally regardless of their historically marginalised classifications. The relevance of the requirement of impartiality can help distort unfair and unjust treatment amongst learners, particularly in education contexts in South Africa. Similar to the requirement of impartiality by Socrates (as reported by Plato in

The Republic, ca. 390. BC), Kant's (1785) principle of the categorical imperative provides crucial normative insights on the state of nature as the following discussion indicates.

4.3.1 The correlation between Socrates' Requirement of impartiality and Kantian's Categorical imperative in the State of nature

The principle of categorical imperative is an additional aspect of the normative aspect of morality according to Kant (1785). To this effect, Kant (1785) maintains that under categorical imperative, hypothetical imperatives and hypothetical oughts are worth considering. A distinction between these two as Kant (1785) convincingly demonstrates is that *hypothetical oughts* or imperatives are not informed by the binding principle to act in a particular way. Most tellingly, Paton (1948) concedes that *hypothetical oughts* "require us to adopt the means that are necessary to attain the ends we choose to seek" (p. 118). What this means is that there are no obligatory laws that govern one to behave in a certain way. What informs the behaviour in this case is the desire that one has. In other words, one has a choice to do something regardless of whether that thing is beneficial or not.

Paradoxically, concerning categorical oughts, people are under a moral obligation, rule and requirement to act morally, regardless of specific wants and desires. Expounding on this argument, Kant (1785) also maintains that *categorical oughts* are possible to do because of the element of reason (rationality) that is attached to them. From this perspective, Kant (1785) argues that *categorical oughts* inform moral agents because what makes one a moral agent is following or behaving according to universal maxims. Although Brown and Paton (1949) purport that universal laws are not fixed, what is commendable about them, according to Brown and Paton (1949), is that these laws define what is permissible and what is not permissible to others. The main emphasis in categorical oughts is the argument by Kant (1785) that people should not think that their interests are more valuable than other people's interests.

Additionally, concerning the categorical oughts, Kant (1785) notes that there are *rational constraints* to categorical imperatives which inform what is permissible and what is not, as has been argued by Brown and Paton (1949). In a strict sense, the moral agent cannot act in a way that is not allowed to others. As a notable example, violent behaviours are not permissible according to universal laws because they are not permissible to others given that they perpetuate harm. Another aspect of rational constraints, as highlighted by Kant (1785), is the

notion of *consistency*, which states that if one has done what is not permissible according to the universal laws, they ought to realise they cannot consistently do it. The laudable elements of *rational constraints* and *consistency* under the categorical imperative signals that violence is not a permissible thing that should not happen repeatedly.

Most crucial to Kant's (1785) categorical imperative, with a special focus on categorical oughts, is the fact that these are relevant in informing from a philosophical theorisation that focuses on the code of conduct that is permissible in education contexts and clarifies what is not permissible. Of crucial significance, categorical oughts can solve a moral dilemma of what it means to act morally in education contexts and what it means to violate moral laws. Seen in this light, categorical oughts can work to resolve the coloniality of apparent mythical beliefs amongst learners that portray some learners as being more valuable and having special interests; conversely, providing a framework where learners can perceive each other as having specifical significance despite the gender categories. This perceptual shift is paramount and much needed because of its potential to make education contexts habitual learning places where all learners have an equal sense of worth and a sense of belonging.

Respect for human dignity is also another normative aspect of the meaning of morality that is apparent in the state of nature. Explaining respect for human dignity, Kant (1787) postulates that all people have a special place in the world. Expounding on this argument, Kant (1787) states that all human beings have an *intrinsic worth* which makes them capable of their decision-making and they are equipped with the potential to guide their actions by the principle of reason. Given the intrinsic worth that all human beings have, Kant (1787) considers them more valuable than any price. As a result, they should not be used as *a means to an end* under the law of morality. Emphasising Kant (1787), Marx and Engels (1979) also added that because human beings have an intrinsic worth, they should always be treated as an *end* and not as a *means,* as the succeeding paragraph illustrates.

Correspondingly, Marx and Engels (1979) argues that treating people as *ends* means that they should not be manipulated or violated in any manner. In this way, Marx and Engels (1979) explains that treating people as *ends* also means respecting their rationality. In light of the above, respect for human dignity in education contexts informs a perspective which creates an opportunity for all learners to be recognised as valuable and as equally human as all the other

learners. In this endeavour, morality perceives treating other learners as a *means to an end* implies contravening their intrinsic worth and value. This implies that if harmonious relations are to be maintained in learning institutions from a moralistic standpoint, learners must be seen as having intrinsic worth, and their rationality is to be respected and not violated in any way. From here on, the subsequent discussion focuses on discourse as an additional aspect of the conceptual framework in the current study.

4.4 Discourse from a Postmodernism viewpoint

Taylor (2005) posits that postmodernism is a theory which succeeded modernism and focuses on exploring how language, discourse and power create the struggle between social groups. Additionally, Beyer and Liston (1992) state that the term postmodern designates a critique or analysis. Drawing on Miller's (2000) argument that postmodernism focuses on how language is used to dominate the realities of the marginalised groups, minimal reference is made to postmodernism mainly to highlight how discourse can perpetuate violence in and outside of education contexts in South Africa. That said, the study does not focus on postmodernism as a theory holistically, but is particularly interested in discourse, and how this can create conflict and social gender divisions between men and women. In this sense, significant attention is paid to Foucault as one of the critical thinkers within postmodernism who wrote extensively on discourse, power, and language and how these can be used to sustain violence on the marginalised.

Potter and Lopez (2001) argue that postmodernism was more common in the twentieth century and was an intellectual response to positivist comprehension of natural phenomena and a linguistic shift towards the understanding of social phenomena. Despite the radical change to the epistemological foundation and the argument that knowledge is a social construction, postmodernism has been predominantly, though not exclusively, criticised by critical realists. Potter and Lopez (2001) and Brodribb (1992) argue that postmodernism is ambiguous. Ambiguity in postmodernism is a consequence of an intellectually incoherent challenge to the very same philosophical foundations it has introduced (Potter & Lopez, 2001). Based on this criticism, Potter and Lopez (2001) maintain that it does not help to solve the problems of contemporary times. Along the same lines, McGowan (1991) also argues that postmodernism is nothing but an account of romanticised dreams for transformation.

On the contrary, the laudable aspect of postmodernism highlighted by Miller (2000) is the rejection of hegemonic discourse that denies multiple truths from the marginalised. Additionally, postmodernism rests on how language is used outside of its context of use. Of crucial significance, Miller (2000) adds that postmodernism is also about the analysis of ordinary and everyday talk. Following a similar logic, Lyotard and Van Den Abbeele (1984) also maintains that postmodernism rests on the decline of the traditional norms in the contemporary era. Evincing this argument, Lyotard and Van Den Abbeele (1984) opines that a decline in these can lead to possibilities of freedom which have not been imagined before. Lyotard and Van Den Abbeele's (1984) argument seems more salient in enacting reconsidered possibilities and ways in which emancipation of individuals from oppressive power discourse may be achieved.

The features of postmodernism aforementioned, specifically on discourse, are praiseworthy in the context of this study because they can help the analytic philosophers to unpack and analyse how uncritical essentialist discourse remains a hegemonic discourse. Additionally, postmodernism is fundamental in providing a platform which informs how uncritical essentialist discourse is used to facilitate violence against some men and women in the context of South Africa. Moreover, a critique of the uncritical essentialist discourse may provide possibilities for the emancipation of men and women from the oppressive and violent use of discourse. Importantly, these processes can also inform the process of a philosophical theorisation of GBV in and outside of education contexts, which has been argued in Chapters One and Two as inadequate in South Africa.

Foucault (cited in Dickens & Fontana, 2002), argues that contemporary societies are disciplinary societies characterised by the dispersal of power throughout the societies. In the course of this argument, Foucault (1980) also explains that the notable heterogeneity in power is akin to the heterogeneity of resistance. Seen in this light, Foucault (1980) concedes that resistance against power should be in a variety of ways, addressing both the institutional and the interpersonal context. A critique of discourse is imperative in that it provides a framework from which to comprehend the various ways in which power discourse has been institutionalised to preserve the oppression of learners in and outside of the education contexts. Additionally, a critique of discourse can also inform a fresh perspective from which to understand the effects of power on the bodies of learners. As already highlighted, critiquing

the uncritical essentialist discourse framework is an emancipatory element that power can be resisted in various ways to enable the emancipation of learners from GBV.

According to Foucault (1984), discourse is about meaning and social relations that encompass subjectivities as well as power relations in a hierarchical way. Expounding on this point, Ball (1994) concedes that discourse speaks to us. In the same way, Akala (2016) argues that discourse shapes policy's standpoint. Elaborating on Foucault (1984), Ball (1994) and Akala (2016), it can be argued that discourse and power are closely linked and have a direct influence on what can be known and cannot be known. In specific words, Foucault (in Fraser, 1981) asserts that power and knowledge are intimately linked in that power is pivotal in deciding what can be known and what qualifies as truth. Van Dijk's (1997) definition of discourse is relevant in the current context. Accordingly, Van Dijk (1997) defines discourse as the ways in which language is used verbally or in a written text within a particular context and can comprise newspapers, journals, and policy documents.

Demonstrating the interconnectedness between discourse and power, Van Dijk (1997) maintains that power can be enacted, as well as expressed or concealed, through text and talk within a social context. Seen in this light, the word power is used interchangeably with discourse. With this background in place, this section shows some of the ways in which power (discourse) operates to sustain the oppression of individuals within a particular context. Accordingly, Dean (1999) talks about the two types of powers, the one which is authoritarian (oppressive) and the one that is aimed at freeing people (liberatory power). Explaining the authoritarian power, Dean (1999) maintains that this power recognises the citizens as incapable as well as people who lack responsibility and therefore are in need of governance. Locating this argument in the context of uncritical cultural essentialism, Sayer (2006) argues that discourse has been used to label people in a way that puts other people in dominating positions, while placing other groups of people as subordinating groups. This claim by Sayer (2006) is evidence of Dean’s (1999) argument that discourse can be used to oppress and violate the rights of some people.

Drawing from Foucault and Carrette’s (2013) disciplinary power, the present section demonstrates how discourse can assume a poignant role in nurturing individuals into the fictitious ontological existence, highlighted in Chapter Three, that is characterised by

oppression and violence. Underscored by a hierarchical observation, normalising the subject and through processes of examination, disciplinary power is key in preserving a discourse that constructs and 'speaks' a way of life that is mythical and oppressive to others. Most crucial, this section reveals various ways in which disciplinary power has the potential to rip men and women off their state of nature, as highlighted previously from the Lockean, Socrates and Kantian perspectives. In the first instance, my focus will be on the definition of disciplinary power and how this operates.

4.4.1 The functionality of disciplinary power as a 'nurturing' factor into the State of nature: Foucault's viewpoint

- **Disciplinary power**

Quite pertinently, Foucault and Rabinow (1984) keenly draw on one of the ardent proponents of strict discipline, Walhausen, who mentions that the use of discipline is the way of correct training. From this account, Foucault and Rabinow (1984) posit that disciplinary power is mainly about training, differentiation, and the perception that individuals are things from which power may be exercised. Foucault and Carrette (2013) opines that power functions in two different ways. In essence, the biopower is power that is directed at the bodies of the individuals to ensure docility. Inversely, the bio-politics of the population focuses on the socio-economic and political spheres from which people are governed. In this instance, Foucault and Carrette (2013) asserts that the government is key in shaping the behaviour of the people based on a set of norms.

From the assertions made above, it can be noted that power can be enforced on individuals from the structural point of view (policies) and within smaller social settings (social interactions). Understood in this way, a critique of discourse is worth considering in this study because it provides a framework from which to understand ways in which 'structural' discourse perpetuates the oppression of learners in educational settings. Moreover, analysis of discourse is meaningful in showing the effects of power discourse on the bodies of learners in education contexts in South Africa. Foucault and Rabinow (1984) also state that disciplinary power may shape the way in which individuals live. Central to the definition of disciplinary power and its characteristics is the assumption that something is wrong about individuals and therefore, this needs correcting using training and correcting. In addition to this interpretation, it is apparent that central to disciplinary power, inequalities are apparent from the one who sees error in

individuals and uses force on them as a way of training the one whose power is bestowed upon them.

Worth stating, is the reductionism of people from being human to being 'objects' or 'things' who need to adhere to certain principles and rules. Viewed from the state of nature as stated previously, it can be argued that in the context of the use of disciplinary power, the perception of people as *not* having intrinsic value is immanent. Understood this way, it can also be argued that the notion of equality is almost impossible the moment disciplinary power is used. This section, therefore, argues that the insistence on the use of discipline violates people's rights to exist in the state of nature while preserving various forms of oppression against those who are thought to require training. Against this background, it can be argued that at the core of disciplinary power inequalities, dehumanisation, and violence remain apparent. Hierarchical observation also retains similar effects on the bodies of individuals as the subsequent discussion depicts.

- **Hierarchical observation**

Venturing into hierarchical observation as an instrument of disciplinary power, Foucault and Rabinow (1984) assert that there is a coercive authoritarian pan-optician eye that significantly operates to have a hold of the conduct of individuals to transform them. One of the ways in which transformation is made possible, is using exploitation. It is pertinent and imperative to signal the limited freedom that individuals have to be themselves under observation as an instrument of power. Following the logic of Foucault and Rabinow (1984), one pivotal aspect of the appropriation of the critique of discourse lies in its ability to demonstrate the role of power in controlling the freedom of individuals in various contexts. Contrary to the state of nature where individuals are guided by the principle of reason to make decisions for themselves, it can be argued that where power or oppressive discourse is functional, the laws of reason from those whose bodies are regulated are impractical.

Foucault and Rabinow (1984) also purport that the hierarchical observation punishes non-conformity and produces and distributes power on the bodies of individuals. Another point that is worth noting, according to Foucault and Rabinow (1984), is that power has direct control over the body and can also produce excessive violence or force on the bodies of individuals. Apart from this, Foucault and Rabinow (1984) also mention that power and its effects are

everywhere, and it works in silence to classify individuals into continuous permanent fields. The point that Foucault and Rabinow (1984) make is akin to the argument that Sayer (1997) gives on how cultural essentialist discourse operates. Simply put, Sayer (1997), Schor and Weed (1994), and Nussbaum (1992) argue that essentialist discourse is a derogatory term which is abusive and works in silence to quieten sexism.

Undoubtedly, the possibility of peace amongst individuals is unrealistic where power prevails to nurture, distribute and classify people in specific categories. In this way, Foucault, and Rabinow's (1984) theory on discourse helps us to understand that powerful discourse and violence are intrinsically linked. Powerful discourse and violence serve as crucial challenges to credible learning and living contexts in South Africa. Addressing violence and the force that is exercised on the bodies of individuals would therefore require the dismantling of an oppressive power discourse to attain alternative emancipatory discourse, as Sanni and Ofana (2021) have already suggested in Chapter Two. Going forward, the ensuing discussion focuses on the normalisation of judgment as a form of disciplinary punishment.

- **Normalisation of Judgment**

Crudely speaking , fundamental to the operation of power is the normalisation of the judgement using a set of regulations as well as the use of disciplinary punishment. In this case, Foucault and Rabinow's (1984) disciplinary punishment is mainly about repeated insistence to the extent that expiation and repentance are achieved. Overtly, Foucault and Rabinow (1984) posit that the normalising judgment also rests in repression, training and correction, and decisions about what is right and what is wrong. A closer look at the operation of power is much more likely to render the conclusion that power operates in the same way as discourse in preserving violent homogeneity. Advancing this argument, Sayer (1997) illustrates that essentialist discourse has been known for its propensity to maintain homogeneity by labelling individuals according to gender categories. Chapter One has demonstrated that the maintenance of gender homogeneity is a practice that has been inherent since the period of conquest, was brought to the missionary era, spilled over to the colonisation period, remained a quandary during the decolonisation period and attained the level of coloniality during a democratic period in South Africa.

Consistently, Oluwele (2000) postulates that the labels that initially started with the racial labels in the African conquest and boiled down to gender labels during the era of missionaries

in South Africa have introduced a perception of women as timid and men as superior. Out of these labels, Sewell (2004) maintains that an oppressive culture came to the fore and introduced gender roles from which conformity is expected. In the contemporary context of democratic education contexts and communities in South Africa, non-conformity concerning gender remains a punishable act, according to Ngidi (2022). Seen in this light, Foucault and Rabinow's (1984) theory on normalisation of the judgement points out that gender classification, gender roles, oppressive cultures, repression, and violence demonstrate homogeneity and the effects of power sustained by the uncritical essentialist discourse.

Elucidating on the concomitant relations between power and discourse as already illuminated by Van Dijk (1997); Foucault (1980; 1984); Ball (1994); Gallagher (2008); Foucault and Rabinow (1984) also purport that the normalisation of the judgment operates as a set of texts and laws that should always be remembered, clarifying acts, introducing the binary of the permitted as well as the forbidden and maintenance of homogeneity. From this perspective, discourse as an aspect of the relevant conceptual framework in this study is salient in demonstrating how language (power discourse) may be used to train, repress, homogenise, and regulate individuals within specific contexts. A comprehension of how discourse operates is imperative in understanding the extent to which power is used to accrue rife cases of GBV in and outside of education contexts in South Africa. A fundamental aspect to understanding how discourse operates provides a platform from which to dismantle the uncritical power discourse (Yıldız & Saylam, 2013), a much-needed practice to reconfigure the coloniality of the uncritical essentialist discourse in learning institutions that are confronted with GBV. A discussion on feminist philosophy, an aspect that forms part of the analytical framework of the current study, follows.

4.5 Actuality in ‘nurture’-Feminist philosophy

The biggest concern by Jaggar and Young (1998) is that feminist philosophy is characterised by the 'presuppositions' on ethical and political commitment to reject the subordination of women. Paradoxically, Stone (2007) maintains that instead of making presuppositions, feminist philosophy should be about arguments, questions and truth concerning feminist politics. From a different standpoint, presuppositions are not unhelpful. These can inform the kind of thinking that Simone de Beauvoir (1953) refers to when she argues for the importance of 'thinking' about the existence and experience aimed at the socio-political emancipation of

women. Expounding on this view, Nagl-Docekal (2022) also articulates that feminist philosophy can make a positive contribution in informing practical practices that can work towards addressing the ‘actuality in nurture’ that contributes to GBV, as highlighted in Chapters Two and Three.

Stone (2007) also maintains that feminist philosophy is mainly about the investigation of how biases against women have been documented throughout the past and present philosophies. The concern, however, that Stone (2007) mentions is that there is controversy about 'where' the male bias can be found in past and present philosophy. Against this background, Stone (2007) maintains that feminist philosophy is characterised by conflicting opinions. Following from this, Nagl-Docekal (2022) also states that feminist philosophy has largely been rejected, given its inadequacy in providing clarity on the highlighted issues.

While these criticisms are valid and worth considering, I agree with Stone (2007) that feminist philosophy has informed and clarified a variety of concepts that other disciplines do not clarify. Put succinctly, Stone (2007) maintains that feminist philosophy makes an informative distinction between sex and gender, thus stating that biological sex comprises male and female, while social gender rests in appropriate behaviour for men and women. From this standpoint, feminist philosophy argues that social expectations and *not* biology are biased. This distinction is imperative because it is specific in where the problem lies, thus making it easy to come up with solutions that are not fragmented or miss the specific focus of where the problem lies. Viewed in this way, feminist philosophy is used as a part of the framework in the current study.

Feminist philosophy is a fundamental framework that indicates that equal treatment and equal opportunities should be afforded to men and women, and boys and girls alike. In this endeavour, the oppression of individuals based on gender is *not* desirable from a feminist philosophy’s perspective. This means that from a feminist philosophy’s point of view, disciplinary power, hierarchical observation, and the normalisation of the judgment and discourse which propels the widespread cases of GBV in and outside of education contexts are inadmissible. Reflecting and perhaps promoting the undesirability of GBV in and outside of education contexts, this section states that the uncritical essentialist discourse, which is displayed through the increased cases of GBV robs individuals of their equal treatment in the rightful state of nature, as depicted above.

Correspondingly, it can also preserve alienating discourses that contribute to sexist oppression and social injustices which sustain violence as a norm in living and learning institutions, as highlighted by Fakunmoji et al. (2022), Zinyemba and Hlongwana (2022), and Mayeza et al. (2022). From a feminist philosophy's perspective, the prevalence of GBV in and outside of school contexts can mean that sexist injustices, sexist oppression, othering, marginalising discourse, and biological determinism are predominant in the previously mentioned contexts. The inherent sexist oppression and sexist injustices in and outside of the educational context evince the argument raised in Chapter One on the insufficiency of theorisation of GBV from a philosophical vantage point.

According to Higgs and Letseka (2022), feminism is a recent philosophy that emerged in the late 18th century in Britain with a thrust to propose a radical approach to the subordination of women, which has not been largely examined in societies. Mary Wollstonecraft's *A Vindication of the Rights of a Woman* published in 1792 marked the emergence of feminism, according to Higgs and Letseka (2022). In a very similar way, Higgs and Letseka (2022), and Garry and Pearsall (2015) posit that feminist philosophy can be traced back to feminist movements and traditional philosophy. Crucial to feminist philosophy is the fact that it studies various ways in which gender influences the general conception of knowledge, the knowers, investigative processes to knowledge production and justification (Anderson, 2000). Apart from the emphasis on gender, feminist philosophy's initiatives are not different from some of the roles of the analytic philosophers discussed in Chapter Two and those on a critique of power discourse stipulated by Foucault. In this perception, feminist philosophy may be imperative in decentralising a discourse that privileges other learners over others in learning institutions.

Anderson (2000) argues that feminist philosophy investigates how dominant conceptions and practices of knowledge attribution, acquisition as well as justification operate to disadvantage women and other subordinated groups. In the context of this study, feminist philosophy is used to highlight that oppression of women and other subordinated groups means that a discourse that preserves sexist injustices, othering, marginalisation, biological determinism, and sexist oppression remains predominant and has not been engaged from a philosophical standpoint. Consequentially, from this theoretical perspective, this section argues that minimal philosophical scrutiny with a discourse that sustains sexist oppression, and sexist injustices can make GBV a resident in and outside of education contexts.

According to Anderson (2000), one of the central arguments underpinning feminist philosophy is the claim that most dominant knowledge practices put women at a disadvantage by excluding them during scientific inquiry. Additionally, the feminist philosophy maintains that some theories depict women as inferior. At the core of feminist philosophy is the goal to reform oppressive practices of women and subordinated groups such that equal treatment is granted to all (Anderson, 2000). In its thrust to combat the oppression of women and other subordinated groups, feminist philosophy is in agreement with some of the arguments that have been put forth by the Critical emancipatory paradigm whose goal also lies in the inclusion and emancipation of those who have been previously oppressed by oppressive discourse. This includes both men and women. Feminist philosophy is a large field with various scholars who raise different insights. The reason for the broadness of feminist philosophy, as articulated by Higgs and Letseka (2022), is that feminism comprises several philosophies as opposed to a reference that is made to one singular philosophy. In this sense, I shall select key themes from liberal, phenomenological, radical, and African feminism for a plausible engagement with the broad field of feminist philosophy to highlight how the oppression of women and men is sustained.

With this focus, I shall start with liberal feminism. Higgs and Letseka (2022) assert that this feminist movement commonly associated with Mary Wollstonecraft (*A Vindication of the Rights of a Woman* published in (1792) was mainly about granting equal educational rights to women. As expressed in the Declaration of Rights and Sentiments in the Seneca Falls Convention held in 1848, the current philosophy was intended to address unequal as well as oppressive gender relations (Higgs & Letseka, 2022). Higgs and Letseka (2022) maintain that liberal feminism is premised on the notion of empiricism and scientific rationalism to suggest that women are rational and logical individuals capable of making significant contributions to society. Thus, they should be afforded the same educational opportunity to develop themselves intellectually. Crucial to the aforementioned argument, is the acknowledgement of women and girls as rational individuals capable of rational thought like men and boys.

In retaining the argument that women are rational beings like men, it can be stated that the same assertion is interwoven with the state of nature as previously envisaged by Locke (1967) and Kant et al. (1960). In a much clearer sense, liberal philosophy also acknowledges the equal rationality that men and women have in accordance with the state of nature if we focus on the

scientific rationalism aspect of it. Additionally, this philosophy also illustrates the same capacity that women and men have in informing a positive influence in societies if capacitated with the same educational opportunities. Viewed in this way, liberal feminist philosophy earmarks rational equality as one way in which peaceful relations in education contexts can be maintained. That said, it disapproves of female subordination over male privilege. This is a much-needed approach in learning institutions where 'the actuality of nurture' characterised by GBV is commonplace.

Importantly, liberalist feminist philosophy has educational implications which are imperative in reinforming conducive learning institutions. Accordingly, some of the liberalist feminist philosophers mentioned by Higgs and Letseka (2022), namely Charlotte Perkins Gilman, John Dewey, Charles Darwin, and Jane Roland Martin, have stated that education should grant women socio-economic equality with men. Beyond this, Dewey and Darwin argue for educational practices that embrace scientific rationalism. As a result, Dewey and Darwin (cited in Higgs and Letseka, 2022) maintain that education should be about developing learners who are free, rational, and autonomous individuals. Expanding on this argument, Darwin also states that education should be about non-acceptance of prevailing opinion.

Similarly, De Simone (1995) alludes that education is intertwined with motherhood. Therefore, it should not cultivate learners as prizes to be won, longed for and pursued. My positionality in this instance corroborates the arguments from the liberal feminist philosophy, because equal educational opportunities for both men and women, girls and boys can provide everyone with equal socio-economic opportunities. By extension, an education that develops learners as free, autonomous and rational beings is pivotal in creating learners who can see the human and intrinsic worth of other learners, as Kant (1787) would say. Also, education that accommodates the rejection of popular opinion and develops learners who are not to be pursued and longed for reinvents education as a practice that equips learners with skills to critique the biopower and anatomo-politics of the body, ultimately contributing to a progressive education that does not tolerate the reductionism of learners to things. Seen from this standpoint, liberal feminist philosophy advances the notion of making learning institutions safe for educative purposes.

In a very profound sense, phenomenological feminist philosophy also forms a vital aspect of the relevant framework in this study because it also leans towards the distortion of gender

inequalities in and outside of the school contexts. This feminist philosophy has its roots in the book of Simone de Beauvoir published in 1949 which is entitled *The Second Sex*. Central to de Beauvoir (1949) is the argument that human experience should not be perceived from the masculine experience. This argument further indicates the importance of inclusion of those who have been previously excluded in living and learning contexts. In other words, it therefore makes sense to argue that, in correspondence with Oliver (1992), de Beauvoir (1949) views the exclusion of the 'othered' as problematic and oppressive.

Appreciating the viewpoints from Noddings (1986) about the educational implications of phenomenological feminist philosophy, care in education is understood as pivotal. In one sense, Noddings (1986) maintains that education needs to instil care in learners conversely to educational practices that concentrate only on ensuring that learners get good grades. Noddings (1986) further highlights that education that prioritises only good grades can be seen as controlling and coercive. The notion of care is imperative in the context of this study, because only when learners and teachers care about the well-being of each other can we speak of a significant decline of GBV in learning institutions. Emphasis on care is also intrinsically linked to Kant's (1787) principle of categorical imperative which maintains that human beings should *not be used as a means to an end.* From this perspective, this section argues that care is fundamental in ensuring that other people are not used only for the benefit of others.

The incorporation of radical feminist philosophy as part of the analytic framework in this study is inevitable given the succinct insights on the emancipation of women and men from various forms of oppression. The advent of radical feminist philosophy is notable in the 1970s in the United States of America in *The Dialectic of Sex* by Shulamith Firestone. Emphasis on this feminist philosophy was that women should be autonomous from men, as highlighted by Firestone (1970). In other words, the argument was that similar to men, women are independent individuals whose autonomy should be respected. Higgs and Letseka (2022) also maintain that radical feminist philosophy is founded on ideas from Marxism and critical theory to argue for emancipation from all forms of oppression. Although the current feminist philosophy focuses on women, it does not ignore othered subordinated individuals who suffer from oppression because of gender differences.

The laudable aspect of radical feminist philosophy in the context of this study lies in the argument for the emancipation of men and women from all sorts of oppression. Underscored by the notion of holistic emancipation from various forms of oppression, this feminist philosophy clarifies that any form of oppression against men and women is intolerable in community contexts. Oppressive biopower, according to Foucault and Carrette (2013), is not an exclusion when it comes to forms of oppression that are regarded as intolerable by the radical feminist philosophy. A closer look at this philosophy constitutes meanings that could engender a credible defence on respect for persons in living contexts, as already stipulated by Socrates (as reported by Plato in *The Republic*, ca.390 BC). Situating this argument in the requirement of impartiality described in the precursory discussion, respect means that men and women are perceived as having special and equal importance. With this definition in hand, this means that men and women should not be exposed to any kind of oppression.

In a clear commentary on the educational implications of radical feminism, Martin (1985) maintains a closely related idea to Noddings (1986) by suggesting that education should enforce a caring and social connection among learners. Martin's (1985) ideas are also inextricably linked to the requirement of impartiality in that they also speak towards acknowledgement of the general welfare of others. It is by caring for each other that learners can become concerned with the well-being of other learners. It can be argued that radical feminism offers commendable insights on remaking education a practice that has minimal violence and harm. In a clearer sense, incorporating the principles of care and social connection can contribute towards the kind of education that is sensitive to gender categories but prioritises care and the general welfare of all learners.

The core of the theodicy of African feminist philosophy also forms a part of the framework of the current study. Strict elucidation of marginalisation and oppressive African cultures makes African feminist philosophy worth incorporating into the study. Higgs and Letseka (2022) argue that this feminist philosophy concentrates on legal and social reforms that are aimed at redressing violence in Africa. Similar to liberal feminism, African feminist philosophy seeks to reinform the independence and the dignity of African women which have been violated by the colonial, Western patriarchal as well as African patriarchal cultures (Higgs & Letseka, 2022). Higgs and Letseka (2022) state that African feminist philosophy is of the view that

women are rational individuals capable of decision-making and equal participation in communities.

Put differently, the highlight in this case is that women should be emancipated from oppressive cultures that still deem women as timid and domesticated, as Oluwele (2000) would argue. African feminist philosophy is crucial in this study because of its context, and the strict insistence on oppressive cultures and discourse. This philosophy casts some light on oppressive discourse by suggesting that these need to be modified into emancipatory biopower. This is the authoritarian power that enables the kind of 'perceptual shift' that validates women as rational individuals worthy of respect. The attainment of respect for women can be linked with Lockean's (1967) notion of equality in the state of nature which suggests that all individuals are equal from a rationality standpoint. Following from this, Kant (1787) states that because of the rationality principle, all individuals should not be treated like 'things' that are without dignity and value.

Ultimately, the adoption of the state of nature as part of core principles of moral philosophy provides a philosophical ground from which to inform peaceful human relations in learning institutions where non-violent conduct as a moral obligation amongst learners remains in the ‘ideal’ state. In the same way, making use of a feminist philosophy orientation in the current study dispenses a framework from which to examine the prevalence of oppressive gender biases on learners and individuals in learning institutions and community contexts becomes possible. In a stricter sense, the anchoring point and the ground of validation of feminist philosophy as a conceptual framework in the study are crucial in helping me articulate some of the notable ways in which the prevalence of GBV is a distortion of human nature, concurrently, an advancement of a 'mythical nurture'. The noteworthy relevance of discourse analysis in the study is informed by the provision of a meaningful platform from which to confront oppressive homogeneity that has been validated by mythical discourse in learning institutions.

4.6 Integration of Moral philosophy, Discourse and Feminist philosophy as the Analytical framework of the study

The integration of the state of nature, discourse and feminist philosophy as part of the analytical framework of the study is explained using the four philosophical assumptions highlighted in the chapter for easy access. This is because the analytical framework follows logically the

philosophical assumptions that have been explained hitherto. The state of nature which has been engaged with before follows the same logic as the epistemological assumption. Put succinctly, the key tenets of the state of nature are given a clear depiction that informs the fundamental aspects of a progressive philosophical theorisation of GBV by the analytic philosophers. In this respect, the state of nature articulated by Locke, (1967) clarifies that philosophical theorisation by the analytic philosophers should be geared towards the notion of equality that is informed by the principle of rationality. Apart from this, the state of nature as a fundamental aspect of the analytic framework of this study, informs the ways in which the state of perfect freedom, perseveration of the interest of others and non-violent conduct amongst learners can be attainable

In this way, the study maintains that when philosophical theorisation of GBV is guided by the key tenets of the state of nature, harmonious relations amongst learners that are premised on rational equality, the preservation of the interests of the other learners, non-violent conduct, including the state of perfect freedom that where the ill-treatment of some learners by other learners, education contexts can become conducive and safe places for learning and living. For clarity and brevity, this aspect of the analytical framework of the study offers succinct insights into what it means for men and women to co-exist from the perspective of the real state which is not mythical or fabricated by uncritical essentialist discourse.

As already stated above, human relations in the state of nature validate the requirement of impartiality which rules out moral inferiority in some learners in education contexts. Additionally, the state of nature makes provision for the continued and consistent practice of categorical oughts, and the treatment of both men and women as *ends,* contrary to the *means to an end.* In this way, the state of nature makes way for education contexts where the intrinsic worth of all the learners may be valued and appreciated. It is therefore pertinent and imperative to signal that the rife cases of GBV depicted in Chapter Three mean that men and women in and outside of the education contexts continue to live in a fallacious violent reality that is preserved by the coloniality of uncritical essentialist discourse.

In a nutshell, the state of nature as the key tenet of the analytical framework provides a useful reference on how men and women in and outside of education contexts ought to relate from a philosophical vantage point. This part of the framework is also helpful in informing a

philosophical theorisation of GBV, which has been argued to be lacking in Chapter One. Ultimately, the state of nature provides a meaningful framework from which the reclamation of socially just education and community contexts, which also constitute the emancipation of men and women from GBV, can be achieved.

With a focus on discourse, this pivotal aspect of the framework of this study follows a similar logic with the ontological assumption that has been made in this study. Most tellingly, the adoption of discourse in the context of this study provides a framework from which to understand some of the reasons behind the reality which has been argued to be characterised by GBV in and outside of education contexts. Discourse as a key tenet of the analytical framework in the study has a foundational value in depicting some of the ways in which disciplinary power, hierarchical observation and the normalisation of the judgment articulated by Foucault and Rabinow (1982) and Foucault (1984) operate to preserve gender inequalities which have been highlighted in Chapter Two. Additionally, the engagement with discourse also provides a lens from which to understand how power functions to perpetuate violence and normalise the bodies of men and women into oppressive realities.

In positing how power operates, discourse also informs an entry point to the kind of philosophical theorisation that is advocated in the context of the study. Ultimately, when critically engaged with by the analytic philosophers, discourse, as part of the analytic framework of the study, can be a powerful disruptor to the preservation of biopower and bio-politics. These have been argued as fundamental in sustaining the hierarchical observation and the normalisation of the judgment of the bodies of men and women in and outside of the education context. In this respect, discourse as a central aspect of the framework of this study has the potential to lead us towards a practically realisable understanding of the kind of transformation that is characterised by an emancipatory and socially just discourse that Sanni and Ofana (2021) and Oliver (2002b) refer to. That said, it is used from an ontological viewpoint, as previously indicated, and from a methodological aspect where the emphasis is on methods pertaining to the critical analysis of discourse. This is elaborated further in Chapter Six.

In the end, feminist philosophy is in accordance with the axiological assumption of the study. On this reasoning, it is pertinent and imperative to reiterate that feminist philosophy, as an

aspect of the relevant framework in this study, begets some of the normative and ethical steps that ought to be taken to dismantle an oppressive and violent discourse on men and women. In a much clearer sense, feminist philosophy provides a framework which is imperative in informing the kind of philosophical theorisation that ought to move discourse from being biased, particularly from the gender classification into the discourse that leads to attainment of the harmonious relations in the state of nature.

Feminist philosophy provides a link on how to move from the ontological (discourse) to the epistemological (state of nature), as previously stated. This aspect of the framework provides a lens from which to investigate gender biases, violation of equal rights, gender inequalities, sexist oppression and marginalisation, which propel rife cases of GBV on men and women. Succinct insights from the educational implications of feminist philosophy are salient in determining the extent to which care, socio-economic opportunities, and inclusion remain violated principles in education contexts. On this reasoning, feminist philosophy can also be a pivotal disruptor of a discourse that perpetuates GBV on men and women. In a nutshell, the state of nature, feminist philosophy and discourse makes provision for the kind of thinking, and philosophical theorisation that entails dismantling uncritical essentialist discourse which has been argued to perpetuate GBV in and outside of education contexts. In consequence, there will be a possibility of informing policy in a way that makes reconciliation of men and women with their real state of nature that is emancipated from the spiralling cases of GBV possible.

Quite pertinently, echoing the conceptual linkages between the three strands of feminist, moral, and linguistic philosophy, it is noteworthy to delineate that these are predominantly premised on normative ethics as well as applied ethics. For clarity and brevity, Blackwell (2013) defines normative ethics as the best way, that is broadly understood on how men and women should live with accordance to general principles, rules, guidelines as well as virtues that should be inculcated which are fundamental in making a clear distinction between what is good and what is bad. Delving into the meaning of applied ethics, Blackwell (2013) aptly states that applied ethics rest focus on some of the ways in which men and women should behave in specific contexts, relate with each other as well as some of the best ways in which society can be organised. From a feminist philosophy's point of view, Norlock (2019) states that feminist ethics rest focus on understanding, criticising as well as correcting the binary views concerning gender, the historical privilege that has been afforded to men. This includes the ways in which

views about gender maintain oppressive social orders and other practices that harm those that have been historically subordinated along the lines of sexuality and gender identity (Norlock ,2019).

While my intension is not to dwell much on these ethics, it is imperative to show how these inform the conceptual linkages between feminist, moral, and linguistic philosophy. Based on the preceding discussion, it is worth noting that all three offer ethical theodicy which is not disjointed from ethical practice which can help in the reclamation of violence-free education contexts, dismantle uncritical essentialist discourse, re-inform peaceful relationships and ultimately, which can aid philosophical theorisation of GBV from the analytic philosophical standpoint in South Africa. Put succinctly, feminist, moral, and linguistic philosophy provide a pivotal framework concerning ethical guidelines, principles, rules which are relevant in informing the kind of human conduct that is necessary for peaceful relations and organisation of communities such that these ensure the safeguarding of the general welfare of all.

By extension, the theodicy on feminist, moral, and linguistic philosophy pays poignant on some of the ethical ways which are pivotal in informing human relations beyond uncritical discourse which is foregrounded in essentialist properties. These are properties that men and women have which have been argued Chapters Two, Five and Six to be responsible for gender hierarchies which have been argued in to exacerbate violence in and outside of education contexts in South Africa. From this perspective, the theodicy in feminist, moral, and linguistic philosophy provides fundamental guidelines which inform how peaceful human relations should be and how societies can be better organised to prevent social injustices on one group of people by the other. Further accentuating on the conceptual clarity in feminist, moral, and linguistic philosophy, starting with moral philosophy, it is worth-highlighting that moral philosophy offers succinct insights on the meaning of virtue, principles, and rules which are imperative in informing peaceful relations and organisation on societies such that these may be emancipated from violence. In a quite rhythmic fashion, feminist philosophy validates the possibility of peaceful relations beyond uncritical essentialism. While linguistic philosophy also offers commendable insights that safeguards against the oppressive bio-power as well as hierarchical observation.

4.7 Conclusion

Overtly, this chapter has engaged with some of the key concepts in the state of nature to illustrate the meaning and inform some of the philosophical ways in which human relations ought to be in and outside of education contexts from the viewpoint of the state of nature. Following from this, the chapter has also demonstrated how discourse may be oppressive on one hand and emancipatory on the other hand, thereby signalling the need to re-establish and dismantle essentialist oppressive discourse in learning institutions and community contexts, particularly in South Africa. Moreover, feminist philosophy as an aspect of a philosophical framework in this study is used as a framework from which to investigate sexist injustices and marginalising discourse which ultimately contribute to GBV. In a crude form, drawing from a philosophical discourse analysis, the successive discussion accentuates on the distinction between the 'real' and the 'mythical'. Inconsequence, I demonstrate some of the ways in which the inadequacy of a philosophical theorisation of GBV preserves the uncritical essentialist discourse which ultimately contribute to the necropolitics, gendering necropolitics, as well as the oppressive bio-power. In this sense, the ensuing section serves to advance the argument made previously, from the ontological standpoint that the reality in and outside of education contexts in South Africa is fragmented from the fundamental principles that define the 'real' which is highted at present.

CHAPTER 5:
A REVIEW OF CURRENT PHILOSOPHICAL APPROACHES TO GBV: A CONSIDERATION OF THE NECROPOLITICS AND GENDERING NECROPOLITICS

5.1 Introduction

In this chapter, using the analytical framework in Chapter Four, I provide an overview of some current philosophical approaches to GBV. In doing this, I postulate that the propensity of analytic philosophers and analytic philosophers of education to elude philosophical theorisation of GBV from the state of nature, discourse, and feminist philosophy's standpoint propels the inadequacy of a philosophical theorisation of GBV. To this end, it also contributes to a sluggish redress of GBV in global and local contexts in South Africa. In a very broad sense, in the current chapter, I argue that the dearth of philosophical theorisation of GBV from the philosophers of education sustains the predominance of necropolitics, which can be defined as the government's power to kill. Additionally, it preserves the gendering necropolitics, as a consequence authorising the power to kill the 'othered' groups which are perceived as inferior, ultimately, conserving the operations of the biopower in and outside of education contexts at the global and local contexts in South Africa.

Against this backdrop, this chapter is divided into five sections. Put starkly, in section one, I focus on how necropolitics operates to preserve the legacy of essentialist discourse while contributing to rife cases of GBV. In section two, I demonstrate how the failure to succumb to necropolitics contributes to the gendering necropolitics. In section three some of the philosophical approaches to curbing GBV are engaged with. From here on, the ensuing section shows that GBV is also situated and informed by necropolitics. The following diagram has been put together to signal how the ideology of race, highlighted in Chapter One, during the time of conquest, has led to a dilemma in philosophical theorisation. Moreover, the diagram also depicts how the quandary in philosophical theorisation has affected discourse around gender and intimately preserved necropolitics, gendering necropolitics and biopower which contributes to widespread cases of GBV, as the following discussion shows.

5.2 Situating GBV within the structures that condone necropolitics

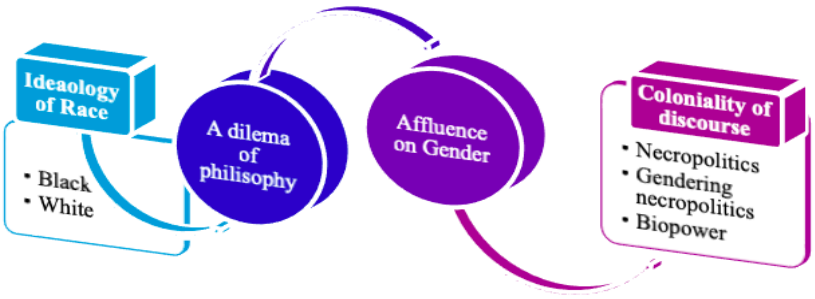


Figure 1: GBV as a product of unresolved philosophical debates from the period of Conquest in Africa into the post-apartheid South Africa

In studying GBV, Mbembe (2003) correlates violence with necropolitics. This means that central to the rife cases of GBV in and outside of South Africa lies evidence of the prevalence of necropolitics. Correspondingly, Mbembe (2003) defines necropolitics as a political calculus which defines who gets the opportunity to live and who dies. In strikingly similar terms, Foucault and Carrette (2013) refer to necropolitics as a 'right' by the people in power to take life or let life. In simple terms, this is the type of governance that is used to deploy death on men and women who have been previously 'othered'. Building on this argument, Mbembe (2003) maintains that in some instances, sovereign states use power technology to pass the necropolitics order.

In a lucid commentary, Mbembe (2003) states that the government uses power to exert control on life and death to expose the 'othered' groups to the 'death world'. Given the definitions of necropolitics, in this section, I maintain that the practice of necropolitics follows the same logic as essentialism concerning the exposure of 'othered' groups to violence and oppression. To put it more succinctly, Mbembe (2003) adds that the people who are perceived as the 'othered' already have a label of the 'living dead' given to them. Drawing on Kantean's (1789) arguments on respect for dignity, in this section, I argue that the intrinsic value of the 'othered' groups under the governance that legitimises necropolitics is not considered to be pivotal.

In light of the above, I concur with Greenwood-Reeves (2022) that when legitimacy claims are devoid of rationality, they may fail to inspire good reasons for morally ethical practices.

Greenwood-Reeves (2022) also asserts that the downside to a governance that is fragmented from morally justifiable practices is violence. Beyond this, it is also worth stating that the type of governance that is disjoined from moralistic and feministic principles can also contribute to the fragmentation of men and women from their state of *nature* to the kind of *nurturing* that ultimately contributes to 'othering' and death. In positing that necropolitics is the government's order and system to preserve violence, as illuminated by Mbembe (2003), Galtung (1969), Ngidi and Kaye (2022), the definition of structural violence in Chapter Two depicts that necropolitics and structural violence are inextricably linked.

Along the same lines, Dodson (2007) also argues that government and discourse are also closely linked in that the government's regulation constitutes discourse as a means of perception and description of human conduct. The subsequent discussion shows how necropolitics, as part of government discourse, adds to the prevalence of GBV in South Africa and beyond. As a result, it contributes to the possibility of death of men and women in and outside of education contexts that is perpetuated by the structures. The following table is used to depict various forms of violence. In the main, concerning the current chapter, more focus will be on structural violence, as one aspect of necropolitics. Galtung (1969) defines structural violence as the way in which policies that have been enacted at an institutional level and practices disproportionately affect vulnerable people. Simply said, structural violence entails violence that is embedded in the way things are done, and this includes exploitation, unfairness, colonisation and violation of human rights, as the following table shows.

Table 1: Direct and indirect violence in schools, drawing on Galtung and Fanon

Type of violence	Direct/physical violence	Indirect violence	
		Structural violence	Cultural/psychological violence
Description	Aggression, physical or verbal attack	Violence that is built into the way things are done. It includes exploitation, unfairness, colonisation and the denial of human rights	Violence that is built into cultures with profound and psychological effects
Examples in schools	• Corporal punishment • A teacher using humiliation or verbal aggression to discipline a student • A teacher being assaulted • A parent insulting a teacher • Name calling • Sexual abuse of children	• Social and educational exclusion of students who do not conform to the normative standards of dominant social groups • Poor infrastructure and provision, lack of toilets, clean water, vandalism, etc • Students becoming ill with stress, excessive homework and tests • Rote learning and lack of dialogue and engagement in lessons • The reproduction of inequality in and through education	• Students from certain cultural, social or colonised groups not doing as well in school as others • Girls and some boys not having as much space to play as popular boys playing ball games • People not learning about other faiths and cultures, or the achievements of women, indigenous and Black people • People not being taught things that will prolong their lives, such as the importance of using a condom • Ideology and colonialism dictating an impoverished curriculum

Figure 2 Direct and Indirect Violence in schools, drawing on Galtung and Fanon. Adopted from Cremin and Guilherme (2016, p. 1127)

Ritchie and Spence (2022) postulate that in some cases, the severity of GBV on men, women and school-going children can result in death. In this respect, it can be said that the incident of GBV can be preliminary to death (Ndlovu et al., 2022). Understood in this way, in this section, I elucidate that the ubiquitous cases of GBV at the global and South African contexts do not only affect people emotionally, physically, and psychologically, as highlighted in Table 1, but GBV also 'positions' those affected by GBV as the 'living dead' (Mbembe, 2003). Going forward, the following discussion demonstrates that the prevalence of GBV in South Africa

and other geographical spaces is a sign that structures continue to condone and validate the discourse of necropolitics.

Evincing the argument above, Tahir et al. (2021) argue from a framework of Islamic philosophy that GBV in Pakistan has been positioned within the structure of the family. As a consequence, it has been conceptualised as a widespread *personal family matter* that is informed by traditional misuse of tribal traditions, and cultural and social norms, as aptly put by (Tahir et al., 2021). From this viewpoint, Tahir et al. (2021) concede that GBV is underreported because it is a problem that is not associated with the laws and therefore does not need reporting. Understood from Firestone's (2015) radical feminist philosophy point of view, the argument that I raise in this section is that the experience of women in Pakistan continues to be interpreted from a masculine perspective. In other words, the freedom of women in Pakistan continues to be violated by family structures and institutions.

Most concerning is Tahir et al.'s (2021) argument that some mothers in Pakistan have the propensity to pass on spousal violence to their daughters as a marital norm as well as a learned behaviour. From this standpoint, Tahir et al.'s (2021) argument aligns with Casella's (2012) theory of social learning which also demonstrates that GBV in schools can sometimes be a result of a learned violent behaviour from home. In this endeavour, this means the above-mentioned Islamic philosophy is not holistically impactful in engendering equal life expectancy between men and women. Expanding on this view, Tahir et al. (2021) maintain that Qur'an and Sunnah (Islamic philosophy) are not linked to the prevailing violence in Pakistan. This negative tendency of a philosophy that is disjointed from practice is problematic because it retains a conceptualisation that women and girls are not considered logical individuals capable of rational thought. From this perspective, an argument is made that there is the need for a kind of philosophical theorisation that informs human conduct in the context of Pakistan.

By extension, given the conceptualisation that GBV is a family affair, Sarfraz et al. (2022) maintain that Pakistan has been ranked as the fourth most dangerous country for women in the world. According to a survey of 1,000 women in Punjab, Pakistan, at least 70%–90% of women have encountered violence from their spouses. Correspondingly, Jamshaid and Ayyaz (2022) also state that the power imbalances between sexes render violence a common endemic in schools in Pakistan. Against this view, it is apparent that the discourse of necropolitics is also

prevalent in learning institutions in Pakistan and continues to determine who gets to live longer free from violence and who is more exposed to mortality as a form of GBV. Seen in this light, it is evident that a philosophical theorisation that dismantles the discourse that sustains necropolitics is much needed.

Pointing to the prevalence of necropolitics in the context of South Africa, xenophobic attacks are worth considering. In an effort to bring clarity on how structures perpetuate GBV, particularly on women, Dahlberg and Thapar-Björkert (2023) place significant focus on the Department of Home Affairs, the South Africa Police Service and public hospitals. Accordingly, with regard to the Department of Home Affairs, Dahlberg and Thapar-Björkert (2023) maintain that the delay and refusal to grant foreign nationals the legal documentation to stay in South Africa have exposed men and women to the violence of hunger, exclusion, and killings on the streets since they cannot get proper jobs. It is in this perception that Neocosmos, (2008) highlights the killings of 60 refugee women in South Africa as a consequence of xenophobia.

Expanding on this view, Dahlberg and Thapar-Björkert (2023) also state that, in many cases, police have had to stop foreign nationals in the streets to check for legal documentation. On the other hand, the health system is hesitant to assist foreign nationals (Dahlberg & Thapar-Björkert, 2023). From this standpoint, Angeline (1998) contends that structural violence results from government policies that normalise violence as part of the status quo. In a similar vein, Galtung (1969) alludes that this kind of violence is built into structures of society and tends to perpetuate unequal power relations and as a result adds to unequal life challenges.

Under the guise of a philosophical discourse analysis, Higgs and Letseka (2022) opine that the oppressive structures that contribute to the oppression of women and men are unacceptable because this violates their autonomy. An argument for reform of oppressive structures has been brought forth by African feminist philosophy. Following from this argument, I therefore propound that there is a need for philosophical theorisation that focuses on the clarification of equality from a moral philosophy's point of view. This theorisation ought to be done such that it ruptures the perpetuation of the necropolitics by the government and informs a policy discourse that is emancipatory from the system of government that preserves the perpetuation of violence on men and women in South Africa.

Dube and Setlalentoa (2024) also signal that xenophobia has made its way into classrooms in South Africa, consequentially, forming a part of school violence which ultimately affects academic performance in some schools in South Africa. Observing the complexity of xenophobia, Dube and Setlalentoa (2024) also maintain that this discourse is used by the government of South Africa as an escape mechanism to solve socio-economic challenges. From this type of structural violence, Dube and Setlalentoa (2024) postulate that school children tend to suffer from psychiatric problems such as post-traumatic stress disorder and anxiety. To address this problem, Dube and Setlalentoa (2024) advocate for teacher training that advances social cohesion amongst learners.

Incorporating Wollstonecraft's (1792) liberal feminist philosophy perspective, I am of the view that the prevalence of necropolitics in South Africa does contribute to the 'othering' of learners. Additionally, it demonstrates that some of the pedagogical practices in South Africa contrast with the goal to advance and improve cohesion in schools and communities. Situating this argument within the analytic philosophy of education, the inadequacy of philosophical theorisation by the analytic philosophers actuates the preservation of xenophobic attacks in classrooms in South Africa. Seen in this light, my fundamental argument is that a philosophical theorisation that is intended to dismantle the xenophobic discourse by drawing on the state of perfect freedom for all learners, depicted in the state of nature in Chapter Four, remains a need.

Another evidence of the predominance of necropolitics in South Africa is evidenced by school curricula. Ngobeni et al. (2023) contend that the Curriculum 2005, National Curriculum Statement, and Curriculum Assessment and Policy Statement have not adequately addressed violence in school contexts, given that various crimes remain apparent. Drawing on Freire (1970), Ngobeni et al. (2023) state that the curriculum in South Africa is informed by neoliberalism intended for the prioritisation of services at the expense of human welfare.

Along the same lines, Maphosa and Shumba (2010) maintain that inadequate resources and stratifying financing policies, particularly for schools in rural areas in South Africa, perpetuate inequalities and violence in schools. In consequence, it is a challenge for teachers to embark on effective teaching roles. From this angle, Ngobeni et al. (2023) argue that education in South Africa is broken and guided by shoddy policies that advance neoliberalism. In the main, this type of education contrasts with Noddings' (1986) and Martin's (1985) arguments on

phenomenological and radical feminist philosophy whose elucidation is much more on education that advances the principle of humanity through the notion of care and compassion.

With a focus on Mexico the extensive cases of GBV predominately, but not holistically, on women are blamed on the government. According to Hernández et al. (2023), the word *femicide,* explained as the murder of a woman as a result of her gender, became common in Mexico in the 1990s and became a form of social tolerance. Expounding on this view, Hernández et al. (2023) assert that femicide is the gendered order from the government which seeks to eradicate by way of killings women who are cis and transgender. In a quite rhythmic fashion, Wright (2011) also suggests that gender is at the centre of violent dynamics by the state, which seeks to maintain control over its subjects. Understood in this way, it becomes apparent that apart from being a social issue, GBV can also be a political issue. Thus, it can be comprehended that any attempt to address GBV in the context of Mexico, needs to take into consideration some form of a philosophical theorisation that analyses the extent to which political structures sustain a violent discourse that conserves gender biases.

Illustrating the persistent violence in schools in South Africa, Mahlokwane (2022) states that a 50-year-old deputy principal in one of the high schools in Gauteng was shot at the school gate while driving home. Following this incident, Makhanya and Thulani (2022) also posit that a Pietermaritzburg school teacher has been shot in front of the pupils. Along the same lines, Pillay (2023) mentions that a 21-year-old pupil stabbed his physical science teacher to death in the Free State. Khumalo (2022) also states that a 45-year-old primary teacher was shot dead while sitting in the car at one of the schools in the North West.

Apart from this, the insurmountable incidents of violence happening in schools in South Africa are also illustrated in Chapter Six. These notable instances of violence in learning institutions in South Africa attest to the preceding argument by Ngobeni et al. (2023) that policy measures remain inadequate in addressing school violence. Against this background, the inadequate policies aimed at the protection of learners and teachers can only point us to the advent of necropolitics in school contexts. In this respect, apart from a philosophical theorisation that incorporates the analysis of structures as previously stated, a philosophical theorisation that draws from Kant's (1787) notion of the intrinsic worth of the teachers and learners is also lacking.

To this end, the concept of necropolitics can be discerned as a legitimised power by the structures to violate, kill and label the ‘othered’ groups as the living dead. In a much clearer sense, the ‘situatedness’ of GBV is evident in the necropolitics as the precursory discussion has detailed thus far. Reflecting and perhaps examining the concept of necropolitics, the violation and the killing actions done by the structures are not so much about gender as in the context of the gendering necropolitics which I engage with in the succeeding discussion. Othering is defined by Staszak (2008) as a concept which is used to highlight the imbalance of power. In a much clearer sense, othering denotes a group behaviour that is characterised by difference where a different group with specific cultural and religious beliefs may be understood as less powerful (Staszak, 2008). In the context of this study, ‘othering’ is used to refer to groups of men, women and children who are consistently perceived as less powerful and continue to suffer from GBV.

Although women, men and children have consistently been viewed as ‘othered’ groups, which makes them more predisposed to violence, according to Ramlucken (2023), it is worth noting that other groups of people considered as ‘powerless’ can also be subjected to violence. This argument aligns with some of the claims raised on 'othering' by the Critical emancipatory paradigm in Chapter Three of this study. Against this background, in the current section, I argue that a lack of effective policies in learning institutions in South Africa predisposes learners and teachers to high rates of violence and death. In consequence, demonstrating evidence of policy measures in South Africa that are without pragmatic moral obligation as iterated by Ngobeni et al. (2023) to prevent GBV in and outside of education contexts in South Africa.

In accordance with the prevalence of the necropolitics noted above, Ngobeni et al.’s (2023), and Dube and Setlalentoa’s (2024) recommendation for research processes that help to advance the strategies in education contexts in South Africa that anchor humanisation and care is plausible and cannot be ignored. These arguments also align with radical and liberal feminist philosophy which also condemns learning institutions that are devoid of care, compassion and freedom from any form of violence, as previously indicated. In this sense, a critique of discourse by the analytic philosophers of education that is intended to resist oppressive dominant discourse is needed in South Africa to reform policy and pave the way for discourse that anchors moralistic and feminist principles.

Following from the above, the critique of discourse highlighted hitherto demonstrates the potential to inform education contexts in South Africa that can be transformed into habitable learning spaces which invalidate the prevalence of necropolitics. The preceding discussion has demonstrated that a philosophical theorisation that is disjointed from the state of nature, neglects a critique of the uncritical discourse and is fragmented from the key tenets of feminist philosophy, perpetuates the longevity of micropolitics. Hence, a consistent argument has been put forth for future philosophical theorisation that draws on the three key aspects. Going forward, the ensuing discussion illustrates that apart from the preservation of necropolitics highlighted above, the philosophical study of GBV that disregards the state of nature, discourse and feminist philosophy propels gendering necropolitics.

5.3 An inextricable link between GBV and gendering necropolitics

Correspondingly, Mbembe (2003) positions gender and views it as an outcome of a race ideology. Contextualising gender, he refers to the notion of the *gendering necropolitics.* Mbembe (2003) opines that the concept of gendering necropolitics is inextricably linked to the notion of race and colonialism. From this perspective, Quijano (2000) contends that race emerged from the codification of the difference between the conqueror and the conquered. From this codification of disparity, and in the same logic, Quijano (2000) postulates that the biological structure that identifies some people as inferior while others are understood as superior, emerged. With this elucidation in hand, I draw from Holmes' (2007) argument to argue that gender is a socially constructed label by those in power to distinguish between male and female.

In this section, I emphasise that the socially constructed labels that are meant to distinguish between men and women facilitate a discourse that rips men and women of their humanity and peaceful relations envisaged in the state of nature. Understood in this way, Quijano (2000) maintains that gender differences are therefore historical processes found in the idea of the European conquerors with regard to the relations of colonial domination known as the coloniality of power. In this respect, Hernández et al. (2023) argue that the coloniality of power configured social relations on domination which had to correspond to hierarchy, identity as well as social roles.

Hernandez et al. (2023) also mention that gender and sexuality are the results of the construction of domination as gender forms a single entity with race in the operations of colonial power. In agreement, Lugones (2007) raises a similar argument to Fanon (1963) by stating that gender is a colonial introduction, a violent introduction aimed at destroying people. Lugones (2007) also adopts the concept of 'coloniality of gender' to demonstrate that the installation of a hierarchical gender binary that continues to locate masculinity at the centre entails the core aspect of domination. Concurring with these arguments, Hernandez et al. (2023) assert that the colonial construction of gender is an arrangement for the operation of the necropolitics depicted in the previous discussion.

Pertinently, Hernandez et al. (2023) therefore state that GBV is a technique that allows the people in power to use their power to kill. Given these succinct insights, my use of the gendering necropolitics rests on how masculinity, previously placed at the centre, as articulated by Wright (2011) and Lugones (2007), continues to be the focal point which continues to threaten, violate and kill the dispositioned 'inferiorised' and 'othered' gender in the context of South Africa and beyond. In this section, it is argued that the instances of GBV in South Africa and from the global perspective signal the coloniality of power that Quijano (2000) talks about in the precursory discussion. The reason is that acts of violence are perpetuated from the same logic that informed colonial domination and race. The difference in the gendering necropolitics is that much focus is paid to gender.

Speaking about the study of GBV from a global standpoint, Big-Alabo and Itelimo (2022) caution that although masculinity has been placed at the centre of GBV, as also signalled by the gendering necropolitics, some men in Nigeria have also been victims of GBV. Drawing from the significance of ethics in guiding human relations, Big-Alabo and Itelimo (2022) maintain that GBV is a moral issue that needs to be morally examined to inform peaceful relations between men and women. From this angle, Big-Alabo and Itelimo (2022) argue for the inclusion of social workers and psychologists to assist magistrate officials in elaborating on the specific form of abuse experienced by men. Although, I commend Big-Alabo and Itelimo (2022) for shedding an insightful light that GBV among men is no longer uncommon, the propensity to neglect the theodicy of moral philosophy in their recommendation for the redress of GBV is rather concerning particularly when ethics, as one of the key fundamentals of moral philosophy, has been considered as a framework for their study of GBV in Nigeria.

Poignantly, my argument for the appropriation of a philosophical theorisation that is informed by moral philosophy, defined in Chapter Four, in informing human relations, particularly in school contexts, is informed by this kind of negligence. Agreeing with Hattery (2022a) that most African societies are patriarchal, which explains the minimal violence against men given their potential for self-defence, a focus on gendering necropolitics is, therefore, necessary in this instance. As argued before, gendering politics is fundamental in explaining the pervasive cases of GBV against women as well as the othered genders. Without ignoring Big-Alabo and Itelimo's (2022) argument that men are not immune to GBV, in the current section, I illustrate how masculinity adds to severe cases of GBV which Big-Alabo and Itelimo (2022), Vanner and Almanssori (2024) signal can result in higher death rates.

Considering the context of Canada, Yakubovich et al. (2023) maintain that Canada has made a commitment to the National Action Plan (NAP) to redress GBV, but this has not been implemented. Following from this, Thompson (2022) asserts that in Canada, GBV has been normalised by patriarchal practices through the concept of honour killings, thus adding to racism, sexism and otherness. Clarifying 'honour killings', Train (2021) associates these with the stigmatisation of Muslim communities which have been argued to perpetuate violence against women. In 2018, Statistics Canada (2018), a survey of Safety in Public and Private Spaces (SSPPS) revealed that 53% of residents in Canada have been either assaulted, sexually or physically abused from the age of 15. Additionally, 39% of men compared to 12% of men have been sexually assaulted since the age of 15. This study demonstrates that some people in Canada continue to act outside the borders of moral obligation to care for and respect each other.

Luján Pinelo (2023) states that GBV has been addressed in Latin America as well as the Caribbean stemming from a vast amount of knowledge aimed at tackling violence in political and academic spheres. However, Luján Pinelo (2023) opines that, despite the Council of Europe Convention on Preventing and Combating Gender-Based Violence (Istanbul Convention), an explicit acknowledgement of femicide as part of GBV within the patriarchal apparatus of power has not been done. Clarifying the meaning of femicide, Luján Pinelo (2023) signals this involves the killing of women based on their gender. In light of the present, it seems that an effective redress and transformation of the state apparatus in Canada ought to be reframed such that it confronts the coloniality of gender. This is explained by Hernández and

Martínez (2023) as the installation of the hierarchical gender binary that locates men and masculinity at the centre.

Being particular to the context of Lesotho, Malephane (2022) states that the Police Child and Gender Protection Unit maintains that between January and July (2022), 184 sexual offences, and 45 assault cases against women in Lesotho have been reported. Analogously, Mungoshi (2021) posits that 47% of women in Lesotho have been killed by their intimate partners. The GBV indicators study by Gender Links (2015) also notes that 86% of women as well as 40% of men have had the experience of GBV in Lesotho. Malephane (2022) and Lester and Pandey (2023) note that patriarchal practices contribute to GBV in Lesotho, with some underreported cases, similar to Pakistan. GBV is also understood as a family matter in Lesotho. The abovementioned 47% of killings of women in Lesotho and patriarchal structures that legitimise GBV mostly on women evidence gendering necropolitics in Lesotho.

Narrowing the focus on the learning institutions in Lesotho, Tlali and Sepiriti (2023) adopted the philosophy of ubuntu, which is a philosophy that is informed by humanness, to study GBV in schools. The findings reveal that the schools, communities, as well as families, are confronted with a moral dilemma contributing to the practices of immorality in schools in Lesotho. To this effect, Tlali and Sepiriti (2023) state that gangsterism is beginning to penetrate classroom walls in Lesotho. Consequentially, a recommendation for future studies whose focus centres around prioritising the learners' voices to inform ways in which moral education can be made pragmatic, has been advanced.

From the Kantean (1787) standpoint, this means that human relations between men and women in and outside of school contexts in Lesotho remain disjointed from the principle of categorical imperative. Beyond this, evidence of immorality in schools also suggests that pedagogical practices are torn from the notion of care and compassion as evinced by Martin's (1985) radical feminist philosophy, discussed in Chapter Four. In this case, Tlali and Sepiriti's (2023) arguments reveal the central argument that has been made in Chapter One, that despite the philosophical studies initiated to investigate GBV, a minimal theorisation that specifically draws on moral philosophy is evident.

Along the same lines, Singha and Kanna (2022) illustrate that the contributing factor to violence in learning institutions in Africa results from the notion of ubuntu, which has not been

fully incorporated into the curriculum. I share similar sentiments with Tladi (2021) and Singha and Kanna (2022) and I dwell on and unpack some of the strategies to reunite discourse at the institutional level and pedagogical practices with moralistic feminist philosophy in Chapters Eight and Nine. Although Mbembe (2003) makes use of the above-mentioned word, which is necropolitics, Foucault and Carrette (2013) adopts the concept of 'biopolitics' to demonstrate how the government or the people in power can exert control on the bodies of the powerless. Foucault and Carrette (2013), in his examination of the utilisation of disciplinary techniques particularly in the modern states, concedes that biopolitics is different from necropolitics. The disparity, in this case, is that while necropolitics means that power is used to kill, biopower means the exertion of power on nations is used to instil self-regulatory practices founded on the preservation of life (Padilla et al., 2021). Most crucial, it is worth noting that GBV can also be a result of necropolitics and biopolitics. The ensuing discussion shows how biopolitics also coexists with biopower in local contexts in South Africa.

5.3.1 Gendering necropolitics on the bodies of men and women in South Africa-a significant perpetuator of GBV

In the context of South Africa, Gqola's (2021) coinage of the phrase *female fear factory* can be read and conceptualised as the prevailing effect of the coloniality of gender. Put more precisely, this sustains the discourse of necropolitics and gendering necropolitics, ultimately showing the prevalence of the biopower on the bodies of men and women in South Africa. Necropolitics and gendering necropolitics are also 'commonplace' in education and community contexts in South Africa. Beyond the prevalence of gendering necropolitics in South Africa, which is detailed in the succeeding paragraphs, Gqola (2021) also notes a continuous reproduction of fear on bodies rendered as female. Expounding on the coinage of the *female fear factory,* Gqola (2021) states that female fear is the output or the product while the production of this fear resonates with the production process of a factory. By way of interpretation, with a poignant focus on patriarchy, Gqola (2021) demonstrates that the coloniality of gender instils a continuing fear in women in community contexts and learning institutions in South Africa. Additionally, the fear factory also works to remind people who have been 'rendered' as females that nothing belongs to them, including their bodies (Gqola, 2021).

Nkealah (2023) notes that the African feminist scholar would welcome Ggola's works given that they highlight the oppression of women in South Africa. In consonance, I argue that

although Gqola's (2021) arguments are premised on cultural studies, these can help the analytic philosophers and analytic philosophers of education in explaining some of the root causes of GBV, how this is manifested, and its impact mostly on women in South Africa. Drawing on some of the arguments from Gqola's book *Female Fear Factory*, in the current section, I show how GBV is manufactured in South Africa and its effects on bodies that are perceived as female. Ultimately, I argue that the production of fear in women evidences the prevalence of gendering politics, which signals that morality remains disjointed from everyday discourse in learning institutions in South Africa. Apart from this, drawing from a feminist philosophy's standpoint, I signal that the disjointedness of morality from discourse demonstrates the demeanour of marginalisation, sexual stereotyping, and sexist oppression. Furthermore, I show that there is a perception that women (girls) and to some extent men (boys) are irrational, oppressed illogical beings. This view contradicts the conceptualisation of men and women depicted in the state of nature in Chapter Four.

Attesting to the issue of fear in education contexts in South Africa as a consequence of GBV, Rammbuda (2023) argues that when both teachers and learners live in constant fear, the learning process is disrupted. Expanding on this argument, Rammbuda (2023) also maintains that the instilled fear in some learners from GBV contributes to low school performance, high dropout rates, and the inability of learners to exercise their human rights fully. To this effect, Rammbuda (2023) points out that the prevalence of GBV in learning institutions in South Africa is also the result of a lack of a strong justice system and school intervention to address the impacts of GBV on the affected learners.

A similar argument is made in Chapter Seven to illustrate that a lack of effective policy in addressing GBV in learning institutions in South Africa adds to the moral quandary. In consequence, it demonstrates the need for urgent reconciliation with moral philosophy. If policy is in the state of a moral quandary; it also leads to all sorts of different kinds of violence. To address the pervasive cases of GBV in schools in South Africa, Rammbuda (2023) points to the need for policy amendment such that this is adequately addressed. In this respect, the role of analytic philosophers is inherent.

In consonance with Gqola's (2021) and Rammbuda's (2023) arguments, Andrew (2023) opines that "South African men have declared war on women" (p. 1). The effect of war on women

ultimately contributes to women's fear of men as has been highlighted by Gqola (2021). Although it is not all men or boys who instil fear in women and girls, Andrew (2023) raises the same argument as Gqola (2021), that at the root of GBV is patriarchy. In other words, Andrew (2023) states that some men continue to assert dominance over women while simultaneously erasing women's rights. Considering Locke's (1967) arguments on the state of nature, I therefore propound that the principle of rational equality between men and women in learning institutions in South Africa continues to be undermined. In other words, it is undermined by those who continue to violate the principle of categorical imperative, in consequence, wrongfully asserting 'special importance' over others, as indicated in Chapter Four.

Looked at from African feminist philosophy, the declaration of war on women also signals that patriarchal practices remain deeply entrenched in and outside of education contexts in South Africa. To put it more succinctly, patriarchal practices also mean that the inadequacy of a philosophical theorisation that draws on the state of nature, discourse and feminist philosophy in Gqola's (2021) words to reposition men and women as equal moral beings is evident in South Africa. According to the Centre for Community Impact in the paper entitled "Femicide and Gender-Based Violence Hate Crimes in Mpumalanga" (USAID, 2022), South Africa ranks in the top five countries in the world with high female homicides.

According to the report by the Shared Value Africa Initiative (2022), 36 Billion rands has been spent on mitigating strategies to combat GBV. Accordingly, SAPS (2020) also states that between 2015 and 2020, 13,815 women over the age of 18 were murdered, with an average of 2763 women murdered per year. Between the months of October and December 2021, 902 women were murdered, and 232 of these cases were emanating from domestic violence. "Femicide and Gender-Based Violence Hate Crimes in Mpumalanga" (USAID, 2022) reveals that 123 incidents of homicide are reported each day in South Africa. The aforementioned cases of homicide evidence the predominance of the discourse of necropolitics and biopower, as has been highlighted by Mbembe (2003) and Foucault and Carrette (2013). Seen in this light, a philosophical theorisation that propels an action of resistance against the discourses of necropolitics and biopower cannot be neglected if the intrinsic worth of the oppressed is to be regained.

Isike (2023) asserts that gender inequalities and GBV can be traced back to the apartheid era, as also indicated in Chapter One, as a result contributing to an official statement by the President of South Africa, President Ramaphosa, who declared GBV and femicide as a national disaster in 2020. In this endeavour, Isike (2023), Thusi and Mlambo (2023) maintain that little engagement with male mindsets as well as their perception of the female gender is significant. Posting and in agreement that male perception of the female gender fuels GBV, Isike (2023) also states that what men think about women influences their violent behaviour towards them. A study by Gender Links (2012) reveals that 77% of women in Limpopo, 51% in Gauteng, 45% in Western Cape, and 36 % have experienced GBV. An emancipatory discourse, emerging from a philosophical theorisation that reinforms violent perceptions about some men and women who have had their rights violated as a consequence of GBV is therefore necessary.

Analogously, the statistics above demonstrate that some men in the context of South Africa have been the perpetrators of GBV. Gender Links (2012) also states that 76% of men in Gauteng, 48% in Limpopo, and 41% in KwaZulu-Natal (KZN) have admitted abusing women. Against this backdrop, a meaningful redress of GBV in South Africa should be inclusive in that it is also responsive to men and boys who have had an encounter with GBV, while it also seeks to reinform non-violent perceptions of men about women. In this instance, Kant's (1789) requirement of impartiality and Locke's (1967) ideas on the state of nature, presented in Chapter Four, are worth considering. These can also help reintroduce a phenomenological feminist philosophical clarity that the female experience cannot be holistically interpreted from a masculine patriarchal standpoint.

Isike's (2023) argument re-emphasises Kennedy et al.'s (2020) assertions on a lack of philosophical clarity that informs human relations between men. Without this clarity, Isike (2023) and Kennedy et al. (2020) maintain that GBV cannot be avoided. I concur with Isike's (2023) and Kennedy et al.'s (2020) argument by further stating a lack of philosophical explanation that guides peaceful human relations can also mean the preservation of the female fear factor. By extension, it can also add to the continuing discourse of necropolitics, gendering necropolitics and biopower which are in strict contrast with the arguments of feminist philosophy. Seen in this light, this is problematic because it means that the subordination and oppression of women and 'othered' groups continue to prevail in education contexts in South

Africa. Therefore, Isike (2023) highlights the need for future research in South Africa to focus on additional ways to inform a changed perception of men and boys about female gender.

Oppression and women who live in fear remain evident in higher education contexts in South Africa. Expounding on this argument, Nyoni and Agbaje (2022) draw on the philosophy of ubuntu to argue that women academics continue to deal with preconceived prejudicial hegemonic tendencies. According to Nyoni and Agbaje (2022), in higher education contexts, this results in women being underrepresented in senior academic positions. Correspondingly, Mama (2011) signals that across the universities in Africa, 80% of lecturers were teachers. From this perspective, women's contribution in university spaces remains sidelined because of the ethos that remain starkly in patriarchal institutions.

Affirming Gqola (2021), Ngidi (2022) postulates that living in fear as well as being unsafe is not a new thing in South Africa owing to the heteropatriarchal practices and hegemonic masculinity in some schools in South Africa. As already articulated in Chapter Two, Ngidi (2022) states that learners in township schools in South Africa expect violence in their daily lives and live in constant fear of being victimised. By implication, it is worth clarifying that evidence of necropolitics and gendering necropolitics means that the kind of indirect nurturing that legitimises people with power to kill or be killed, suppress or be suppressed, oppress or be oppressed from an institutional perspective is immanent in South Africa. Drawing from Kant's (1787) theodicy on moral philosophy, men and women who continue to live in fear in South Africa show that categorical oughts informing the code of conduct that is guided by moral maxims and consistency remain impractical.

Analogously, since the principle of consistency and categorical oughts, also highlighted in the previous chapter, remain impractical, some girls have also articulated that their fear lies in them being 'girls' (Ngidi, 2022). Correspondingly, Msibi (2012) illuminates that fear is a controlling tool from which violence is ingrained. Seen in this light, it is worth reiterating that the bodies constructed as 'female' or 'girls' are the ones most exposed to violence in education contexts in South Africa. This includes bodies that are also perceived as vulnerable. From a liberal feminist philosophy's viewpoint, this means that some schools in South Africa have not reached the state equal provision of education to both men and women alike. In such instances, a

philosophical theorisation by the analytic philosophers of education that reintroduces all the bodies rendered as female as having equal rational potential is much needed.

That said, a philosophical repositioning of females and all the 'othered' bodies can contribute to the perceptual shift from the 'it' treatment to the 'thou' treatment which solidifies the humanity of othered groups. Overall, in this subsection, I illustrate that pivotal to curbing the increasing cases of GBV among men and women in South Africa, philosophical theorisation of GBV ought to focus on the critique of biopower and necropolitics and gendering necropolitics. Only in this way, can education contexts be characterised by the requirement of impartiality, and categorical oughts, all of which are fundamental aspects in the state of nature depicted in Chapter Four. The proceeding discussion unpacks the meaning of the 'it' and the 'thou' relations.

5.4 The redress of GBV-overarching philosophical approaches

In addition to the plethora of measures taken to address GBV (see Chapter Seven), several attempts have been made from a philosophical viewpoint concerning the redress of GBV. Demonstrating some of the philosophical ways to address GBV, a poignant focus in this section will be on how dialogue, pedagogy, and the notion of ubuntu can inform some of the ways of curbing violence across various learning contexts that have been engaged with in the foregoing discussion. Waghid (2016) and Martin (2013) argue that philosophising means a deconstruction and reconstruction of other ways of seeing the world. In a similar vein, Waghid (2022) also maintains that philosophising constitutes the kind of thinking and imagination that is resistant to crisis. Adding to the arguments above, Tesar et al. (2022) state that philosophical actions or strategies are about values that guide action. Additionally, Tesar et al. (2022) stipulate that actions and practices that are philosophical can help to imagine, create and enhance the quality of life of learners in a way that helps them to experience good, meaningful lives.

With these definitions in hand, the reasons for referring to some of the strategies for preventing GBV in this section as philosophical is because these have been argued for from philosophy as a discipline to offer alternative ways to imagine education contexts as learning institutions that can improve the quality of life of the learners. At the same time, the abovementioned strategies are also philosophical because they are written from a philosophical perspective and offer ways

in which to deconstruct and reconstruct learning processes that are informed by values that guide the learners' actions. In engaging with some of these proposed philosophical strategies to prevent GBV, my fundamental disputation is that these partially draw from moral philosophy, feminist philosophy, and emancipatory discourse to inform the counter-discourse to the essentialist way of thinking in contemporary South Africa. However, the contribution these strategies make in minimising rife cases of GBV. particularly in education contexts in South Africa, is worth highlighting. Going forward, some of the ways in which dialogue can operate as a preventative strategy to violence amongst learners in education institutions in various geographical spaces are engaged with.

5.4.1 Conceptualising Dialogue as a philosophical redress of GBV

I now consider some of the prominent scholars in philosophy, namely Buber (2004), Cremin (2007), Galtung (1980), Ofana (2019); Oparinde and Matsha (2021) and Waghid et al. (2022) who signal the prominence of dialogue in curbing the ubiquitous cases of violence. Accordingly, Comenius (1969), a Czech educationist, asserts that peace can be achieved through universally shared knowledge. In a similar vein, Kant (1795/1970) also signals that peace can be achieved through the implementation of legal systems. Following this logic, Galtung's (1980) ideas on the achievement of peace cannot be ignored. In this capacity, Galtung (1980), the founder of 'peace' education, has brought forth informative ways in which violence may be resolved. As a particular case in point, the central argument that Galtung (1980) puts forward is that the best way to characterise peace is to contrast it to violence. Sharing the view that direct (physical), structural (social-economic violence), and cultural (masks structural violence) magnify violence and add to negative peace, Galtung (1980) maintains that meaningful conflict resolution is grounded in the attainment of sustainable positive peace.

Providing a guide to the attainment of sustainable peace, Galtung (1980) argues for three distinctive yet closely related approaches to responding to violence in school contexts, namely peacekeeping, peacemaking and peacebuilding. In this regard, Galtung (1980) maintains that peacekeeping is a pivotal approach to conflict resolution in schools and this involves separating two conflicting parties from committing acts of violence against each other. This means that amidst conflict, which can also render the possibility of violence, the learners who are in a form of disagreement are kept apart to avoid further harm to each other. As much as this strategy is

temporarily effective, Galtung (1980) opines that it poses the threat of violence recurring. As a consequence, the outcome of peacekeeping is *negative peace*. By way of illustration, *negative peace* means conflict was not addressed from the root cause, hence the high chances of violence repeating itself. Conversely, in responding to the call for *positive peace*, Galtung (1980) brings peacemaking to the fore.

Before commencing peacemaking and peacebuilding, let me highlight that Galtung (1980) argues that peacekeeping is a reactive approach intended to resolve conflict by keeping conflicting parties at a distance from each other. Put differently, it does not tackle the root cause of the violence between individuals who have endured conflict. This apparent limitation in peacekeeping calls for the need for peacemaking. In this instance, Galtung (1980) maintains that peacemaking can happen immediately after violence and seeks to bring together those who have been involved in violence to find a resolution. The salutary thing about peacemaking is positive peace. In stark contrast to negative peace, which is a result of peacekeeping, Galtung (1980) asserts that positive peace means violence has been addressed from the roots, thus, minimising the chances of violence from happening again. Interestingly, the same outcome is also perceptible in the instance of peacebuilding. According to Galtung (1980), peacebuilding is a way of conflict resolution that involves overcoming structural violence where those who have been affected by violence engage in a dialogue to achieve social justice and critical awareness.

As commendable as these conflict resolution strategies are, it is worth noting that peacekeeping stands in contrast with peacemaking and peacebuilding. Galtung (1980) further maintains that peacekeeping does not result in an epistemological shift. Buber (2004) explains an epistemological shift as a situation where both conflicting parties cease to treat each other as ‘Its' (things), but treat one another as 'Thous’ (human beings). Considered from Kant’s (1787) theory on moral philosophy, peacekeeping is problematic because the intrinsic worth of the other, whose right has been violated, remains compromised. Another critique that Galtung (1980) signals concerning peacekeeping is that violence is not addressed from the roots. As I have already highlighted, when violence is addressed from the visible, there are increased chances of violence repeating itself. Here the need not only lies in addressing what we can see but to think about the root cause as well. Therefore, I argue that it may be important for all of us to be vigilant of approaches that address violence conclusively in learning institutions in

South Africa by incorporating both the cause (invisible) and the effect (visible). This is the argument that I make consistently and repeatedly in Chapter Eight.

As a counterargument and in addition to Galtung's (1980) three peace approaches, Buber (2004) argues that conflict resolution ought to significantly help learners perceive each other as human beings and not as things. While I commend Buber (2004) on this view, the present discussion points out that the aforementioned peace approaches should further explain how the gendering necropolitics, highlighted by Mbembe (2003), may be ruptured. Following this alternative may render the possibility of social reforms of the patriarchal intuitions which have been argued by Higgs and Letseka (2022) as primal in the perpetuation of GBV on women. I will revisit this utterance in the ensuing discussion to give more detail. Buber (2004) demonstrates that there are some disadvantages to Galtung's (1980) notion of *peacekeeping* as it does not advance human relations from *'I-IT'* to "I, Thou" relations. The subsequent discussion gives more detail on this issue.

In essence, when conflicting individuals remain in the 'I-It' state, this means that there are conspicuous inequalities where one party is reduced to a thing. Secondly, the 'I-It' state can also mean that both individuals continue to perceive each other as 'things'. In this sense, Buber (2004) cautions that peacekeeping does not encourage an epistemological shift, as I have indicated earlier, the main thing which all contradicting parties must strive for given its inclusive nature, and the possibility of achievement of '*positive peace'.* Following from this, peacemaking and peacebuilding can be preliminary conditions for long-lasting peaceful relations in schools and communities in South Africa. As highlighted before, these involve dialogue, which is pivotal in assisting those with disagreement to solve their issues and move to a state of perceiving each other as humans. However, Buber (2004) asserts the difficulty in characterising what 'I-Thou' relations should look like daily. This assertion supports the validity of the argument, raised at the beginning of this chapter, that some of the proposed philosophical responses to GBV negate moralistic principles in the state of nature depicted in the previous chapter.

Additionally, from a philosophical standpoint, Cremin (2007) adds mediation as another significant practice that has unwavering potential to address violence across the full range of human interactions and discourse. What Cremin (2007) deems commendable about mediation

is that it prioritises dialogue to strengthen the student voice and repairs and maintains relationships. Seen in this way, it can be stated that there is convergence in Cremin's (2007) mediation aspect. Galtung's (1980) peacemaking and peacebuilding strategies for conflict resolution, and Buber's (2004) philosophy of dialogue that these approaches help to make education and communities safe and harmonious places for living and learning; although Cremin (2007) demonstrates that mediation is a necessity for the empowerment of those who suffer amidst conflict.

Zhomartkyzy (2023) explains that the mediation process can become fundamentally meaningful if it is undertaken by professionals with the skills to ensure a successful mediation process. Done in this way, a critique of mediation in the current study is that mediation progresses from the notion of the normalisation of judgment highlighted in the previous chapter. This is problematic because before the conflicting parties can move on to the state of 'I-THOU', they are *not* immediately perceived as rational agents who are capacitated by their moral obligation to guide their actions consistently without the mediation process. Strictly speaking, the intrinsic worth of conflicting parties is violated even before the mediation process can start.

Along the same lines, Oparinde and Matsha (2021) bring forth an additional approach to addressing GBV from a philosophical standpoint, namely the counter-discourse to powerful discourses that sustain violence in South African contexts. Oparinde and Matsha (2021) argue that discourse can reinforce violent behaviours while also capitalising on the power language. Situating this argument in the context of South Africa, Oparinde and Matsha (2021) state that a discourse that reinforces GBV is apparent in South Africa and contributes to myths and beliefs that expose women and girls to widespread cases of GBV. To combat this problem, Oparinde and Matsha (2021) state the need for counter-discourse. In other words, this is the type of discourse that can debunk the aforementioned beliefs and myths that prolong the stay of GBV in the context of South Africa.

In justification of a counter-discourse, Oparinde and Matsha (2021) argue that a counter-discourse can also shape alternative ways of seeing the world and initiate action to change the behaviour and mindsets of the perpetrators. Ultimately, Oparinde and Matsha (2021) maintain that more research also needs to focus on ways to amplify and listen to voices that denounce

the perpetuation of GBV. The current argument is akin to the central claim that has been put forward in this thesis. Hence, a proposition in this study is that a meaningful redress of GBV, specifically in learning institutions in South Africa, should entail a philosophical theorisation that draws from Locke's (1967) state of nature, discussed in Chapter Four. From this perspective, a humanistic discourse that validates all learners worthy of equal rights to freedom from violence can be established.

In addition, a liberal feminist philosophy which is explained in the previous chapter can also operate as a counter-discourse to an oppressive discourse that Oparinde and Matsha (2021) have talked about. Given the evident lack of a theorisation that is informed by feminist philosophy and discourse analysis evinced in Oparinde and Matsha's (2021) iterations, an argument is put forth in this section for a counter-discourse that is guided by rational constraints, *consistency,* as well as a discourse that is free from the disciplinary power and hierarchical observation that is indicated in Chapter Four.

Ofana's (2019) argument is not different from Oparinde and Matsha's (2021), Cremin's (2007), Galtung's (1980), and Buber's (2004) assertions as far as dialogue is concerned. But Ofana (2019) limits the dialogue's aspect to 'self' by suggesting that self-conversations may be impactful to the perpetrator of violence who gets the chance to self-introspect, to rethink and unlearn the acts of violence. A prominent factor that Ofana (2019) mentions is that 'self-conversations' that are informed by the kind of counselling that draws from philosophy can aid with the rehumanising of the perpetrators of GBV.

However, I argue in partial opposition to this argument that philosophical counselling may become almost impossible if we are to think of millions of people in South Africa who might need such a service in a short space of time. Critiquing her work, a limitation is put forth. Accordingly, Ofana (2019) opines that despite the extrospection, a process designed to remind the perpetrator of the appropriate way to conduct themselves in public spaces, and introspection aimed to rehumanise the offender, there is a need for perpetrators to be taught values that define their manhood. Owing to the absence of values that need to be taught to the perpetrators, feminist philosophy and the state of nature provide a pivotal reference for the kind of rehumanisation that Ofana (2019) talks about.

Against this backdrop, peacekeeping, peacemaking, peacebuilding and dialogue are pivotal for conflict resolution amongst learners. However, these are unsympathetic to the pressing issue of gendering necropolitics. Put bluntly, the notable and partial neglect of issues of gender demonstrates the need for additional philosophical strategies for GBV in learning institutions in South Africa. A redress that only tackles the interpersonal relations while ignoring the structural factors is not holistic and begets the possibility of GBV recurring. In this respect, the present discussion maintains that progressive strategies for the successful redress of GBV in education contexts in South Africa need to take gender, moral principles and discourse analysis into account. Oparinde and Matsha's (2021) arguments on discourse and counter-discourse are praiseworthy, as I have already indicated, but these are also devoid of a deeper moralistic principle. In this way, a need for appropriation of moral philosophy's principles in addressing GBV remains immanent. From here on, the focus is from a pedagogical perspective.

5.4.2 Philosophical approaches to addressing GBV: a pedagogical perspective

Problem-posing education, feminist philosophy and scientific philosophy offer educative insights on how to address GBV from a pedagogical perspective. Crucially, Freire (1996) maintains that the emancipation of the oppressed can be aided by the practice of problem-posing education. Correspondingly, the aforementioned pedagogy calls for learners who are critical of the content that is presented to them. According to Freire (1996), the practice of being critical is significant for learners and teachers to deliberate on the issues of concern. As a notable example, the practice of learners and teachers being critical of the causes behind GBV can contribute to the emancipation of individuals from different forms of violence. From Freire's (1996) argument, deliberation is a preliminary for praxis and should emancipate both the oppressor and the oppressed. Specifically, Freire (1996) is of the view that "For the struggle to have meaning, the oppressed must not, in seeking to regain their humanity (which is the way to create it), become in turn oppressors, but rather restorers of the humanity of both" (p. 26).

The criticism towards the banking type of education is my major concern regarding Freire's (1996) advocation for problem-posing education. From a different direction, I am of the view that the problems that come with the banking type of education only reappropriate and validate problem-posing education. Without the challenges that come with the banking system of education, we would not be conversing about problem-posing education as a meaningful way

of teaching. Using Piipponen and Karlsson's (2021) shared learning, that engages with various experiences, is necessary for future intercultural encounters. In the same way, Qian, et al. (2023) illuminate that contrasting ways of teaching and learning help to negotiate the series of undesirable binaries to formulate new comprehensive ways of knowing. Therefore, my argument is that disparate methods of teaching should work collectively to find a common ground that is inclusive of different ways of knowing. This strategy may be impactful in addressing oppression in school contexts. Working with one way of knowing can also be exclusive of other ways of knowing. Moreover, Le Grange (2020) argues that this can also perpetuate the understanding that there is only one way of knowing.

Consistently, problem-posing education can be argued to open more ways in which students can be emancipated from violence and oppression, particularly within the school context. Contrary to the banking system of education, Freire (1996) has proposed and argued for problem-posing education as the appropriate type of education that helps the students to understand how power works, and how it is distributed and consumed. By extension, problem-posing education has also been argued to be a pedagogy that enables students to understand and engage with the text from a moral point of view to create schools as socially just learning environments. Waghid et al. (2022) have been vocal about some of the additional philosophical ways of addressing GBV in schools in South Africa. Thus, they advocate for 'listening' as one of the ways to minimise violence in schools. Hughes-Hassell (2020) demonstrates that ‘philosophy for children’ enables inclusion, diversity, criticality, self-awareness, and appreciation. Waghid et al. (2022) draw on Corcoran and Rancière’s (2010) notion of ‘living philosophy’ premised on ‘Afrofuturism’ as another way to deal with the spiralling cases of GBV.

Similarly, in studying GBV, Waghid et al. (2022) focus attention on the decoloniality of higher education and argue that ignorance of the decoloniality of schools only perpetuates structural violence. While my arguments in this thesis dwell much on the need to re-imagine education from a moralistic feministic philosophical standpoint to improve the quality of learning processes, a decoloniality move that aligns with these arguments is also commendable. As a consequence, for them, a resolution to violence in schools would mean a need for reimagination of violence-free education institutions in contemporary South Africa.

Similar to Freire's (1996) view on problem-posing education, Waghid et al. (2022) argue for the democratisation of education where teachers open up the space for learners to deliberate on issues of concern. Additionally, Re-skilling of educators to teachers who can teach with compassion and the practice of 'living philosophy' which involves rethinking decoloniality in the context of South Africa, '*listening with others'* to understand what strips individuals of their humanity and to inform action against violence are some of the strategies put forward to address violence in schools. One suggestion that Waghid et al. (2022) illuminate is that further engagement with the concepts that bring us closer to humanity, and the meaning behind these concepts remains a need. In this case, the role of analytic philosophers of education remains apparent.

Hughes-Hassell (2020) also maintains that education cannot be wholly dependent on responding to violence as an investigation is still necessary to unpack what is violent about schools themselves. Seen in this light, I argue that African feminist philosophy, as has been argued by Higgs and Letseka (2022), is pivotal as it provides succinct insights into how structures propel GBV. In this sense, the adoption of African feminist philosophy would be necessary to aid the investigations about what is violent about schools. From this standpoint, it is apparent that the struggle to find effective approaches that prevent violence in school contexts in South Africa should go on.

With the backdrop of how education can be used to curb GBV in place, it is worth highlighting that education is also relevant in the current context to address ways in which power discourses are manifested and how this contributes to gender divisibility which contributes to GBV in school settings. However, Giroux (2010) asserts that Freire's (1996) pedagogy does not describe the experiences and the culture that sustains oppressive social conditions. In this capacity, my view is that this is problematic because, to understand violence, we need to understand the root cause behind it. Along the same lines, Oluwele (2000) points out that there is a need for feminist philosophical theorisation in learning contexts to clarify gender relations from a philosophical perspective.

5.4.3 Critical engagement with discourse by the Analytic philosophers and Philosophers of education

Given Oluwele's (2000) definition of feminist philosophy as a cooperative exercise aimed at critical examination of various worldviews, including the philosophical stance on the nature of the relation between men and women in Chapter One, education that encourages learners to be critical of uncritical discourse is imperative. The whole point underpinning the critical and direct examination of the different worldviews is to "expose different scientifically false theories, rationally unjustifiable principles of human existence and inconsistent moral norms which have hitherto served as reasons for the different arrangements of men and women in most human societies" (p. 96). By way of explanation, Oluwele (2000) believes that only when a philosophical stand clarifies peaceful relations between a man and a woman can we talk about ways to minimise the severity of GBV. Put succinctly, the analytic philosophers and analytic philosophers of education are charged with the responsibility to provide clarity on what informs the harmonious relation between men and women in and outside of education contexts.

Although Oluwele (2000) does not detail what these relations ought to look like, if viewed in this direction, it may be argued that feminist philosophy as a philosophical undertaking that fits the given description can bring about a clear way that is informed by science to provide a 'space' within which human relations can confer inclusively and harmoniously. If understood and performed as a daily exercise, this scientific practice may be responsive and meaningful in addressing GBV in South African communities and schools. More apposite, hooks (2000) maintains that unlearning sexist thinking, sexist injustices and justifying violence as an acceptable way of exerting social control are some practical ways to curb violence and oppression of individuals.

Another proposed strategy that addresses GBV from a philosophical point of view is adopting philosophy as a scientific inquiry to understand how gender and human relations ought to be. Concurring with Oluwele (2000), as discussed previously, Kennedy et al. (2020) agree with de Beauvoir (1949) that only when a man realises his relationship with a woman, he starts to realise himself and his given nature. Therefore, Kennedy et al. (2020) note that philosophy is principal in guiding gender relations, particularly in the African context. Specifically, Kennedy et al. (2020) opine that unity and harmonious relations are only plausible if philosophy is used

to guide Africans back to their roots to understand that they should relate with each other harmoniously. For me, the only problem with this strategy is that it 'only' resorts to a narrow, particularistic approach to address a universal phenomenon. This approach commits what Amin (1989) and Mathebula (2019) refer to as a narrow provincialism as it does not transcend the narrow approach to redress GBV. The successive discussion engages with the notion of ubuntu to comprehend and examine its adequacy in addressing GBV in schools and communities in South Africa.

5.4.4 The Philosophy of Ubuntu

While plausible, as the preceding discussion details, pedagogical philosophical ways to address GBV cannot be solely considered effective based on some of the impediments that have already been highlighted. Reiterating what was highlighted in the discussion above, some of the pedagogical approaches to addressing GBV tend to envisage one way of knowing. Additionally, they do not give a detailed description of some of the cultures that add to the rife of cases of violence but put emphasis on repositioning philosophy as a guide for peaceful relations and point to the need for more philosophical concepts that bring individuals to the proximity of humanity. This neglect demands reification. The crucial point here is that the analytic philosophers and philosophers of education should extend the debate on the approaches previously mentioned to the moralistic and feminist philosophical approaches to bring individuals in schools and community settings closer to humanity. Herein lies the entrance point of this research. The subsequent discussion focuses on the notion of ubuntu as another philosophical way of addressing GBV.

5.4.5 Philosophical approaches to addressing GBV across various contexts: the contested notion of Ubuntu

The notion of ubuntu as proposed by Ramose (2003) has been commonly known by many as an alternative way to address GBV across various contexts. In partial agreement and stark contrast, Waghid (2020) draws from the communitarian understanding of ubuntu which means humanness and interdependence to suggest that ubuntu may be a solution to cultivating democratic justice if conceptualised from three different perspectives. By way of illustration, Waghid (2020) maintains that as a humanistic concept, ubuntu can cultivate cooperative and harmonious human relations. Secondly, from a philosophical point of view, ubuntu can

engender respect as well as care for a moral African society. Concerning the politico-ideological perspective, Waghid (2020) suggests human interdependence for transformed socio-political action. All these three perspectives may be argued to transcend an informative way of addressing GBV from a communal, philosophical, and political arena.

However, Waghid and Smeyers (2012) and Waghid (2014) seems rather hesitant to limit themselves to these definitions as he leans towards the redefined conceptualisation of ubuntu, African philosophy and African philosophy of education, which is more informed by reason, deliberation, and morality. By implication, Waghid's (2014) reconceptualisation of Ramose's (2003) notion of ubuntu shows that there is a need to critically rethink the concept's explanation. For this reason, some proposals on the need to rethink ubuntu concerning the study of GBV follow in the subsequent section. Without denying that ubuntu is not completely irrelevant given its seemingly gender-neutral nature, Sanni and Ofana (2021) assert that the concept is limited because it still needs to further challenge gender and the validation of violence, particularly on women.

To define ubuntu, Ramose's (2003) English translation of 'ubuntu' means 'I am because we are'. Advancing on their critiques, Sanni and Ofana (2021) argue within the framework of ubuntu that violence against women can be conceptualised as indicative of the ontological misconceptualisation of the women, in simple words, the "I" in the "We" that remains unrecognisable, oppressed, and violated. Although I hold a different view, and proffer arguments in defence of the 'Othered' individuals apart from women, who remain oppressed and violated, as Mutinta (2022) has indicated in Chapter Three, I share similar sentiments with Sanni and Ofana (2021). In a much clearer sense, I argue that a philosophy that prioritises peaceful gender relations is critical in the South African context.

Thus far, it can be argued that all the philosophical approaches to addressing GBV are pivotal steps towards preventing harm in school contexts in South Africa. The pivotal point here is that peacekeeping, peace-making, peacebuilding, mediation, and counter-discourse interestingly have the possibility of conflict resolution. Correspondingly, problem-posing education and the notion of ubuntu pave the ground for humanity. In the same way, self-conversations, scientific philosophy and living philosophy validate peaceful relations. Conversely, I contend that the philosophical strategies aforesaid cannot operate holistically in addressing GBV in schools and

community settings in South Africa. The reasons are that they partially draw from moral philosophy, feminist philosophy, and Critical emancipatory paradigm to inform the counter-discourse to the essentialist way of thinking in contemporary South Africa.

On this reasoning, the partial disjointedness of the proposed philosophical strategies demonstrates the need for reconciliation with the fundamental principles of moral philosophy. Apart from this, the propensity of the above-mentioned strategies to overlook how biopower, necropolitics, and gendering necropolitics can be addressed, validates reasons for additional philosophical ways of addressing GBV from a structural perspective and at the interpersonal level. Using Tesar's et al.'s (2022) words, additional philosophical ways that can inform a counter-discourse that guides learners' actions such that these do not violate the intrinsic worth of learners based on their gender are much needed. In the succeeding chapter, I unpack the crucial principles of moral philosophy, feminist philosophy and discourse analysis as part of the conceptual framework for this study.

5.5 Conclusion

In this chapter, I have argued that the prevalence of necropolitics, gendering necropolitics and biopower means that inadequate theorisation that draws on moral philosophy, the state of nature and emancipatory discourse is inherent. As a consequence, the insufficiency of theorisation by the analytic philosophers and analytic philosophers of education 'births' and predetermines the 'placing' and the 'nurturing' of men and women in hierarchical positions which render some dominant or subordinates of others from birth. Additionally, in the current chapter, I have also illustrated that the coloniality of essentialist discourse continues to legitimise necropolitics and gendering necropolitics, which play a critical part in increasing cases of GBV.

Some of the philosophical approaches aimed at the redress of GBV in various contexts are engaged with. To this effect, I have illustrated that the proposed approaches demonstrate a partial engagement with Kantian and Lockean arguments on moral philosophy, feminist philosophy, and discourse analysis. Given this limitation, I have proposed instead, that there is an urgent need to improve these such that they draw on the fundamental principles of moral philosophy and feminist philosophy to remodify discourses that perpetuate GBV in the context of South Africa in particular.

Expanding on the argument that the inadequacy of a philosophical theorisation of GBV sustains the coloniality of uncritical essentialist Western discourse, which I argue ultimately contributes to gendering necropolitics, necropolitics including the oppressive bio-power, in the ensuing section, I also highlight that the inadequacy aforesaid also pro-long the oppressive cultures. Thus, adding to the exacerbated cases of GBV in and outside of education contexts. In a quite rhythmic sense, the subsequent section serves to detail that the violent reality in and outside of education contexts in South Africa is also a consequence of uncritical cultures that are propelled by lack of a critical engagement with essentialist discourse. From here on, the subsequent discussion follows this logic.

CHAPTER 6:
UNEARTHING THE PHENOMENON OF CULTURE AND DISCOURSE IN SOUTH AFRICA: ARE THESE 'PERPETUATORS' OR INSIGNIFICANT?

6.1 Introduction

The thrust of the current chapter centres around the argument that I wish to put forth that there is an interdependence between social institutions and social interaction. To clearly delineate this interdependence, in this chapter, I argue that a lack of critical analysis by the analytical philosophers of education on how uncritical essentialist discourse permeates the structures (macro) has a significant and negative impact on social interactions (micro). Most tellingly, a lack of critique in this respect influences the cultures, stereotypes, beliefs, perspectives and narratives in and outside of education contexts in South Africa that are embedded within necropolitics, gendering necropolitics and the biopower mentioned in Chapter Five.

This chapter is divided into six sections. Accordingly, in Section One, I demonstrate the interlink between Culture and discourse. In Section Two, Three, and Four, I discuss how uncritical cultures, beliefs, perspectives and stereotypes perpetuate GBV in and outside of education contexts in South Africa. Consequently, showing how these preserve the prevalence of necropolitics, gendering necropolitics, and the biopower. Correspondingly, in Section Five, newspapers are used as a source of data in the study. By extension, in this section I also engage with the methodology that has been undertaken in the selection of the newspapers. Following from this, a critical discourse analysis of the tittles and the selected portions of the narratives in the newspapers, namely, Sunday Times, the Star, and the Sowetan is undertaken. Going forward, a discussion on the correlation between culture and discourse follows.

6.2 A Striking Interdependence Between Culture and Discourse

6.2.1 Conceptualisation of culture and its formation

Various definitions of culture abound. However, the notion of culture that is relevant and engaged with in the current discussion is premised on anthropology. In its initial formulation, the meaning of culture may be traced back to the period before the twentieth century (Sewell, 2004). During this time, culture was conceptualised as a learned behaviour. In specific words, culture has been understood as a set of practices, beliefs, myths, customs, habits and institutions

that have been created by humans and passed on from one generation to the next. In stark contrast to this conceptualisation, another definition of culture emerged in the subsequent era. Accordingly, Sewell (2004) alludes that in the second quarter of the twentieth century, culture was comprehended as an aspect of learned behaviour that mainly focused on meanings. Sewell (2004) convincingly demonstrates that the definition of the latter has been dominant since World War Two in the social sciences.

With a poignant focus on culture as a set of meanings, Sewell (2004) expounds on this definition by stating that culture has been understood as *"an institutional sphere devoted to meaning-making"* (p. 41). From this direction, Sewell (2004) pinpoints that this definition is premised on the assumption that social formations comprise clusters of institutions that are aimed at informing specialised activities. Thus, Sewell (2004) maintains that while culture may be passed down from one generation to another, culture is also "an institutional sphere devoted specifically to the production, circulation and use of meanings" (p. 41). It is in this perception that culture can be understood as a social construction which is shared among individuals.

In addition to the given definitions of culture, Woods (2012) offers interesting insights on how culture is formed. Accordingly, Woods (2012) states that a culture becomes apparent when people come together for a certain purpose, either willingly, unwillingly, or intentionally or unintentionally. In a strict sense, Woods (2012) opines that culture is a way of life, a way of doing things, the way people talk or have conversations, rules as well as a code of conduct that also guides their behaviour, beliefs, arguments, and understandings. Woods' (2012) definition of culture is more comprehensive and is relevant in the context of this study. Seen in this light and considering Cock's (1980) definition that the way we use language to communicate is referred to as discourse, a sturdy argument that culture is inextricably linked with discourse can be made.

Akin to the pre-historic violence, in this chapter, I posit that in a democratic South Africa, culture as a code of conduct, a way of life and a way in which people converse with each other is deeply rooted in the uncritical essentialist discourse. In this respect, I wish to adopt Fanon's (1963) argument that the culture of the uncritical essentialist discourse, illuminated in Chapter One remains in the minds and the homes of the individuals in a democratic South Africa. In a much clearer sense, it continues to be 'lived out' in education and community contexts in South

Africa. Most crucial, is the argument by analysts of culture that culture is not logical, coherent, or uniform and that it is not static (Sewell, 2004). By implication, this means that when critically analysed by the analytic philosophers of education, culture can also retain the character of a counter-discourse, highlighted by Oparinde and Matsha (2021), which is also emancipatory in nature.

Put succinctly, culture can be modified and reinvented by analytic philosophers into a practice that is accommodative, tolerant, and harmonious, if considered from the epistemological philosophical assumption of the Critical emancipatory paradigm in Chapter Three and a philosophical discourse analysis in Chapter Four. In agreement with the above critiques, I also share the view that culture is a product of power relations that is meant to guide the code of conduct between men and women in and outside of education contexts. In this instance, I demonstrate that culture and discourse are not two opposing terms but two interdependent concepts. Accordingly, Sewell (2004) states that human practice within various contexts is guided and structured by meanings which are closely related to power. Reflecting on the definitions of culture mentioned above, it can be argued that culture and discourse as a way of life and a way of doing things form a very significant aspect of human life. An in-depth discussion that shows the correlation between culture and uncritical essentialist discourse is now embarked upon.

6.2.2 The phenomenon of culture as a single entity with uncritical essentialist discourse

Foucault (1984), Ball (1994), Balsey (1980), and Lupton (1992) demonstrate that discourse is about meanings, how people use language, the way people think, and that discourse speaks to us as individuals. Overtly, this demonstrates that culture is not an independent phenomenon but a way of life that is premised on a specific type of discourse. In this vein, based on the given definitions of uncritical essentialist discourse in Chapter One, I maintain that the phenomenon of culture in post-democratic South Africa is informed and closely linked to uncritical essentialist discourse. Put bluntly, intersectionality between cultural practices and uncritical Western discourse is immanent. In other words, cultural practices that ultimately contribute to the marginalisation, oppression and violence on individuals are predominantly informed by gender hierarchies which are premised on the biological classification of individuals as stated by Winsor (2006). As already stated, in this chapter, I argue that the

predominance of uncritical culture within the social institutions in South Africa contributes to rife cases of GBV. In this way, it further preserves the necropolitics, gendering necropolitics and biopower, as the ensuing discussion will soon detail.

Adding to the arguments above, Brah (1992), Hirschfeld (1996), Jones (2020), Stocking et al. (1994), and Solomos and Back (1994) indicate that the essentialist group of beliefs places a central focus on racism. While I agree with this view, as highlighted in Chapter One, Mbembe's (2003) arguments that gender inequalities are a part of uncritical essentialist discourse are pivotal, and therefore cannot be ignored. Gender inequalities were more evident during the missionary era, as indicated in Chapter One. Expanding on this argument, Verkuyten (2003) states that hegemonic representations, oppressive relations, and stereotypes serve as a premise for social arrangements which have been represented as natural to inform some characteristics of essentialism.

Additionally, Stone (2004) opines that universal claims about women are also another characteristic of essentialism. Sayer (1997) pinpoints other interesting aspects of essentialism which are biological reductionism, gender determinism and, most importantly, cultural essentialism. These characteristics of essentialism are also apparent in culture, as a way of life as defined by Woods (2004). The sameness in these two concepts evidences the claim that I am making to show that culture in South Africa is informed by uncritical essentialist discourse.

Demonstrating how discourse is interlinked with culture, Oparinde and Matsha (2021) illuminate that language shapes public opinion and a way of life (culture). Most crucially, Woods (2004) also explains that individuals are implicitly regulated by culture, given that one grows in it, one may play a huge part in them without consciously recognising it, and these can be perceived as a natural way of life. In this light, I maintain that culture and discourse, or language as social constructs are not problematic if these do not preserve the marginalising discourse, sexist injustices, othering, biological determinism, and sexist oppression. The challenge therefore persists if culture preserves the aforesaid factors.

Correspondingly, a culture that preserves sexist injustices and oppression sustains what Bianchi (2019) refers to as a gender divide, in consequence, limiting the autonomy of men and women in and outside of education contexts. Using Oparinde and Matsha's (2020) words, language can unite, but it also has the potential to divide. That said, culture or discourse can also unite

and divide. The challenge arises the moment it divides. In this regard, Stone (2004) opines that if used loosely, discourse can create conflict. This type of conflict remains apparent in learning institutions in South Africa today. Going forward, I demonstrate how culture retains the 'dividing' character of uncritical essentialist discourse, consequently creating conflictual relations which magnify the pervasive cases of GBV in South Africa.

6.2.3 A continuum of the 'dividing' nature of uncritical essentialist discourse within the heteropatriarchal culture in the context of South Africa

Harris (2011) defines heteropatriarchy as a social and political system that validates the belief that men hold authority over girls and women. Beyond perpetuating the detrimental gender divide between men and women, as the present discussion illustrates, I argue that the insufficiency of a critical analysis with the uncritical operation of the notion of culture within social institutions in South Africa contributes to the continuum of the operation of the culture of heteropatriarchy which I argue also retains the character of the uncritical functionality of the biopower. In other words, at the core of the culture of heteropatriarchy, is the violent use of power, predominantly by men, that is directed mostly on the bodies of women, and girls. The resonance between biopower, previously defined as power directed at individuals to sustain docility by Foucault and Carrette (2013) in Chapter Four of the current study, and the culture of heteropatriarchy, evince that the operation of the biopower remains 'alive' in a democratic South Africa, under a different label of heteropatriarchy. The only disparity is that biopower operates under the new label of the culture of the heteropatriarchy, as the current subsection depicts.

Evidencing this claim, Ngidi (2022) and Potgieter and Johannisen (2023) state that the culture of heteropatriarchy is predominant in education contexts and communities in South Africa. In strikingly similar terms, Ngidi (2022) also opines that through the Group Areas Act of 1950 townships have been segregated from the suburbs and thus been reserved for black people, stating that today, most townships in South Africa are characterised by poverty and remain under-resourced with basic needs (Ngidi, 2022). In this sense, Ndawonde (2023) states that the South African townships have become a site of violence. Expounding on this argument, Ngidi (2022) asserts that violence against schoolgirls in townships in South Africa has become routine and entails men who take advantage of schoolgirls and subject them to violence. Along

the same lines, the South African Police Service (2020) also notes that between October and December, 11,315 cases of women who have been raped were reported. Thus, I argue that the continuing culture of heteropatriarchy evidences the prevalence of biopower on the bodies of women and girls in South Africa.

From the Critical emancipatory paradigm, the insurmountable violence against schoolgirls in townships in South Africa means that women and girls continue to be alienated in education and community contexts. With this perception, the prevalence of the alienating culture of heteropatriarchy means that the requirement of impartiality as a pivotal feature of a philosophical discourse analysis in Chapter Four of this study remains impractical. By implication, the culture of heteropatriarchy within social institutions in South Africa remains a power structure where the exercise of power mostly by men on the bodies of women and girls remains intact.

Additionally, from the epistemological assumption of the Critical emancipatory paradigm depicted previously in Chapter Three, this means that there is a need for analytic philosophers of education to critically examine the culture of heteropatriarchy with the intent of demystifying ideological structures that continue to reproduce gender subordination and gender divide. As a first step, I argue that culture, as a phenomenon that also preserves these kinds of practices and behaviours as Woods (2004) has signalled, needs to be demystified through a critique of the culture of heteropatriarchy by the analytic philosophers of education. Apart from the demystification of culture, the argument I wish to envisage is that these practices show that hegemonic representations, a central feature of essentialist thinking remain intact in South African townships.

Looked at from a philosophical discourse analysis, a heteropatriarchal culture that disadvantages girls over boys signals that schoolgirls continue to be perceived as the weaker sex compared to the other gender. As a result, Ngidi (2022) posits that heteropatriarchal culture is still under-examined in South Africa. Ngidi (2022) also adds that “girls are made vulnerable because of dominant ideologies rooted in unequal gender norms, the system of heteropatriarchy and rape culture” (p. 41). It is in this perception that the study argues for a philosophical theorisation that draws from the requirement of impartiality stipulated above to inform the

notion of equality that enables women and girls to be perceived from the philosophical standpoint of moral equality.

By extension, a heteropatriarchal culture has been singled out as one of the factors that perpetuate GBV. Correspondingly, Muluneh et al. (2020) argue that in African countries, the Gender Equality Index Report shows that 27 out of 30 countries are characterised by gender inequality indices, which are sustained by African cultural beliefs and traditions that foster men's hierarchical role in marriages. Statistically, Muluneh et al. (2020) maintain that cultural beliefs contribute mostly to IPV, which totals to 44% of women who are abused by their partners in sub-Saharan African countries. In the same way, Chitsamatanga and Rembe (2020) argue that School-Related Gender Based Violence (SRGBV) is common in education contexts in South Africa. This comprises bullying and corporal punishment, which Chitsamatanga and Rembe (2020) clarify has not been fully abolished. Explaining the reasons behind the SRGBV, Chitsamatanga and Rembe, (2020) and Mayeza et al. (2022) posit that most schools have normalised the culture of SRGBV predominantly against girls by boys in education contexts in South Africa.

In addition, the reason for this norm is that bullying continues to be an issue that is not taken seriously. Most significantly, Chitsamantanga and Rembe (2020) assert that teachers lack skills on how to effectively address gender-based misconduct. Evidence of SRGBV means that the culture of oppressive relations amongst learners is widespread in education contexts in South Africa. Drawing on a philosophical discourse analysis, the oppressive heteropatriarchal cultures in education contexts in South Africa mean that the intrinsic worth of learners continues to be violated and undermined. It is worth stating that learning institutions lose value and purpose the moment they preserve a culture that does not uphold the learner's dignity and worth. As a consequence, it may be prudent to argue that there is a need for a philosophical theorisation of GBV in education contexts in South Africa that is intended to cultivate the principle of treating each other as ends (humans), not as a means to an end (things).

Still, on the culture of heteropatriarchy, Mshweshwe (2020) affirms that South Africa is a strong patriarchal setup that creates a platform for men to exercise power and control over women. Although some developments have been made to address GBV when it comes to policy, as notable examples, the enactment of The Constitution of the Republic of South

Africa, 1996, The Criminal Law (Sexual Offences and Related Matters, Amendment Act, 2021), The South African Schools Act of 84 of 1996, The Employment of Educators Act, 1998) which have been initiated to curb GBV, Mudau and Obadire (2017) note that patriarchal practices do not allow some women to empower themselves by being educated. From a philosophical discourse analysis, heteropatriarchal cultures in education contexts in South Africa mean that the rationality and logical thinking which women have similar to men continue to be undermined. Put bluntly, the state of perfect freedom, particularly for women, is violated.

In a similar vein, Mayeza et al. (2022) agree with Chitsamatanga and Rembe (2020) that usually girls experience more violence in education contexts in South Africa. Mayeza et. al (2022) postulate that sexual coercion is common among girls, and new girlfriends are secured through violence on school campuses. Evidence of heteropatriarchal culture in education contexts means that masculinity continues to be perceived as powerful when compared to femininity. This means that women and girls continue to be homogenised and fixed into subordinating positions to which violent biopower is exercised. From a philosophical discourse analysis' perspective, education contexts in South Africa continue to ignore developing learners as conscientious moral agents.

If we consider the theodicy of a philosophical discourse analysis in Chapter Four, which argues that all learners have the potential to guide their conduct based on reason, it becomes apparent that learners in education contexts in schools in South Africa do not perceive each other as moral individuals. Using Kant's (1787) words, education continues without a clear intention to equip learners with the kind of morality that helps them to be conscientious moral agents who are concerned with the general welfare of all learners. In this instance, education that is holistically meaningful in developing learners as future professionals and learners who care for the well-being of other learners remains impractical in learning institutions in South Africa.

One fundamental argument that Mshweshwe (2020) brings forth is that gender hierarchies, normative masculinity, and feminine roles immanent in South African cultures actuate GBV against women and girls. Illustrating this point, Mshweshwe (2020) states that many cases of violence have been affected mostly by boys who have gone to initiation schools and tend to assert power and dominance over girls in formal schools. Undoubtedly it can be seen that in

many areas, particularly rural areas in South Africa, some women remain excluded from their right to education and empowerment. Hence, Mshweshwe's (2020) concludes that domestic violence in South Africa is a complex interplay of culture, gender, social constructs and patriarchy.

My positionality from a philosophical discourse analysis' point of view is that a clarification of who individuals are by nature remains limited. In this sense, women continue to be perceived as irrational individuals. That said, women's and girls' potential to make a meaningful contribution to the communities in South Africa continues to be undermined. While Mudau and Obadire (2017) state that education remains another hopeful tool to deconstruct cultural beliefs and patriarchal practices, I argue that a critical engagement with uncritical cultures within social institutions that preserve the operation of the biopower could potentially render an emancipatory discourse from GBV.

In the main, I argue that the phenomenon of the culture of heteropatriarchy in post-apartheid South Africa retains the character of the biopower as one fundamental aspect of the uncritical essentialist discourse, thus, contributing to the spiralling cases of GBV. That said, the inadequacy of theorisation of GBV from the analytic philosophical tradition also contributes to the phenomenon of *culture* that remains disjointed from the moral philosophical principles highlighted in Chapter Four. A lack of critical interrogation of the notion of culture discussed above also has a significant influence on the beliefs of men and women in and outside of education contexts in South Africa, as the succeeding discussion depicts.

6.3 Individual Beliefs as a feature of essentialist discourse

Individual beliefs follow logically from the phenomenon of culture discussed previously. Crudely speaking, similar to culture, in this section, I argue that the predominance of beliefs within social institutions which have not been questioned from the philosophical analytic tradition can propel the widespread cases of GBV. Consequently, it contributes further to social interactions that are characterised by the ontological fragmentation of men and women from their real state of nature depicted in Chapter Four. For clarity and brevity, Enaifoghe and Idowu (2021) assert cultural norms and beliefs reinforce and sustain the phenomenon of violence as these justify and standardise the prevailing gender inequalities. Additionally, Enaifoghe and Idowu (2021) point out that nuclear families have remained instrumental in socialising the

youth into societal standards, societal norms and beliefs which are deeply rooted in gender-based discrimination, which further add to beliefs that continue to discriminate against different genders.

Enaifoghe and Idowu (2021) validate the argument that has been made previously that indicates that the endorsement of passive uncritical culture within education contexts and communities in South Africa is ingrained. The erroneous beliefs that are present in the education context in South Africa raise scepticism around the kind of education that is offered to learners. More precisely, these profoundly affect the quality of education, and the dignity of learners, ultimately contributing to sporadic ways of knowing that continue to carry learners apart from their true state of nature, as previously indicated. In other words, common beliefs that regard and privilege male individuals as superior run as a common thread in the South African context, further positioning women and other marginalised groups into subordinating positions that expose them to more violence. Against this backdrop, Enaifoghe and Idowu (2021) argue that an attitude shift is needed from the nuclear families to the general public if GBV is to be addressed. In the current study, I show that an aesthetic education that is premised on a philosophical discourse analysis, demonstrates a potential for new perspectives and beliefs that can redefine ways in which women and girls ought to be looked at from a rational standpoint.

Accordingly, some scholars also argue that detrimental cultural beliefs prolong the stay of GBV in South African communities. Fry et al. (2019) suggest that cultural beliefs are rooted in gender identity, for instance, male and female, which comes with the societal expectations on how these opposing genders are supposed to behave in a social set-up. Fry et al. (2019) and Zinyemba and Hlongwana (2022) also point out that gender inequalities are closely tied to power inequalities that result in male domination and female subordination. As already stated, the socialisation of gender suggests that both men and women have a set of behaviours that are internalised and passed on to the next generations. The crucial point here is that the socialisation of individuals into gender categories is problematic as it contravenes the fundamental principles of the state of nature discussed in Chapter Four. As a particular case in point, it initiates a conceptualisation of individuals from the gender perspective as opposed to the rational capability that men and women are equally capacitated from a moral philosophical perspective.

Correspondingly, Casella (2012) demonstrates from the social learning theory that learned and internalised violent behaviours from the communities are displayed in education contexts in South Africa. As a result, assimilated behaviours can also contribute to a continuing culture of violence in the school context. Considering a philosophical discourse analysis, respect, and preservation of the other are some of the principles of morality. Specifically, Kant (1787) states that rational beings should always strive for respect and avoid any sort of harm against others. Put succinctly, learners should always treat each other as ends and not means. It is worth stating that when learners are assimilated into harmful beliefs which ultimately cause harm to other learners, the principle of respect for human dignity is lost in education contexts. It is thus crucial to state that education contexts that disregard respect for human dignity demonstrate a way of life amongst learners that is fragmented and lacking in terms of moralistic philosophical grounding. In light of the above, a critical analysis by the analytic philosophers informs beliefs that respect for human dignity is imperative in education contexts in South Africa.

Based on the preceding discussion, it is evident the cultural beliefs in education and community contexts in South Africa replicate the logic of essentialist discourse when it comes to the gender hierarchies and gender divisions, which ultimately perpetuate GBV. In simple terms, education contexts in South Africa seem to endure some form of a moral dilemma which needs to be informed by a philosophical discourse analysis if the emancipation of learners and community members is to be regained. In this sense, a critical engagement with cultural beliefs that perpetuate GBV by the analytic philosophers of education is pivotal. From here on, the discussion illustrates that the endorsement of imprudent cultures and beliefs in education contexts in South Africa can influence a perspective that retains GBV as a normal thing.

6.4 Cultural Beliefs as informants to 'perspectives' that contribute to GBV in a South African Context

Woods (2004) convincingly demonstrates that perspectives are derived from the phenomenon of culture. It is from this perception that I believe that the close relation between culture and perspectives means that if the culture from which perspectives are derived is violent, there is a greater chance that perspectives can retain the same *nature* and *character.* With this backdrop of the premise of perspective in place, Woods (2004) defines perspectives as "the frameworks through which people make sense of the world" (p. 7). More specifically, perspectives can be

understood as a lens through which people interpret the world around them. It should be noted, however, that perspectives form a part of a 'social construct' because they are premised on culture, which is also a social construct, as indicated previously.

One significant corollary I make in this instance is that similar to the phenomenon of culture and beliefs, perspectives are also not static. In other words, when critically examined by the analytic philosophers, perspectives can be transformed into emancipatory frameworks which are informed by a critical analysis of how power operates within social structures to prolong GBV in education contexts in South Africa. In this respect, perspectives ought not to be understood as a natural phenomenon which people are born with. Analogously, Woods (2004) maintains that it is through perspectives that people construct and define their realities.

Against this background, the most fundamental claim I make in this section is that how people construct their realities in South Africa continues to dehumanise and violate the rights of the 'othered' groups. It should be noted, however, that the perspectives that learners display in the school environment are largely premised on the communities from which learners come. Premising my argument on three of Casella's (2012) theories namely, the social control theory, social disorganisation, and social learning theory, it becomes apparent that the violence in South African communities has a direct impact on school context. The obvious reason for this is that learners and schools form part of the community.

Consistently, whatever happens in communities can happen in schools. By way of exemplification, the inadequacy of social control measures that have the potential to prevent violence, and delinquency in communities, popular cultures that teach learners to behave violently can develop a perspective in learners that validates violence as a common and normal thing. This argument makes sense if we are to think of Casella’s (2012) biological theory and rational choice theory. The two aforementioned theories put an emphasis on an individual, thus, suggesting that some learners are born violent while others simply choose to act violent. For me, the biological theory still needs further justification, particularly if a philosophical discourse analysis is to be considered, which explicitly states in Chapter Four that individuals are not born violent but born to a state of violence.

I commend Casella (2012) for the limitation that he puts after the definition of these theories by stating that they are inadequate as they ignore environmental factors. This discussion brings

me to the argument that I make that learners cannot act violently if they do not come from communities which condone a culture that teaches learners to act violently, accept delinquency, in consequence, validating violence as a normal thing. Seen in this light, in the previous subsection, I have demonstrated that since culture needs to be reinformed by the analytic philosophers of education using a moral philosophical underpinning, perspectives should also be modified in a similar manner.

Evincing how problematic perspectives are and ways in which these contribute to GBV, Hoosen et al. (2022) attest to Casella's (2012) theories, namely the social control theory, social learning theory and social disorganisation theory. As a consequence, they state that poor parenting, which entails children who grow up in violent families, contributes to children who internalise violence as a pattern of their behaviour. Accordingly, Hoosen et al. (2022) also mention that internalised violent behaviour is often displayed later in and outside of education contexts when there is a conflict among their peers. Casella (2012) and Steyn and Naicker (2007) and Hoosen et Al. (2022) highlight that ultimately, children develop a perspective that violence is the only resolution to the conflict. Viewed from a philosophical discourse analysis, the internalised violence obscures learners from acting out of moral judgment, an element which entails acting out of good reason and in consideration of others. In this regard, my conviction is that a practice of learning that constitutes violence leads to oppression and violation of those who have been othered through structural and gendered processes. In this sense, humanity is partially, but surely, becoming a foreign notion in some education contexts in South Africa.

Amongst many other countries that struggle with GBV, literature shows that South Africa is one of the countries in sub-Saharan Africa that grapples with the most GBV. To be specific, Zinyemba and Hlongwana (2022) draw our attention to the 53% cases of GBV in South Africa in 2022, according to the South African Demographic and Health Survey (National Department of Health, Statistics South Africa, South African Medical Research Council [SAMRC] and ICF, 2019). Amongst many factors like poverty, and alcohol abuse that add to GBV, Zinyemba and Hlongwana (2022) mention that various perspectives concerning lobola negotiations give some men in South Africa a belief that they can execute total control over a woman. In clear terms, Zinyemba and Hlongwana, (2022) specify that "cultural practices such as paying lobola

(bridal price) place men in powerful positions, often leaving women with little power in marriage" (p. 2).

From the quotation above, it can be stated that the misleading perceptions around bride price contribute to a perspective that a woman is a product that can be bought and violated, contrary to a true perception of a woman as a human being with feelings, emotions, and equal rights to expression. The common practice of subordinating women is also common in education contexts in South Africa as Enaifoghe and Idowu (2021), Mshweshwe (2020), Mayeza et al. (2022), and Chitsamatanga and Rembe (2020) demonstrate. In this way, Buqa (2022) states that this practice dehumanises children. Premising my argument on a philosophical discourse analysis, Kant (1787) states that all individuals should be guided by the moral laws which are informative in guiding one's action such that violence or harm is not inflicted on the next person.

However, given a continuum of perspectives stated above that subordinate women and children, thus evincing the operation of the biopower in and outside of education contexts in South Africa, I argue that these are devoid of rational constraints that inform the behaviour. On this reasoning, it can be argued that the principle of *consistency,* accentuated in philosophical discourse analysis in Chapter Four, remains impractical. In light of this, it is pertinent and ethically imperative to state that the cultures, beliefs and perspectives that are disjointed from the philosophical discourse analysis can also mean that men and women continue to behave from an irrational viewpoint without consideration of the intrinsic worth of others.

Another perception that is brought forward by Zinyemba and Hlongwana, (2022) concerning GBV, is that the positioning of men in dominant positions in marriages and relationships contributes to beliefs that since lobola is paid for a woman, they must be loyal and faithful to their husbands. If this is not the case, violence prevails. As a notable example, Zinyemba and Hlongwana (2022) warn us of the numerous cases of GBV as a result of women's infidelity. This brings me to Hattery's (2022a) and Epstein et al.'s (2007) arguments on the social contribution of gender and gender roles which have been argued to be reinforced and internalised, but that can add to more violence should individuals act outside of the norm. In this instance, the practice of hierarchical observation and the normalisation of judgment within some marriage institutions remains apparent.

Clearly, in South Africa, men's payment of lobola for women informs the normalisation of the subject, which is in this case a woman, where an undesirable behaviour is considered worthy of punishment. Such perspectives and cultures mean that some women in and outside of education contexts continue to be perceived *as a means to an end,* instead of being treated as the *end to the means.* It is in this perception that a philosophical theorisation that informs cultures, beliefs, and perspectives that draw from a philosophical discourse analysis becomes necessary in shaping social interactions that are free from GBV in and outside of education contexts in South Africa.

Although the concept of lobola (bridal price) is not practical within the school context, Saeed Ali et al. (2017) proffer that during the adolescent stage, a stage when girls start to mature is often sexualised in and outside of education contexts in South Africa. Consequently, it tends to expose more girls to victimisation and violence because of the perspective that girls are easy targets (Mayeza et al., 2022). Against this background, it is worth indicating that the prevalence of perspectives that exacerbate GBV in other learners is largely disconcerting.

From the practice of a caring education standpoint, the predominant oppression of learners means that social institutions play a key role in contributing to education contexts which are characterised by the dearth of self-preservation and the preservation of other learners. Thus, a philosophical theorisation by the analytic philosophers of education that informs the culture, beliefs and perspectives that are premised on the preservation of the interest of the other learners, as well as the requirement of impartiality to guide the equal treatment of all in education contexts, is imperative. In the subsequent discussion, I engage with stereotypes as an additional factor that perpetuates GBV in and outside of education contexts in South Africa.

6.5 Stereotypes as the product of uncritical cultures, beliefs, and perspectives

Adekunle et al. (2022) states that stereotypes are premised on discourse, beliefs as well as perspectives about masculinity and femininity. Adekunle et al. (2022) also opine that stereotypes inform how men and women are conceptualised within social structures and how they think about themselves and others. Raftery et al. (2022) and Hattery (2022a) argue that the reinforcing of patriarchal norms, stereotypes, discriminating and exclusionary laws, as well as social and cultural practices, result in GBV. Raftery et al.'s (2022) and Hattery's (2022b) argument align with Mncube et al.'s (2022) assertions which also highlight that the

socialisation of men and women can also inform a perspective that domination and subordination of one group by the other is an acceptable thing.

Toxic masculinity, patriarchy, gender, and gender roles are some of the recurrent themes invariably associated with GBV in schools and communities in South Africa. The recurrence of these themes in the literature affirms Ngidi's (2022) argument that South Africa has not adequately redressed cultures and stereotypes perpetuating GBV in and outside of education contexts. The definition of stereotypes postulated earlier demonstrates that there is an interconnectedness between culture, perspectives, and stereotypes. The following discussion offers an account of ways in which stereotypes assume the role of uncritical essentialist discourse in perpetuating GBV in education contexts in South Africa.

Analogously, Epstein et al. (2007) maintain that the family is one institution that reinforces and sustains patriarchal stereotypes that lead to violence in many communities. In support of this claim, Epstein et al. (2007) and Zinyemba and Hlongwana (2022) point out that in South Africa, IPV is the most common type of violence in communities. By extension, Zinyemba and Hlongwana (2022) assert that the main cause behind IPV is the stereotypes underpinning heteropatriarchal families, some of which have been mentioned previously, which Hattery (2022b) indicates comprise hegemonic masculinity constructions and gender roles. In instances where individuals perform roles that are not consistent with their gender, violence is enforced to ensure order in families.

To this end, and based on the precursory discussion, it can be noted that culture, beliefs, and perspectives are not insignificant factors for GBV. Contrariwise, these are to a significant extent 'perpetrators' of GBV in and outside of education contexts in South Africa. It is worth stating that principal to the uncritical culture, beliefs, perspectives, and stereotypes discussed thus far, is the indirect operation of disciplinary power, hierarchical observation, and the normalisation of the subject. Fittingly, they dictate permissible conduct and punish the inadmissible conduct in education and community contexts in South Africa. Therefore, a critique by the analytic philosophers of education on the uncritical culture, stereotypes and beliefs remains a need if these contributing factors to GBV are to be modified from a philosophical discourse analysis and an Critical emancipatory paradigm standpoint.

Demonstrating how stereotypes are 'perpetrators' of GBV, Makhene (2022) and Finchilescu and Dugard (2021) postulate that the stereotypes which socially construct women as having low socio-economic status, as well as academic inferiority, make some women feel obliged to have sexual encounters with adult males so that they can pay for fees for their higher learning academic programmes. The South African Government GBV and Femicide Command Centre shows more than 120,000 victims during the early weeks of the lockdown suffered GBV and intimate partner femicide (Statistics, SA, 2021). In this case, necropolitics and the gendering necropolitics in South Africa are evident, as also indicated in Chapter Five. The prevalence of deleterious stereotypes in higher education in South Africa means that these stereotypes remain disjointed from the principles of morality.

As indicated in Chapter Four, central to a philosophical discourse analysis, is respect for other persons. This advances the argument made previously on the aspect of culture and perspectives that women and girls in most cases continue to be perceived as means to an end as opposed to the *end in itself*. Put simply, because of the stereotypes which have not been adequately engaged with from the analytic philosophical tradition, women and girls in education contexts are to a larger extent reduced to objects which are taken advantage of by men and boys. By extension, education contexts in South Africa continue to violate the paramount principle of morality which violates the intrinsic worth of others through sexist oppression and injustices.

Taking this argument to a political level, Hattery (2022b) shows that hegemonic constructions are not only manifested in families but can also be sustained through laws and policies embedded in other social and political institutions. In a nutshell, Hattery (2022a) and Epstein et al. (2007) conclude that GBV is a strategy for policing gender, and it is a product as opposed to the cause of gender segregation. Therefore, Hattery (2022a) posits that if initiatives are taken to address GBV, they must be more focused on institutions, thereby introducing new laws and policies that deal with the perpetrators effectively.

Hattery's (2022b) argument is commendable, however, in my opinion, I suggest that the already existing laws and policies can be revised in a way that takes into consideration and makes practical the core principles of morality which clarify extensively and truthfully who individuals are by nature. When people know who they are by nature and when they understand moral laws that guide them, they can analyse what is mythical and what is true, and are able to

act in a way that is not oppressive to others. Accordingly, Kennedy et al. (2020) also state that nonviolence goes beyond an acceptable ideal but encompasses living and acting by how things are meant to be in the world.

In addition, Adekunle et al. (2022) state that gender stereotypes are developed at the childhood stage, forming a camp which will influence and socialise the future behaviour of individuals in gender roles. In the South African context, gender-related stereotypes are still influential in informing how men and women should relate with each other and how they are supposed to conduct themselves in family contexts and public places. Adekunle et al. (2022) assert that stereotypes that are gender-related influence social roles that result in men exerting power over women. Moreover, they contribute to men assuming agentic and independent roles such as being the head of the family, the defender and, in some cases, the breadwinner (Adekunle et al., 2022).

Delving into the instances of higher learning in South Africa, the University of the Witwatersrand (Wits), in particular, Finchlescu and Dungard (2021) state that out of 975 respondents, 26.9% of students (240), 13.2% of admin staff (21) as well as 17.0% of academic staff have experienced GBV, predominantly from stereotypes surrounding hegemonic masculine identity. While Finchlescu and Dungard's (2021) thrust was to investigate the prevalence of rape myths which entail victim-blaming in instances of sexual violence, they indicate that these are relatively low at Wits. It should be noted, however, that the emphasis on the relatively low cases of rape myths does not mean these do not occur. The occurrence is what is problematic as this signals rape myths are evident at Wits. Of utmost concern is Finchlescu and Dungard's (2021) argument that denial and ignorance of GBV cases in higher learning institutions lead to underreported cases of GBV. Expounding on this claim, Zinyemba and Hlongwana (2022) state that in Gauteng, one out of 23 women report sexual violence to the police. Hence Muluneh et al.'s (2020) argument that silence is a result of tolerance of violent acts in most heteropatriarchal communities.

I agree with Francis et al. (2019) who maintain that the same culture and stereotypes that prevail in South African communities that sustain the invisibility of gender and sexual diversity have spilt over to the education context. Accordingly, Francis et al. (2019) state that these may lead to learning environments where SGBV and bullying can thrive. One disadvantage of this,

according to Adewusi and Adewusi (2021), is that bullying makes teaching a high-risk profession. Adewoye and du Plessis (2021) state that the Youth Research Unit at the University of South Africa reported 34.4% of bullying in South African schools in 2012, while 50% of cases of bullying have been reported worldwide. Additionally, Sinko et al. (2022) suggest that bullying can be attributed to the domain-submission scheme which involves a situation where students are controlled, or they are on the controlling end. Most tellingly, the incidents of bullying also signal that men and women in and outside of education contexts in South Africa continue to act outside of moral maxims that argue for equal rationality, in consequence, ignoring the rational constraints.

Apart from bullying, the first South African Youth Survey 2003 revealed that 17% of the students came to school with weapons, 41% of students had been bullied, 14% were gang members, 15% had faced sexual harassment, and 19% were injured during school fights. Evidence that supports this argument was revealed in the 2020/21 survey which included questions about the experiences of violence. The Quality-of-Life Survey 6 (2020/21) overview report (Neethling & Hamann, 2021) also reveals the devastating experience in Gauteng, thus showing 23% of IPV, 19% rape, adult trauma 18%, and childhood sexual abuse 20%. This evidence gives a clear indication that the coloniality of essentialist discourse continues to be 'lived out' in education contexts in South Africa.

In support of the mentioned surveys, the table below captures statistics mentioned above on various forms of violence in Gauteng during 2020/21. I maintain that a lack of critical analysis by analytic philosophers on the uncritical discourse within the social institutions contributes to the uncritical cultures, beliefs, stereotypes, and perspectives which predominantly add to GBV by retaining the character of biopower in and outside of the education context. Analogously, in the following discussion, I engage with the titles and some portions of narratives of men and women in South Africa. In the main, I show how the insufficiency of critical analysis of uncritical essentialist discourse within social institutions in South Africa influences the narratives that are embedded within necropolitics, gendering necropolitics and biopower.

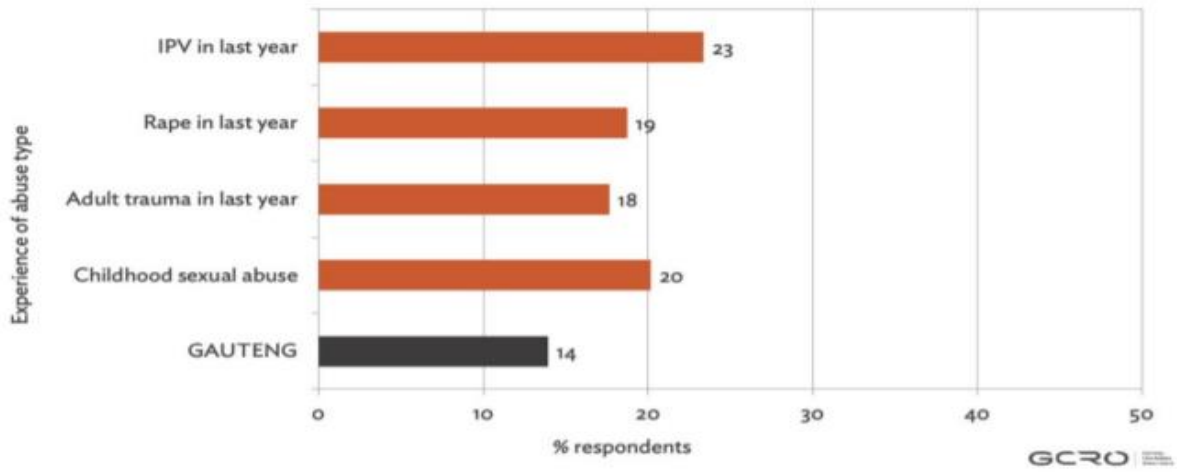


Figure 3: Percentage of respondents reporting various forms of violence

Source: de Kadt et al. (2020, p. 53).

6.6 A Critical Discourse Analysis of newspapers; the ascendancy of uncritical discourse on personal narratives in and out of education contexts in South Africa

6.6.1 Methodology- a selection criterion of the newspapers

As stated in Chapter One, in this section, a desk-study technique and the qualitative aspect was applied because newspaper articles were used as a source of data. Purposive sampling, Ritchie and Spence (2004) five processes of framework analysis. informed the selection criteria of the newspapers. Guarte and Barrios (2006) define purposive sampling as "the random selection of units within a segment of the population with the most information on the characteristics of interest" (p. 277). That said, the *Sunday Times*, the *Sowetan*, and *The Star* newspapers were selected with a specific criterion in mind. In other words, these samples were selected based on my judgment that these were some of the most-read newspapers in South Africa, as Table 2 illustrates. In this way, 16 narratives were therefore considered from the newspapers stated above.

Table 1: Circulation and readership of the selected newspapers in the current study

Name of the Newspaper	Circulation	Readership
1. Sunday Times	86314	388 8000
2. Sowetan	23567	154 8000
3. The Star	19102	628000

Adopted from Newsmedia

The samples of the newspapers were selected through an internet search which entailed searching the *wits pressreader* application. To access these newspapers, I clicked on the Wits Library homepage, scrolled down to different libraries and then clicked on the William Cullen Library to access the link for the *PressReader*. Having clicked on the *PressReader* link, I selected South Africa as a country from which to select my newspapers. PressReader is a digital newsstand with 7250+ newspapers and magazines. The platform has local, regional as well as international publications. 2654+ results came to the fore after the search on 'gender-based violence in education contexts in South Africa'. The newspapers were therefore purposively selected according to their thematic and contextual relevance in the present study.

In narrowing down the selection process of the newspapers, I further searched for a specific year of publication which in this case was 2023 for the most recent publications on GBV in and outside of education contexts in South Africa. Relevant narratives were then selected from the *Sunday Times*, *Sowetan* and *The Star* and screenshots of these were taken. A thematic grouping of these screenshots was done, as the ensuing discussion will show, and data were analysed in line with the three dimensions of critical discourse analysis, which will be discussed shortly. Alphabets are used in the screenshots where the focus will be on the titles of the narratives only. Additionally, the screenshots with alphabets and natural numbers indicate the selected and most relevant sections of the narratives engaged with as part of the analysis.

As stated earlier, the selection of the newspapers was also informed by Ritchie and Spence's (2004) five processes of framework analysis. Ritchie and Spence's (2004) five processes, namely familiarisation, identifying a thematic framework, indexing, charting as well as mapping and interpretation were employed. Concerning the familiarisation process, I first had

to familiarise myself with some of the newspapers that are considered to have a wide readership in South Africa, and which publish their news every week in order to access more recent narratives for the study. With a focus on the identification of a thematic framework, the words "gender-based violence in schools in South Africa" were typed, as indicated previously, to get more relevant themes to the one that I already had in mind from the newspapers. With regard to the indexing process, the titles and the sections in the narratives that corresponded with the themes that I had in mind were selected via the screenshots. With a particular focus on charting, a thematic grouping of the screenshots was undertaken. Focusing on the mapping and interpretation, an analysis of the narratives was performed in accordance with the dimensions of critical discourse analysis outlined later.

6.6.2 Discourse analysis as a method-Fairclough

As indicated earlier, the method and the approach that is used to analyse the newspapers in the current section is critical discourse analysis (CDA). Brown (1983) define discourse analysis as an analysis of the way in which language is used. Contrary to the discourse analysis that is done by linguists who focus on formal properties of language, in this context, critical discourse analysis means "an investigation of what language is used for" (Brown, 1983; p. 1). Jangara (2011) opines that the 'critical' aspect of CDA rests in its concern about critiquing the unequal power relations which have been legitimised through the use of language. In a similar vein, in the context of this study, the 'critical' element of CDA is used to critique how language (uncritical power discourse) within social institutions influences the narratives of men and women in South Africa.

Some of the key features of CDA, according to Jorgensen and Phillips (2002), are underpinned by an assumption that social, and cultural structures are shaped by the production as well as the consumption of texts. The second assumption is that CDA constitutes and is also constituted by the social world as a practice. The third feature of CDA is that language ought to be analysed within its social contexts. Considering the fourth aspect, Jorgensen and Phillips (2002) also illuminate that discourse operates ideologically, while the fifth characteristic is that CDA is a political project which ought to bring social change.

With the backdrop of the key features of CDA in place, in this study, CDA is used to suggest that daily practices are shaped by the production as well as the consumption of texts which can

be traced back to the uncritical essentialist discourse which was immanent during the conquest era, as Chapter One has highlighted. In this sense, the study postulates that a lack of critical analysis of uncritical essentialist discourse perpetuates a violent mythical reality which dislocates men and women from their real state of nature, discussed in Chapter Four. The current study maintains that the inadequacy of philosophical theorisation about detrimental discourse contributes to a culture that remains deeply rooted in biopower, gendering necropolitics, and necropolitics which shapes the narratives of men and women in South Africa that are characterised by biopower, gendering necropolitics, and necropolitics, thus explaining the rife cases of GBV in South Africa.

It is from this perception that an argument has been made throughout the study about a philosophical theorisation that is underpinned by a philosophical discourse analysis. Additionally, CDA is also used in this study to argue for an analysis of uncritical essentialist discourse, which has been argued to privilege those in power while subjecting some men and women to GBV. Ultimately, the study also adopts CDA to suggest that a critical discourse analysis, particularly by the analytic philosophers of education, can inform an emancipatory counter-discourse that is imperative in curbing the rife cases of GBV education and community consequently, reconciling men and women with their real state of nature.

That said, a critical analysis of the titles and some portions of the narratives in some of the popular newspapers is undertaken in this study. The reason for the CDA in the study is to analyse the extent to which uncritical essentialist discourse influences the narratives of men and women in and outside of education and how these remain embedded within necropolitics, gendering necropolitics and biopower. Seen in this light, CDA is also undertaken to investigate how a lack of critical analysis on the uncritical essentialist discourse fragments men and women from their 'real' state of nature into the kind of nurturing which is fallacious. Most fundamental, CDA is undertaken in this study to investigate the ways in which the inadequacy of theorisation of GBV by the analytic philosophers of education perpetuates an uncritical discourse which contributes to gender inequalities, sexist oppression, and marginalisation of the 'othered' groups, consequently, adding to a rife case of GBV in education contexts in South Africa.

Fairclough (1995) provides succinct insights on CDA which are applicable in the context of this study. In defining CDA as a method, Fairclough (1995) posits that this is a social analysis

which concentrates on the dialectic correlation between texts and their environments. In a similar vein, Janks (1998) also illuminates that CDA explains the relationship between language, discourse and power. In this method, three elements are worth considering during the analysis, namely text, discourse and social practice (Fairclough, 1995). Analogously, concerning the textual analysis, Janks (1998) explains that the focus is paid on the critical description of the text. The discursive analysis rests on the interpretation of the texts, and then ultimately, social practices mainly focus on the explanation of the findings (Fairclough, 1995). Fairclough (1995) postulates that textual analysis is normally the first step of the three dimensions of the CDA. Drawing on Prinsloo's (2009) argument that narrative analysis is an integral part of textual analysis, in this study, more focus will be paid to narrative analysis as an aspect of textual analysis. For further clarity, a detailed explanation of the narrative analysis, discursive analysis and social practice analysis as the three dimensions of the CDA are engaged with in the succeeding discussion. commencing with a narrative analysis.

- **Narrative Analysis**

Ochs and Capps (2009) argue that narratives are integral in that they are a critical means to comprehend the relationship of everyday talk in relation to the construction of cultural norms as well as discourses. Along the same lines, Souto-Manning (2014) postulates that CDA offers a pivotal contribution to the narrative analysis provided that it deals with the institutional as well as the societal differences in power concerning language. The reasoning behind Ochs and Capps's (2009) argument for a narrative analysis is that power language in institutional and societal differences has been predominantly overlooked in the analysis of everyday narratives. In this sense, Souto-Manning (2014) illuminates that critical narrative analysis (CNA) is fundamental in explaining how institutional discourse influences or remains influenced by everyday narratives.

CNA is necessary because personal narratives are constructed as well as situated in institutional and social realms (Souto-Manning, 2014). Furthermore, CNA is imperative in this study because newspapers tell stories. These stories help provide insights into how power discourse within the institutions in South Africa influences the narratives of men and women in and outside of education contexts in South Africa. In this respect, CNA does not elude an analysis of how social interactions may also influence institutional discourse. Pertinently, Souto-

Manning (2014) adds that CNA suggests that when individuals make sense of their various experiences through narratives, they assemble the micro (personal) and the macro (institutional) situations in place. In this way, a CNA that eludes the institutional analysis provides an incomplete form of analysis (Souto-Manning, 2014). Seen from this perspective, a CNA that considers the interdependence between the macro and micro level and the implications of this interdependence on GBV is undertaken in the current study.

To clearly delineate the relevance of CNA in the context of this study, it is worth stating that CNA is used to analyse the extent to which the insufficiency of critical analysis of essentialist discourse by analytic philosophers of education indirectly validates an uncritical essentialist discourse within the institutions in South Africa, and how this propels the narratives that are characterised by GBV among men and women in South Africa. Moreover, in this study, CNA is used to examine the ways in which personal experiences of men and women remain disjointed from the fundamental principles of moral philosophy as a result of the 'indirect' legitimacy of uncritical discourse within social institutions.

Along the same lines, CNA is also adopted to interrogate how uncritical essentialist discourse within the social institutions contributes to violent personal experiences among men and women, and how this sustains a gender divide among men and women in South Africa. Lastly, CNA is used in this study to examine the impact of the inadequacy of philosophical theorisation of GBV by the analytic philosophers and how this sustains the coloniality of uncritical essentialist discourse on the narrative of men and women in South Africa. In undertaking the CNA, Todorov's (1981) narrative model was considered. In what follows, I engage with Todorov's (1981) narrative model.

The narrative model of Todorov (1981) entails five stages that will be engaged with in the narrative analysis of the titles and the selected portions of stories in the selected newspapers. In essence, these include a state of equilibrium; second, the disruption of equilibrium; third, the recognition of the disruption of the equilibrium; fourth the attempt to repair the equilibrium; and, lastly, the establishment of the equilibrium. The state of equilibrium, according to Todorov's (1981) model, is characterised by static order and perfection. Accordingly, Todorov (1981) proffers that the disruption of equilibrium means that order and perfection have been tampered with.

Recognition of the state of equilibrium is defined as the identification of the factors that disrupt the equilibrium in the first instance. Repairing the equilibrium entails a resolution to the disruption, while the new equilibrium entails strategies to regain the state of equilibrium. Todorov's (1981) model is fundamental in the case of this study because it provides me with the techniques which are imperative in defining what order looks like from a philosophical discourse analysis in Chapter Four. Additionally, the model helps me to signal the disruption in the state of nature, the factors that informed the disruption, point to the need for resolution of disruptive factors as well as the strategies necessary to regain the harmonious state of nature.

Delineating the relevance of these five stages, in my analysis of the narratives in the *Sunday Times*, *Sowetan*, and *The Star*, stage one of Todorov's (1981) model helps me to argue that from a philosophical discourse analysis (explained in Chapter Four), human relations between men and women are in a state of equilibrium. Put succinctly, in the state of nature, personal experiences between men and women have been argued to be characterised by peace, as indicated in Chapter Four. Analogously, stage two is imperative because it helps me state that there is tension between the state of 'nature' and the state of 'nurture' which impacts the narratives of men and women in South Africa, thus, assisting me to indicate evidence of disruption of the equilibrium.

Stage three follows logically from stage two. This stage therefore provides me with the tools to single out uncritical essentialist discourse as a disruptive factor in the real state of nature which contributes to narratives that denote GBV in and outside of education contexts. Stage four helps me to argue for the need for a critical analysis of the uncritical essentialist discourse operating within social institutions. Most importantly, stage five also helps me suggest how the narratives of men and women can be positively impacted to achieve a new state of equilibrium. With the definition of narrative analysis in place, a detailed discussion of discursive analysis follows.

- **Discursive analysis**

As indicated earlier, the second step of CDA is discursive analysis. Accordingly, Fairclough (1995) posits that discursive analysis is about the interpretation of language, narratives and the discourse that the producers refer to in constructing discourse. Expounding on this argument, Connell (2002) and Hall (2020) argue that discursive power is about the ways in which people

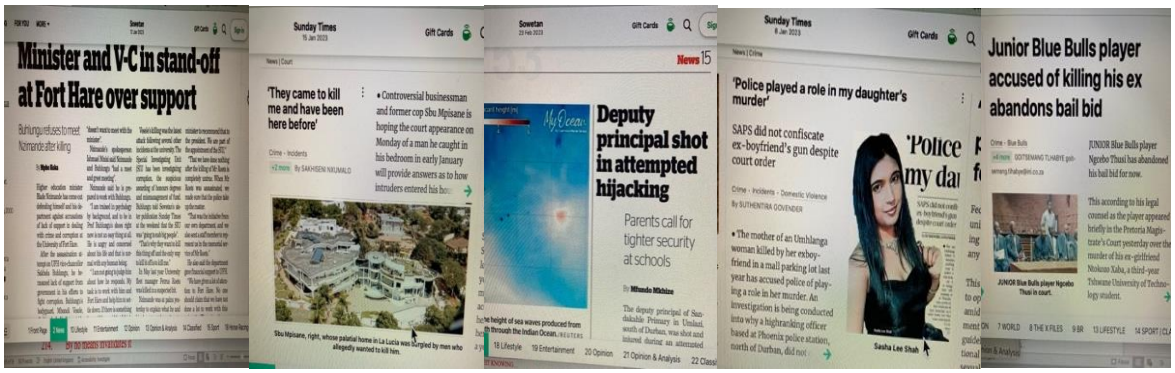
use language and certain practices to sustain unequal power relations. Drawing on Hall's (1997) and Connell's (2002) definition of discursive power, the analysis of the titles and selected portions of the narratives in the *Sunday Times*, *Sowetan* and *The Star* newspapers is made to interrogate the extent to which a lack of critical analysis with uncritical essentialist discourse continues to preserve the stories of men and women which reveal unequal power relations in and outside of education contexts in South Africa.

- **Social practice analysis**

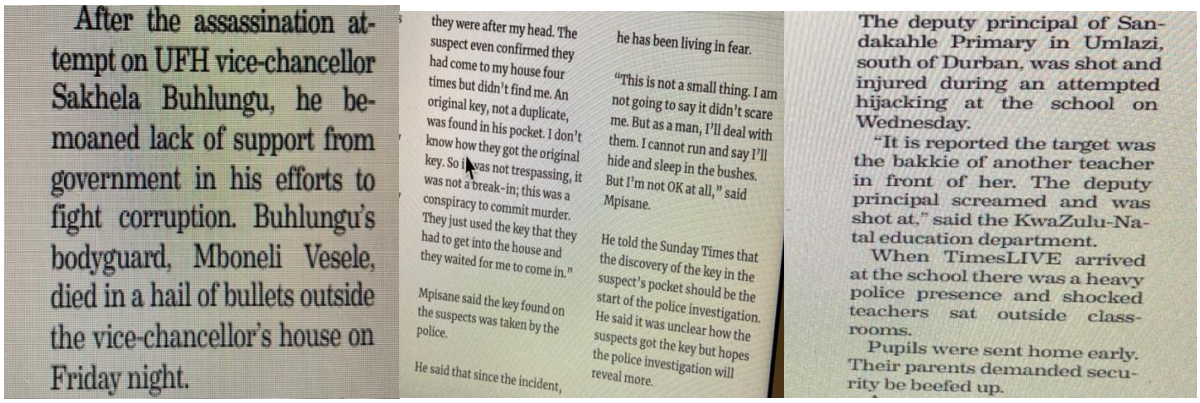
The third dimension of CDA is the social practice analysis. This dimension pays attention to the analysis of the social practices which entail the interrogation of the situational context, the wider institutional practices as well as the culture and the society from which the texts are situated (Fairclough, 1995). Herein lies the explanation of the findings, according to Janks (1998). The social practice analysis is used in the context of the current study to explain the implications of a lack of critical analysis with the uncritical discourse pervading the social institutions on the narratives of men and women in and outside of South Africa. In a brief summary, the *titles* of the narratives and the *selected portions of the narratives* will be analysed following this logic.

Put succinctly, the titles of the narratives that describe the events happening in school will form the first part of the analysis, which is the textual analysis. Subsequently, an explanation of how uncritical discourse shapes the narratives of men and women in South Africa, and the ways in which human relations also influence the prevalence of uncritical discourse with social institutions will form a part of a CNA, the *titles* and the selected parts of the narratives from the relevant newspapers will be interpreted as part of the discursive analysis. The implications of uncritical essentialist discourse on the stories of men and women will form part of the social practice analysis. Following from this, a narrative analysis, discursive analysis and a social practice analysis of the newspapers are undertaken in the successive discussion. All three dimensions of analysis will also draw from Todorov's (1981) model.

6.6.3 Narrative analysis of newspapers using Todorov's (1981) Model-a notable prevalence of a discourse of Necropolitics



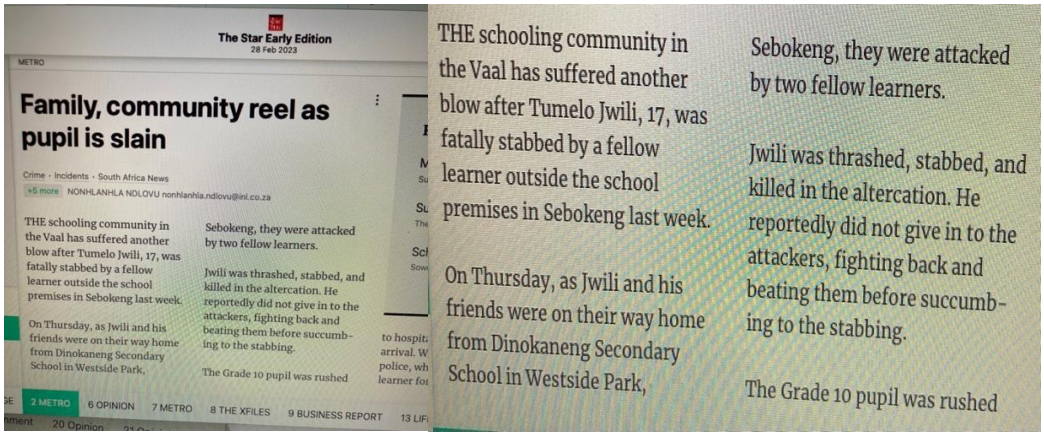
A B C D E



A (1) B (2) C (3)



D (4) E (5)



F F (6)

Figure 4: The prevalence of the discourse of necropolitics inside and outside of education contexts South Africa

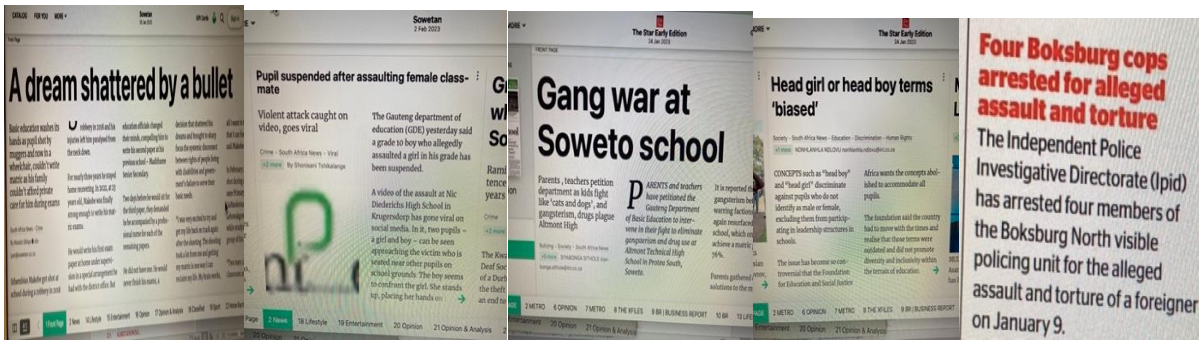
Drawing on the textual analysis as a dimension of CDA, a critical description of the titles is provided. In this perception, the titles of the narratives evinced by the screenshots with alphabets are considered. Thus, alphabet A has the title: "Minister and the V-C in stand-off at Fort Hare over support"; B reads: "They came to kill me and have been here before"; C: "Deputy Principal shot in attempted hijacking"; D: "Police played a role in my daughter's murder"; E: "Junior Blue Bulls Player accused of killing his ex abandons bail bid"; F: "Family, community reel as pupil is slain". At first glance, all the *titles* of the narratives depicted above reveal a continuum of the killings of men and women in and outside of education contexts in South Africa. This is disconcerting if viewed from the philosophical discourse analysis explained in Chapter Four because it means that men and women continue to be perceived and treated *as a means to an end,* rather than being treated *as an end to the means.*

Put simply, considering a discursive analysis, narrative A (1), B (2), C (3), D (4), E (5), F (6), the killing incidents in and outside of education contexts in South Africa evidence Yamile's (2021) and Mutinta's (2022) assertions made in Chapter Two that violence continues to alarmingly affect education and community contexts in South Africa. This validates Villardon-Gallego et al.'s (2023) and Msambwa et al.'s (2022) arguments in Chapter Two that there is an urgent need to address uncritical violent discourse and culture within social institutions. Most fundamental, the killings of men and women in South Africa illuminated in the screenshots above mean that social practices and personal experiences continue to be shaped by the

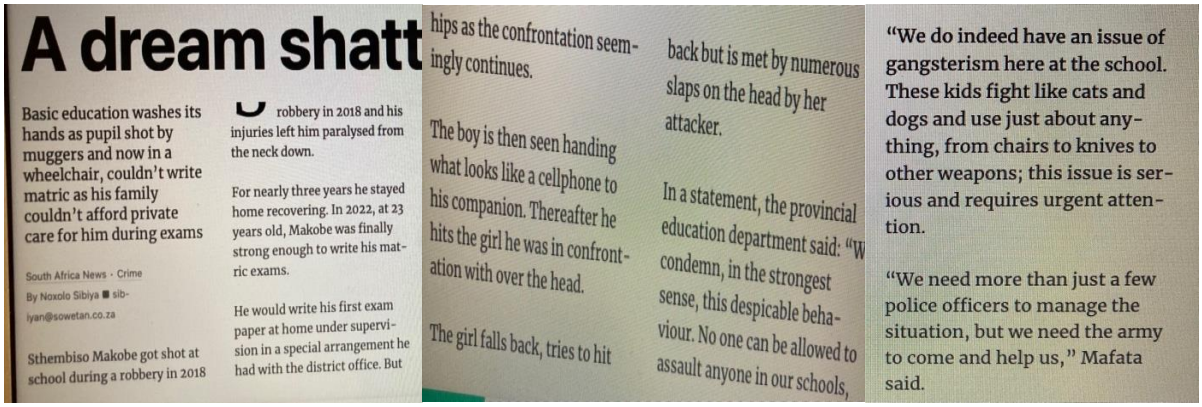
uncritical power discourse that is embedded within necropolitics in and outside of education contexts in South Africa. Strictly speaking, education and community contexts in South Africa are characterised by a discourse that continues to sustain unequal power relations between men and women that contribute to narratives that are characterised by necropolitics.

This finding evidences Elboj-Saso et al.'s (2022) argument in Chapter Two that the environment has a direct bearing on adolescents' future relationships and beliefs. Drawing on Todorov (1981), the killings of men and women in and outside of education contexts in South Africa demonstrate a disruption of the state of equilibrium, depicted by a philosophical discourse analysis in Chapter Four. Accordingly, these killings also illustrate the need for a philosophical 'recognition' and adequate theorisation by the analytical philosophers of education if education contexts are resolved to attain the state of a new equilibrium.

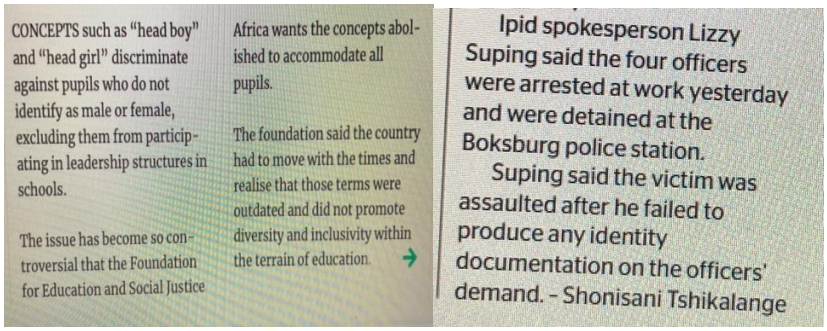
6.6.4 Narratives embedded within the logic of Bio-power



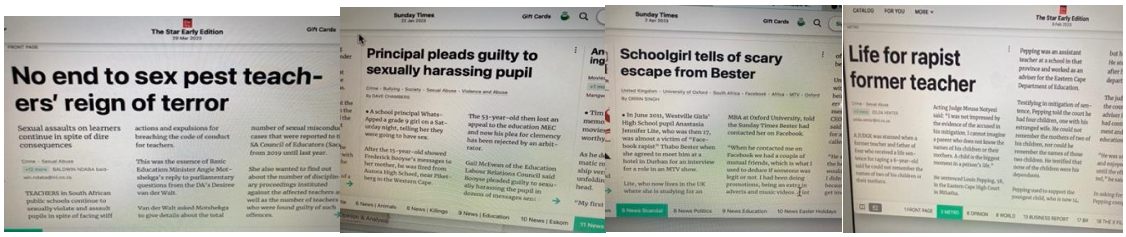
G H I J K



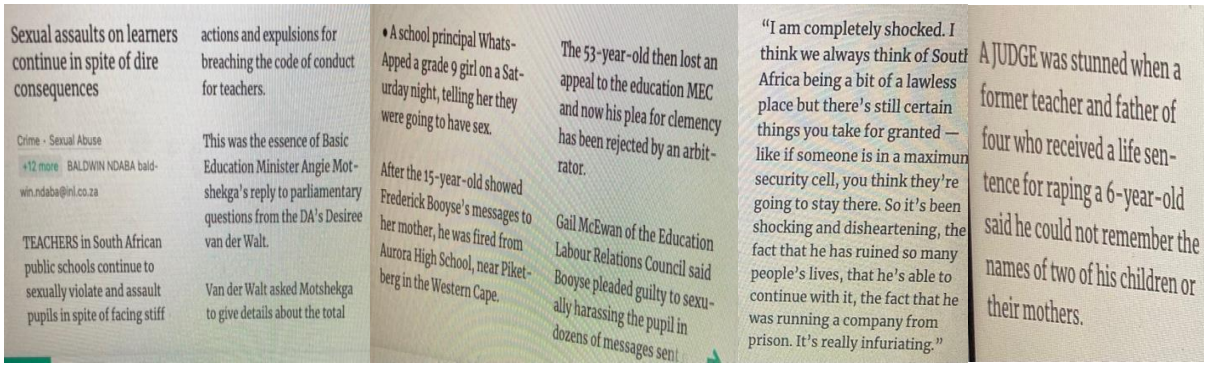
G (1) H (2) I (3)



J (4) K (5)



L M N O



L (6) M (7) N (8) O (9)

Figure 5: The prevalence of the discourse of Bio-power inside and outside of education contexts in South Africa

Applying the same logic that has been used in the first instance of analysis, screenshots G, H, I, J, K, L, M, N, and O above are considered in this respect. Screenshot G indicates that: "A dream has been shattered by the bullet"; H: "Pupil suspended for assaulting a female classmate"; I: "Gang war at Soweto school"; J: "Head boy or head girl terms 'biased'"; K: "Four Boksburg cops arrested for alleged assault"; L: "No end to sex pest teachers' reign of

terror"; M: "Principal pleads guilty to sexually harassing people"; N: "Schoolgirl tells of a scary escape from Bester"; and O: "Life for a rapist former teacher". From the textual analysis perspective, the titles signal a continuum of GBV in and outside of education contexts in South Africa, which indicate that a lack of critical analysis of the coloniality of uncritical essentialist discourse by the analytic philosophers of education in education contributes to the narratives of men and women who continue to suffer from GBV.

Considering the discursive analysis, the above-stated titles illuminate the functionality of the uncritical biopower in and outside of education contexts in South Africa. That said, a closer look at the screenshots G (1), H (2), I (3), J (4), K (5), L (6), M (7), N (8), O (9), it can be argued that masculinity continues to assume the role of disciplinary power which ensures subordination, conformity, and punishment in the instances of non-conformity. The title in the screenshot H and the narrative in H (2) show that a boy and a girl were in conflict and the girl was hit by a boy when she tried to talk back to the attacker. In this case, we are told, "the girl falls back and tries to hit the attacker but is met by numerous slaps on the head by her attacker". In screenshot K (5), "the victim was assaulted after he failed to produce identity documentation on the officer's demand". The events that happen in these two narratives demonstrate the prevalence of hierarchical observation and disciplinary punishment in and outside of education contexts in South Africa. In a much clearer sense, non-conformity is being punished from a masculine point of view in screenshots H (2) and K (5), consequently, revealing evidence of biopolitics in education contexts in South Africa.

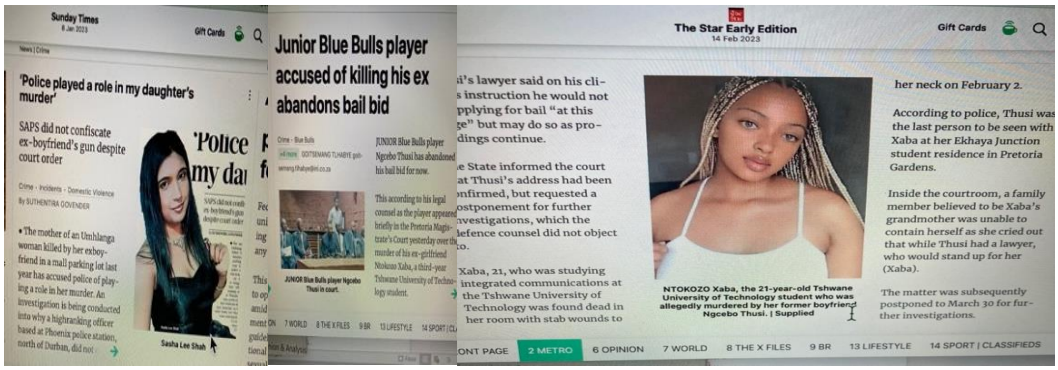
Screenshots G, L, M, N, J and O also demonstrate a discourse that is entrenched in hierarchical observation which is inflicted on the bodies of the 'vulnerable' through physical, emotional, and sexual violence. In specific terms, G, H, I, and K depict proof of physical violence, J and N show emotional violence, while L, N, and O indicate the narratives that evince evidence of sexual violence in and outside of school contexts in South Africa. From a philosophical discourse analysis' standpoint, the immanent violence in and outside of education contexts reveals that the requirement of impartiality, categorical oughts, and rational constraints are impractical in South Africa.

I agree with Yamile's (2021) argument in Chapter Two, who states that uncritical discourse relating to masculinity operates as a way to maintain brutality, and thus strengthening women

and men in the position of their vulnerability. In this perception, the intrinsic worth of men and women in and outside of education contexts in South Africa is not valued. Explained from Todorov's (1981) model, the prevalence of biopower which inflicts physical, emotional, and sexual abuse on the bodies of men and women means that the coloniality of uncritical essentialist discourse continues to cause a disruption of equilibrium in the education context in South Africa.

To put it more succinctly, in education and community contexts, uncritical discourse follows the same logic as the functionality of biopower in shaping the narratives of men and women. In this sense, in South African contexts, an uncritical essentialist discourse which is embedded within the functionality of biopower contributes to GBV. In a much broader sense, it violates the requirement of impartiality. In light of the present, there is a need for philosophers of education to embark on the critical engagement with uncritical discourse that is embedded within the biopower in education contexts. In other words, a critical analysis with the uncritical discourse within the social institutions in South Africa could potentially affect the outlook of a discourse that is informed by the philosophical discourse analysis which is integral in the reclamation of the new state of equilibrium.

6.6.5 Gendering necropolitics on the narratives of men and women in education and community contexts in South Africa



E 4 E5

Figure 6: The prevalence of the discourse of gendering-necropolitics inside and outside of education contexts in South Africa

With a focus on the screenshots above, D: “Police played a role in my daughter's murder”; E: “Junior Blue Bulls Player accused of killing his ex abandons bail bid.” And “Ntokozo Xaba, the 21-year-old Tshwane University of Technology student who was allegedly murdered by her former boyfriend", it can be argued that the narratives of men and women in and outside of education contexts in South Africa are shaped by gendering necropolitics. Simply put, a discourse within the social institutions that initially classified people based on their biological differences during the period of conquest, highlighted in Chapter One, contributes to the gendering necropolitics in a democratic South Africa. Viewed from the discursive analysis, it can be argued that a lack of critical analysis by the analytic philosophers of education with the uncritical discourse within the structures perpetuate a discourse that sustains the killing of women in South Africa.

Crucially, from a philosophical discourse analysis viewpoint, a gendering necropolitics discourse in South Africa indicates that gender biases, sexist oppression, and unequal opportunities to life, remain apparent in and outside of education contexts. It is against this background, and considering social practice analysis, that I agree with Ngidi and Kaye (2022) (in Chapter Two) who have argued that structural violence has detrimental effects on the personal experiences of men and women living within those structures. In this case, the detrimental effect of structural violence on the bodies of men and women in and outside of education contexts in South Africa discloses itself in narratives that show the prevalence of the gendering necropolitics discourse. More apposite, Wiredu’s (1998) notion of a form of philosophising, illuminated in Chapter Two. which is informed normative relations that can be justified from a philosophical viewpoint, is needed in education contexts in South Africa.

Concerning Todorov’s (1981) model, a gendering necropolitics discourse in and outside of education contexts in South Africa is appalling as it depicts a disruption of the state of equilibrium postulated in Chapter Four. On this basis, the way of philosophical theorisation which is argued for by Waghid (2016) in Chapter Two to deconstruct unjustified discourse in exchange for a reconstruction of rational discourse that can be backed up by science, is necessary. Only in this way can we talk about Todorov’s (1981) principle of ‘resolution’ and a move to a new equilibrium which I argue in this study ought to draw from the integral aspects of philosophical discourse analysis (in Chapter Four).

6.7 Conclusion

In the current chapter, I have argued that there is an interdependence between social institutions and human interactions. Delineating this interdependence, I have argued that a lack of critical analysis by the analytical philosophers of education on how uncritical essentialist discourse permeates the structures (macro), has a significant and negative impact on culture and the narratives of men and women (micro). Most tellingly, a lack of critique in this respect influences the cultures, stereotypes, beliefs, perspectives and narratives in and outside of education contexts in South Africa that are embedded within necropolitics, gendering necropolitics and the biopower, mentioned in Chapter Five, which add to spiralling cases of GBV. As a result, I have argued that the inadequacy of a philosophical theorisation that negates how uncritical essentialist discourse impacts human relations violates the imperative aspects of a philosophical discourse analysis. Hence, there is a need for a philosophical theorisation that is informed by a philosophical discourse analysis. In what follows, I state that the fragmentation from the philosophical discourse analysis is not only inherent in uncritical cultures depicted above, but it is also apparent in the policy frameworks that have been deployed to address GBV in and outside of education contexts in South Africa. From this perspective, in the following discussion I argue that policy frameworks offer little recourse for addressing GBV. To clearly delineate the fragmentation of policy frameworks, these are contrasted against a philosophical discourse analysis in the following chapter. Against this backdrop, I argue that there inadequacy of a philosophical theorisation of GBV also adds to unclear and ambiguous policy frameworks in South Africa. Hence, the elucidation on ‘commendable efforts, but amiss focus’ as the ensuing chapter signals.

CHAPTER 7:
A REVIEW OF POLICY FRAMEWORKS IN SOUTH AFRICA. COMMENDABLE EFFORTS; AMISS FOCUS

7.1 Introduction

Policy frameworks initiated to address GBV in South Africa have been radically revised and corrected in various respects to ensure safe living and learning conditions for all. Nevertheless, as commendable as these policies are, in this chapter, I discuss the outcome of policy documents analysis. Discourse analysis is employed to derive themes from which arguments and interpretations are made. In this endeavour, I argue that policy frameworks aimed at the notable redress of GBV in South Africa have not been adequately theorised within the analytic philosophical standpoint. Consequently, they are inadequate in the notable redress of GBV, particularly in the context of South Africa. Drawing from the philosophical discourse analysis, in this chapter, I present a review of policies that have been put forth in education and wider community contexts in South Africa to address GBV. Most important, in this chapter I show that policies that are aimed at curbing the omnipresent cases of GBV in and outside of education contexts in South Africa are unclear and fragmented from a philosophical discourse analysis. In this respect, I maintain that policies that are disjointed from a philosophical discourse analysis contribute to the continuing disruption of the state of equilibrium.

When mapped onto the philosophical discourse analysis, policy frameworks can inform the much-needed pragmatic aspect which can be imperative in guiding behaviours that negate GBV in and outside of education contexts in South Africa. This chapter is divided into eight sections. Notably, in section one, I focus on the implications of philosophy concerning policy. In section two, a framework method for policy analysis is discussed. With respect to sections three, four and five, a critical analysis of policy frameworks enacted for wider community contexts in South Africa is provided. Subsequently, in sections six, seven and eight a critical policy analysis for policy frameworks within education contexts in South Africa is undertaken. It is worth stating that the arguments in this chapter are framed in accordance with Todorov's (1981) model, which has been discussed in the preceding chapter.

7.2 Seating Policy with Philosophy

A philosophical discourse analysis offers succinct insights on how the state of equilibrium ought to look in and outside of education contexts in South Africa. Crucially, it also provides a framework from which to analyse factors that cause the disruption of the state of equilibrium, the recognition of this disruption, and the ways to resolve it to attain the new state of equilibrium. Positioning morality as one characteristic of the state of equilibrium, Kant (1785) vehemently clarifies that morality rests in the ability to follow absolute laws, as I have already indicated in Chapter Four. In specific words, these laws are informed by 'categorical oughts which guide human conduct on the premise of reason and moral obligation. As a notable example, the moral requirements as situated within the categorical oughts suggest that men and women in South Africa should treat each other as *an end in themselves,* as articulated earlier. Attached to the treatment of other people as the ends in themselves is a *moral obligation* to do so. The commendable aspect about *moral obligation* is a connotation implying that men and women ought to look after the general welfare of others, regardless of the possible gains from that act.

Understood this way, it can be argued that the cases of GBV that continue to rise exponentially, as indicated in Chapters Two and Five, serve as a clear indication that there is a disruption of the state of equilibrium. Most pivotal, the omnipresent cases of GBV in and outside of education contexts in South Africa can also mean that policy frameworks aimed at the redress of GBV are disjointed from a philosophical discourse analysis, as indicated earlier. In the last sequence, the rife cases of GBV can also mean that policy frameworks in South Africa remain inadequate in influencing a code of conduct that is informed by categorical oughts. Against this backdrop, in this chapter, I argue that policy frameworks that are intended to regain the new state of equilibrium which is free from violence should be guided by a philosophical discourse analysis. In this sense, policy frameworks would incorporate the kind of philosophical theorisation that entails an inspiration towards attaining what can be understood as reasonably justifiable in that the reasons offered for the act are convincing to others (Waghid, 2016).

Fielding (2000) states that philosophy helps with the enactment of a policy that is evidence informed. Put bluntly, Conroy et al. (2008) posit that an evidence-based policy constitutes "an understanding of human behaviour, how people react to stimuli, how they behave in particular

contexts… policy is then adjusted, developed, and shaped to deliver a context in which such behaviours may be realised" (pp. 171-172). The above excerpt demonstrates that when policy is informed by philosophy, it entails scientific evidence of the possible outcomes of behaviours in specific contexts. This means that harmful behaviours can be pre-perceived before they happen. Additionally, Conroy et al. (2008) also state that a policy that is informed by philosophy pre-disposes human practices to ongoing scrutiny.

Against this background, it can be said that policy that is disassociated with philosophy poses a danger of condoning myths and uncritical discourse capable of perpetuating violent behaviours as it ignores the science that can predetermine behaviour. Ultimately, policy measures that ignore philosophy can mean that the functionality of the biopower is not open to scrutiny. Consequentially, in this respect, policy measures that are disjointed from philosophy would also mean a lack of clarity on the code of conduct and the ways of knowing in and outside of education contexts. Seen in this light, the immanent marginalising public discourse, exclusion of the othered, oppression and violence perpetuated against some men and women (depicted in Chapters Two and Five) reveal that policy is fragmented from philosophy.

That said, policy measures ought to draw from philosophy to inform the behaviours among men and women that are free from violence and can be justified by science. Fielding (2000) opines that policy frameworks that are not informed by philosophy are much more likely to be muddled with inconsistencies and an instance where foolishness outweighs the much-required wisdom. In the subsequent discussion, I will focus on a specific method I adopted in this study for policy analysis.

7.3 A Framework Method for Policy Analysis

Paying attention to some of the policy measures that have been put in place in South Africa to redress GBV, Mzangwa's (2019) arguments on policy analysis are worth considering in the present section. Quite fittingly, Mzangwa (2019) argues that policy analysis is done to initiate solutions to social problems, and this may proceed in the normative multidisciplinary form. In this endeavour, a discourse analysis of policy frameworks that have been put to redress GBV in education and community contexts in South Africa is undertaken.

Quite pertinently, the analysis is also done to highlight the prevalence of uncritical essentialist discourse in education and community contexts which adds to cases of GBV. Ultimately, I argue that the holistic redress of GBV in this case rests on policy measures that draw from a philosophical discourse analysis in Chapter Four. In a similar vein, Badat (2007) argues that to establish the extent of how much has been achieved concerning policy, an imaginative or problematic framework is needed. Letsekha (2021) also posits that such a framework ought to describe the post-1994 political and socio-economic structural conditions to inform the analysis that is being carried out. According to Letsekha (2021), the analysis should show the various ways and the extent to which changes may have been achieved within the relevant context.

Drawing on this framework method and aligning with Ritchie and Spence's (2004), five processes of framework analysis, which have also been engaged with in Chapter Six, I refer to some of the policies in South Africa that have been initiated to ensure safety and protection from GBV in education and communities in South Africa. In the first instance, I discuss how I have engaged with Ritchie and Spence's (2004) five processes, namely familiarisation, identifying a thematic framework, indexing, charting as well as mapping and interpretation. Concerning the familiarisation process, I first had to familiarise myself with the efforts that have been put forth from the policy's perspective to address GBV in South Africa. These included the Constitution of the Republic of South Africa, 1996 (The Bill of Rights), Criminal Law (Sexual Offences and Related Matters Amendment Bill (Act. 13 of 2021), Domestic Violence Amendment Bill (Act 14 of 2021), The South African Schools Act 84 of 1996, Employment of Educators Act and the National Schools Safety Framework (Makota & Leoschut, 2016).

The identification of a thematic framework entails identifying themes from the aforementioned policy documents which can be related to the redress of GBV in and outside of the education contexts in South Africa. With regard to the indexing process, this involved the selection of themes that correspond with the key aspects that I thought inform ways some of how GBV may be addressed. With a particular focus on charting, I put the selected themes from the policy documents in a chart (table) under specific headings and sub-headings. The last step, which consists of mapping and interpretation, is inclusive of the policy analysis and interpretation generated from the selected themes. Following from this discussion are the processes that I

have previously highlighted, with a history and background of each policy document that I have mentioned. The ensuing table depicts the themes from the policy documents that are relevant in the context of the study. Subsequent to this table, a history and background of the Constitution of South Africa is discussed.

7.3.1 The South African Legislature and Frameworks on Gender-related Matters

Table 2: Analysis of The South African Legislature and Frameworks on gender-related matters

The Legislature and Frameworks Relating to the prevention of GBV in South Africa (Political and school contexts	**Stipulated Sections**	**Subsections uplifted directly from the respective policies**	**Themes**
1. The Constitution of the Republic of South Africa (The Bill of Rights)	9. Equality	(1) Everyone is equal before the law and has equal protection and benefits from the law (2) Equality includes the full and equal enjoyment of all rights and freedoms (4) No person may unfairly discriminate directly or indirectly against anyone on grounds of gender, sex, sexual orientation, age, social origin, and conscience etc.	Equality, freedoms, rights, non-discrimination, protection
	10. Human dignity	Everyone has a right to dignity and the right to have their dignity respected and protected.	Dignity, respect, protection

	Freedom and the security of the person	(a) not to be deprived of freedom arbitrarily or without a just cause (b) be free from all forms of violence from either the public or private sources (c) Not to be tortured in any way (d) not to be treated or punished in a cruel, inhumane, or degrading way	Non-deprivation, freedom, non-violence or torture, non-punishment, humanity
	16. Freedom of expression	(1) Everyone has the right to freedom of expression	Freedom, expression, right
	24. Environment	(a) An environment that is not harmful to their health and well-being	Environment, well-being, healthy
	28. Children	a right to be protected from maltreatment, neglect, abuse, and degradation	Protection, freedom, humanity
	Education	(a) a right to education, including adult basic education, (b) Further education 2 (a) a right to equity	Education, equity, basic education
2. Criminal Law (Sexual Offences and Related Matters)		Reports and guards sexual offences committed against marginalised groups	Non-marginalisation,

Amendment Act, 2021			non-sexual offences
3. The Criminal and Related Matters Amendment Bill		Regulates sentencing to safeguard the rights of vulnerable persons	Rights, non-vulnerability
4. Domestic Violence Amendment Bill		Further regulates protection orders in response to acts of domestic violence.	Protection, non-domestic violence
5. The South African Schools' Act 84 of 1996	5. Admission to public schools	Subsection (1) under the title 'admission to public schools' states that "public schools must admit learners and serve their educational requirements without unfairly discriminating in any way"	Non-discrimination, fairness, accommodation
6. The Employment of Educators' Act 1998	Chapter Five (Incapacity and Misconduct)	(g) behaving in a disgraceful, improper, or unbecoming manner or, while on duty, is discourteous to any person, or commits sexual or any other form of harassment	Non-harassment, non-deprivation, professionalism, good-conduct
7. The National School Safety Framework 2017	Page 3	• Assists the school in understanding and identifying all security issues, and threats • Guides school to effectively respond to identified security issues and threats	Security, safety, non-threats.

7.4 Background Underpinning the Constitution of the Republic of South Africa, 1996

Drawing from the relevant paradigm in the study stated in Chapter Three, Oliver (1992) states that if research is to be emancipatory in any way, it should consistently challenge the oppression that the oppressed face in their daily lives. This argument is pertinent for policy analysis and implementation in this study. In light of the present, I align myself with Mzangwa's (2019) argument which states in essence that policy analysis enables the process of highlighting the inadequacies that are apparent in policies. Second, it proposes solutions to the highlighted inadequacies which can render the emancipation of individuals from GBV a possibility. With a focus on the Constitution of the Republic of South Africa 1996, the following discussion looks at the context and background that underscores the Constitution.

7.4.1 A Context that informs the enactment of the Constitution of the Republic of South Africa, 1996

The era prior to 1994 was characterised by the grand theory of the apartheid rule in South Africa under the leadership of the National Party. During this time, significant signs of racial policies which informed racial divisions, restricted movements of black people, segregated the education system, and distributed social welfare services unequally, which led to black people getting less, were notable (Christe & Collins, 1996; Mapadimeng, 2013; Murray, 2001; Sonneborn, 2010). The period around the 1980s brought forth slight changes in terms of policy. Suffrage was granted for black people and bans concerning movement restrictions were lifted. Murray (2001) and (Christie, 1996) note specifically that this was the era of reform and repression. Murray (2001) opines that during this time, security forces acted with severe repression against any signs of opposition to the apartheid government.

In this respect, power was used on the bodies of those who demonstrated the potential to resist apartheid governance. In 1998, Murray (2001), Enslin (2003) and Macklem and Scott (1992) stated that the South African Truth and Reconciliation Commission called out the apartheid government as guilty of gross national violation of human rights following the murder and torture of many people. It can be seen that this commission was a step closer to the state of equilibrium by bringing a massive transformation which led to the negotiations around what the Constitution of South Africa should look like. Additionally, the ways in which people should act from a humanistic point of view, and how the people of South Africa should be

governed. With the African National Congress (ANC) in governance, Murray (2001) avers that a Bill of Rights, Commission for the Promotion and Protection of the Rights of Cultural Religious and Linguistic Communities and a Gender Commission aimed at advancing women's interests was enacted.

At the core of the Constitution of the Republic of South Africa in 1996 was a framework from the human rights perspective to address racial, residential, and educational divisions, inequalities, and oppression to achieve reconciliation (Enslin, 2003). Additionally, Enslin (2003) also states the significance of healing and addressing past injustices, discrimination, equal opportunity, development, equal citizenship and upholding human rights protection of the citizens by the law. All the highlighted intentions of the Constitution of the Republic of South Africa are praiseworthy if put into practice to curb the intensified cases of GBV in education and community contexts in South Africa. Conversely, the aggravated cases of GBV highlighted previously in Chapters Two and Five reveal that reconciliation, healing, injustices, equal opportunity, and equal development from a gender perspective have not been adequately addressed. It is for this reason that I believe that the role of analytic philosophers and analytic philosophers of education becomes immanent in informing policies that make provision for social justice in and outside of education contexts in South Africa.

Mutinta (2022), Buqa (2022), Mayeza and Bhana (2021), and Yamile (2021) demonstrate that education contexts and communities in South Africa are characterised by the culture and the practice of heteropatriarchy, as well as hegemonic masculinity which predominantly, though not exclusively, subject women and girls to GBV, as also stipulated in Chapter Six. Imprudent cultures have been argued to form a part of a way of life that validates GBV as highlighted by Oparinde and Matsha (2021). Chitsamatanga et al. (2020) and Mayeza et al. (2022) also divulge the ontological oppressive, divisible, and unjust stance of many learners and community members in South Africa.

7.4.2 The notable limitations of the Constitution of the Republic of South Africa, 1996

Viewed from Todorov's (1981) model, it can be argued that a continuation of the repressive and violent state of education and community contexts reveals a disruption of the state of equilibrium in South Africa. In this light, Enslin (2003) proffers that the divisions and tensions

that remain apparent in post-apartheid South Africa precisely delineate the Constitution framework as flawed. Most tellingly, Enslin (2003) avers that "the current political culture is insufficiently mature to ensure the consolidation of democratic practices" (p. 77). From a philosophical discourse analysis, I concur with Enslin's (2003) arguments that political culture is immature, and the framework of the Constitution is significantly flawed given the narratives in Chapter Six that signal the rife cases of GBV in and outside of education contexts in South Africa.

With a specific focus on the notion of equality, Section 9 of the Bill of Rights of the Constitution of the Republic of South Africa, the notion of equality is mentioned passively. If precisely delineated, this ought to draw from arguments in the philosophical discourse analysis that qualify equality from the rational perspective. However, in this case, it fails to do so. As a notable example, Kant et al. (1960) cautions that all individuals are *rational agents* capable of guiding their actions by reason which makes them equal. The lack of grounding of equality in this aspect obscures the true knowledge of who individuals are in the state of nature. This is problematic in that it leads to inconsistencies in policy, as highlighted previously by Fielding (2000). Apart from this, I argue that it contributes to fragmentation, dislocation, confusion and GBV that ultimately perpetuates the disruption of the state of equilibrium in the state of nature which could otherwise be avoided if the truth underpinning equality was made explicit in the Constitution.

Similar emphasis is made on the Bill of Rights, Section 9(1)(2)(4) of the Constitution of South Africa (The Constitution of the Republic of South Africa No. 108, 1996), which comprises human dignity, freedom and security of persons, freedom of speech and equal access to education. My critique in this respect is that these themes have been brought forth as a thrust to *heal and reconcile* people from the 'historical' predicament, as Enslin (2003), Murray (2001) and Mapadimeng (2013) have argued. In this sense, the Constitution is remiss in appropriating the kind of morality that is discussed in the philosophical discourse analysis. 'Nyane, (2023) also critiques the Constitution of the Republic of South Africa 1996 by illuminating that ideals that speak to equality as part of the transformation are constantly slipping out of reach. The reason for this, as postulated by 'Nyane (2023), is that inequalities continue to cripple the country. Additionally, 'Nyane (2023) also states that the Constitution of the Republic of South

Africa, 1996 does not adequately feature the doctrine of a constitutional morality. As a result, it does not resonate with the practical realities of most in South Africa.

Analogously, ‘Nyane’s (2023) critique resonates with the argument that has been consistently put forth, that the Constitution does not adequately clarify what morality is and its premise. In a strict sense, the current post-apartheid Constitution does not premise respect, human dignity, security and equal opportunities in the very same premise that informs respect, human dignity, and security from a philosophical discourse analysis, stipulated in Chapter Four. This means that adequate meaning to the aforementioned factors is not unpacked if we consider a philosophical discourse analysis.

From this perspective, ‘Nyane (2023) states that the transformation that is informed by the Constitution of the Republic of South Africa,1996 will only be feasible once those whom the constitution is addressing feel the innate moral obligation to comply with the stipulated ethos. Therefore, I believe that a philosophical theorisation by the analytic philosophers that extensively engages with the notion of morality as a moral obligation in and outside of education contexts in South Africa is vital, particularly in the reclamation of the new state of equilibrium that is informed by and is clear on the principles of morality that can be justified from a philosophical standpoint.

Additionally, the Constitution of the Republic of South Africa (1996) makes provision for equality and also offers a strong argument for fair treatment for all. Other than this, it unlocks everyone's freedom from any form of violence. Most importantly, the Constitution ultimately deems everybody to be of equal importance before the law and in wider community contexts in South Africa. Analogously, it can be vehemently stated that the core ambience of the Constitution of the Republic of South Africa allows for equality, respect, harmonious relations, stability, and freedom for all. This means that, according to Section 9, subsections 1, 2, and 4, no one is above the law, and therefore no person should violate the law of equality by harming others.

Viewed this way, individuals living in communities in South Africa should not subject other community members to violence propelled by the view that they are superior to others. In this endeavour, violence should be foreign and unheard of in the South African context. However,

considering the evident necropolitics, the biopower and the gendering necropolitics highlighted in Chapters Five and Six, and Nduna and Tshona's (2021) argument that GBV has become a poly-violence that most women are faced with in South Africa, I argue that a holistic redress of GBV has not been achieved from a political arena. In fact, a philosophical theorisation by the analytic philosophers that makes a significant reference to the state of perfect freedom, rational equality and the preservation of the general welfare is lacking in the Constitution of the Republic of South Africa,1996. In this way, the dissonance between the state of 'nature' and 'nurture', which ultimately contributes to the cases of GBV that continue to rise exponentially, remains apparent in and outside of education contexts in South Africa.

Concerning Freedom and the Security of the Person, the Bill of Rights, subsections 12 (a), (c), (d), and (e), guards against deprivation, violation, torture, and inhumanity against all individuals. This is a commendable effort in South Africa that makes provision for all individuals to be rescued from any potential deprivation, violation, torture, or inhumanity in communities and schools. Although the definition of humanity is marked by absence, the law allows for the humanity of individuals and freedom of being. The above-mentioned subsections also create secure living conditions that are free from any form of harm. Put differently, the Constitution of the Republic of South Africa has made provisions to ensure that individuals coexist humanely.

As far as this may be the goal, the 'humane' aspect needs further clarity to avoid confusion around the notion of humanity. Along the same lines, Macklem and Scott (1992) also state that the risk that is associated with entrenchment of the guarantees implied in the Constitution of the Republic of South Africa, 1996 is that these can be negatively interpreted by an elite body. As a consequence, they can inform the imposition of political as well as ideological world views on the society of South Africa that are advantageous to the elites and not the society in general. My fundamental claim in this instance is that the role of analytic philosophers in reinforming the Constitution of the Republic of South Africa is guided by a further clarity of what it means for men and women on and outside of education contexts in South Africa to treat each other as *ends in themselves* is inherent.

To put it more succinctly, from philosophical discourse analysis's point of view, being human is conceptualised as recognising other people as human beings too, worthy of not being used,

degraded, or violated in any way. This articulation is informed by Kant's argument and recognition of human beings as special creatures with value and a special place on earth. But the failure and propensity of the Constitution to negate this kind of clarification leaves men and women with nothing but 'wonder' concerning the consideration of the intrinsic worth of other people to avoid torture and violence. In light of the present, if a clear definition of being human is to be provided to avoid confusion and wonder of what this means, strict reference ought to be made by the analytic philosophers from the moral philosophy's standpoint.

Drawing on Sections 10, 16 (1), 24 subsections (a), 28 subsections (a), 29 (1) subsection (a), and 29 (2) subsection (a), emphasis is placed on respect for human dignity, freedom of expression, a non-threatening environment, protection from abuse, the right to education, and the right to equity. This means that South Africa affirms the right of all individuals to be who they are without any infringement on their dignity. The Constitution also makes room for varied individual opinions, thereby forbidding the silencing of other voices. It renders all voices worthy of being heard, without any form of suppression by others. Furthermore, the Constitution also makes provision for a harmless living and learning environment that does not tolerate any form of abuse but calls for equal rights to education and equity.

Seen in this light, it can be stated that all the positive steps that ought to bring men and women in proximity with the state of equilibrium in the state of nature have been taken by the Constitution of the Republic of South Africa (1996) to ensure the welfare of all. Nevertheless, these need to be further substantiated from the analytic philosophical tradition to avoid being muddled with inconsistencies and lack of clarity, as Fielding (2000) proffers. By way of extension, the Bill of Rights condemns disrespect for people's dignity, violations of the right to education, and the right to be heard. Moreover, the Constitution also negates detrimental living and learning environments, abuse, and violations of equal rights. Reflecting on all the points that I have mentioned about the Constitution, it would be implausible to neglect the meaningful steps that the Constitution has taken to address GBV.

However, Richard (2022) notes the laws that have been put forward to protect the vulnerable against violence and sexual offences do not seem to adequately protect the abovementioned groups. My conviction in this case is that if we are to talk about laws and Acts that wholistically avert GBV in South Africa, they ought to address both the visible (output) and the invisible

(root cause). Consistently, if we depart from what has been done on the visible side, it should not be difficult to see that the visible approach represents a serious neglect of what needs to be done on the invisible side to effectively address GBV in schools and communities in South Africa. The conviction that I raise in this case is that the effective redress of GBV in and outside of education contexts in South Africa ought to also speak to the root cause of GBV, which is uncritical essentialist discourse, according to the current thesis.

Contrarily, the laws enacted to redress GBV seem to be discriminating against women, children and othered groups who were singled out as vulnerable and in need of consistent protection (Richard, 2022). This critique demonstrates the need for additional ways of addressing GBV without necessarily 'single-ing' out particular groups of people as vulnerable. A philosophical redress offers a more pertinent response in this regard as it provides an opportunity for a holistic philosophical redress to GBV. Correspondingly, viewed from impartiality rules of moral philosophy, Rachels, (1997) opines that all people's welfare is equally important. Therefore, "the requirement of impartiality rules out any scheme that treats members of disadvantageous groups as somehow morally inferior" (p. 12). Following the logic of Rachel's (1993) argument, a progressive redress of GBV ought to be of equal benefit to all given the equal importance that all people have. As a result, it should not be founded on the perception that some people are 'morally unequal' in terms of guiding good conduct or having moral reasoning. With a focus on a critique previously raised by Richard (2022) on inadequate laws protecting women and children in South Africa, new laws and Acts came with a specific focus on sexual offences. as the ensuing discussion details.

Along with the Bill of Rights, stipulated in the Constitution of the Republic of South Africa, 1996, the Department of Justice and Constitutional Development (RSA, 2022) amended the already existing laws by launching the 'Trio of Laws' to Prevent GBV in South Africa. The Three laws were the Criminal Law of Sexual Offences and Related Matters Amendment Act, 2021 (Act 13 of 2021), the Criminal Law and Related Matters Amendment, 2021 (Act 12 of 2021) and the Domestic Violence Amendment Act, of 2021 (Act 14 of 2021). These laws are engaged with in the subsequent discussion. In the first instance, specific attention will be placed on the Criminal Law of Sexual Offences and Related Matters Amendment Act, 2021 (Act 13 of 2021). The next section gives a context and background which informed the Act.

7.5 The Criminal Law of Sexual Offences and Related Matters Amendment Act, 2021 (Act 13 of 2021)

Richard (2022) concedes that the increasing numbers of GBV, sexual offences, as well as consensual sex issues led to the implementation of the Criminal Law of Sexual Offences and Related Matters Amendment Act (Act 32 of 2007). The thrust to this Act according to Nake and Maluleke (2022) and Richard (2022) was to govern violence and protect the minors in South Africa. Following from this, Nake and Maluleke (2022) note an amendment of this Act as an obligation of the Constitution of the Republic of South Africa 1996 to increase additional protection for children and other persons. Hence, the enactment of the Criminal Law (Sexual Offences and Related Matters Amendment Act (5 of 2015) on the 5th June 2015 (Nake & Maluleke, 2022; Richard, 2022). Richard (2022) states that the Amendment was intended to further strengthen the protection of vulnerable groups in the communities in South Africa and reinform the imprisonment for consensual sex concerning minors.

Directing focus on the Criminal Law and Related Matters Amendment Act, 2021 (Act 13 of 2021), another amendment is made to address GBV. The law regulates sentences that ought to be given to those who commit crimes against vulnerable individuals. This process helps to separate the survivor of GBV from the perpetrator. What is interesting about this law is that it is comprehensive, addressing all genders who are in jeopardy. This means that protection is not only aimed at one specific group, as suggested by the law that has been discussed previously, but is guaranteed for all. To this end, it can be stated that profound steps have been taken to address GBV in South Africa. However, given the number of cases of GBV that are on the rise in education and communities in South Africa, as depicted in Chapters Two, Five and Six, perhaps a more philosophical approach is needed to identify the problem and tackle the root cause of the problem.

In addition to The Sexual Offences and Related Matters Amendment (Act 32 of 2007); and (5 of 2015), the Amendment (Act 13 of 21) extended the list of people who are to be protected from any sexually-related violence. Moreover, The Criminal Law of Sexual Offences and Related Matters Amendment Act, 2021 (Act 13 of 2021) emanated to improve the protection of women, including sexual minorities, to ensure that justice for the victims and survivors is served. Herein lies the explicit and evident proof that South Africa places utmost significance

on ensuring that women and children should not be harmed in any way. Should this be the case, the perpetrators of harm to women and children should be held accountable and suffer the consequences accordingly. While I compliment this initiative, the evident gender singularity of women and children when they are not the only ones exposed to GBV, as Chapters Two and Five have signalled, put the validity of the Act in question. Thus, I pinpoint that policy frameworks which are guided by a philosophical discourse analysis, are integral in signalling that uncritical essentialist discourse within social institutions negatively affects the personal experiences of both men and women; hence, the need for a holistic redress of GBV for both men and women.

Therefore, the argument that is being put forth in this study is that efforts to address GBV should be informed by philosophy, and ought to be holistic in nature. On a very sound theoretical ground, drawing on the philosophical discourse analysis, the requirement of impartiality makes provision for equal treatment of all men and women in and outside of education contexts in South Africa. More than this, it recognises the intrinsic worth that everyone has. In a very profound sense, The Criminal Law of Sexual Offences and Related Matters Amendment Act, 2021 (Act 13 of 2021) is informed by a philosophical theorisation that constitutes the requirement of impartiality and safeguards the equal rights of all without any form of gender biases. In a much clearer sense, the requirement of impartiality is an independent principle that is not rooted in the discourse that preserves gender hierarchies and heteropatriarchal cultures. That said, it does not validate one group of people to be powerful and superior while the other is considered weak and in need of constant protection.

In a quite rhythmic fashion to the Constitution of the Republic of South Africa, 1996, the grounds for current Acts and amendments stipulated above seek to address only the visible effects of GBV. Even more disconcerting is another attempt to tackle specific groups of people conceived as potential victims of vulnerability as opposed to generating a holistic approach to all people. Leburu (2023) notes a fundamental problem with the use of the word ‘victim’ and states that the word carries a specific stigma which can contribute to blame, weakness, and defamation of those who are referred to as victims. Considering Leburu’s (2023) articulations of the word ‘victim’, there is a need to come up with an approach that prevents, in the first

instance, the factors that can contribute to learners being referred to as ‘victims. In this way, the proposed approach would be addressing GBV from the invisible, way before it happens.

Reflecting on the requirement of impartiality stated above, it is worth noting that the Constitution of the Republic of South Africa 1996, and The Criminal Law of Sexual Offences and Related Matters Amendment Act, 2021 (Act 13 of 2021) which have been philosophised in consonance with this principle, in the first instance, provide clarity that all men and women are valuable things whose worth cannot be violated in any way. In this sense, this kind of clarity is already proactive in nature in preventing GBV before it happens. At present, clarity of the intrinsic worth of all is lacking in the two policy documents mentioned above. Hence, the aggravated cases of GBV in and outside of education contexts in South Africa are depicted in Chapters Two and Five.

If we consider a philosophical discourse analysis, the word description of the word 'human' essentially elevates learners from a 'thing' (victim) to people with an intrinsic value who cannot be reduced to a 'thing', as described by Buber (2004). An acknowledgement, elevation and affirmation of the philosophy underlying the description of the word 'human' can help in avoiding situations and factors that could perpetuate victimisation and violence of learners. Du Toit (2023) states that the permeating cases of GBV against women and girls in South Africa mean that the perpetrators have lost their humanity. Put frankly, the loss of humanity could be because this has not been precisely clarified from the moralistic philosophical perspective point of view in the Constitution of the Republic of South Africa, 1996.

This argument ties back to ‘Nyane (2023) who concedes that the Constitution lacks a sturdy premise of morality. As a result, this lack of clarity contributes to confusion as it is not relatable to the daily practices of most South Africans ('Nyane, 2023). In this respect, a philosophical theorisation that illuminates what it means to be human from a philosophical discourse analysis’ point of view can resolve the confusion and a lack of relatability that is notable in the Constitution of the Republic of South Africa (1996). The laudable aspect about what it means to be human, or a moral agent, is the clarity that comes with the behaviour that is informed by rational constraints; in other words, what is acceptable and what is not in and outside of education contexts. Hence the need to return to philosophy for a science-based

clarity. Going forward, an additional Act meant to avert GBV in schools and communities in South Africa is analysed.

7.6 Domestic Violence Amendment Act 2021 (Act 14 of 2021)

Usdin et al. (2000) concede that the first Domestic Violence Act was introduced during the formation of the democratic government in South Africa to protect the human rights of women. Put concisely, Usdin et al. (2000) also maintain that the legislation for domestic violence came to the fore as a consequence of activism on gender issues and dates back to 1993 under the name Prevention of the Family Violence Act (133 of 1993). However, men's disregard for being heard in the same way as women, contributed to the need for the amendment (Vetten, 2005).

Expanding on this argument, Usdin et al. (2000) state that the post-apartheid rule in South Africa led to major revisions of the Act by the Minister of Justice because of the need to align with treaties such as the Convention to End all Forms of Discrimination against women and to adhere to gender equity. The abovementioned efforts under the Domestic Violence Act show that the South African government has not been passive in recognition of violence that is largely perpetuated against women in South Africa. In this endeavour, it can be argued that the government of the Republic of South Africa has been responsive to gender issues and the potential violence that may be brought by gender inequalities.

Subsequent to the changes that have been made to the Act in post-apartheid South Africa, additional amendments were made to the Act (Usdin et al. (2000) note that the amendment was made to what was initially known as the Prevention of the Family Violence Act (133 of 1993) by the Minister of Justice between 1997 and 1998. Tirivangasi and Rankoana (2022) postulate that the new Domestic Violence Act was made a law in November 1998, hence the Domestic Violence Act (116 of 1998). Usdin et al. (2000) and Tshoane et al. (2023) state that this new law defined the meaning of domestic violence, abusive behaviour, stalking, intimidation, and other related behaviours that demonstrate potential harm. What is rather concerning about the Prevention of the Family Violence Act (133 of 1993) and Domestic Violence Amendment Act according to Usdin et al. (2000) is that both Acts did not consider domestic violence as a

criminal offence. Conversely, what the Acts would rather do was to grant a restraining order against the one who perpetuated violence against the other.

It should be noted, however, that as much as the expediting order could be understood as a way to curb violence from recurring, the notable omission in recognition of domestic violence as criminal conduct could perpetuate an understanding that violence and oppression are normal, as indicated in Chapters Two and Five. From a philosophical discourse analysis, this practice is problematic because it can lead to a comprehension that subordination and injustices perpetuated against those whose rights are violated is an acceptable thing; hence, Wollstonecraft's (1792) condemnation of oppression against women and men. The same argument is made by Oliver (1992) who also maintains that alienation can perpetuate oppression of others.

Following the Domestic Violence Amendment Act of 1998, an additional critique of Usdin et al. (2000) and Tirivangasi and Rankoana (2022) is that the implementation of this Act was challenging, making the pace of protection for women remarkably slow. As a result of a slow implementation process, an advocacy campaign aimed at speeding up the process of implementation was launched in 1999 by City Institute for Health and Development Communication in partnership with the Network on Violence against Women (Usdin et al., 2000). Based on the Constitution of the Republic of South Africa (1996) and the Bill of Rights of 1996's argument for equal protection of both men and women, an additional Amendment was made to the Domestic Violence Amendment Act of 1998.

Sibisi (2023) articulates that the rising cases of GBV in South Africa called for the need to criminalise domestic abuse. The Legalbrief committee stated that as part of the Women's Day commemoration, which dates to 09th August 2019, President Ramaphosa pronounced that the Domestic Violence Act of 1998 would be strengthened. Thereafter, domestic violence was now recognised as a crime in its own right (Sibisi, 2023). This led to the enactment of the Domestic Violence Act Amendment Act (Act 14 of 2021) which is to be discussed in the successive discussion.

Correspondingly, Sibisi (2023) maintains that the Domestic Violence Amendment Act (Act 14 of 2021) criminalises failure to report violence perpetrated against children and prohibits sexual

violence of a husband to his wife. Moreover, with this Act, the fight against violence is taken online to facilitate protection against violence. The law also ensures that survivors of domestic violence are assisted with certain services to help them overcome their oppression. Akin to this law, Sundani et al. (2022) explain that the Cybercrimes Act (Act 19 of 2020) was launched to criminalise the disclosure of online messages that may cause harm to other individuals. The Act also facilitates an online response to GBV.

These steps are meritorious as they provide those who have survived GBV with effective online interactions and are also safe places to promptly report domestic violence. From this perspective, the laudable aspect of online protection services is that victims of violence get to be heard and protected from the comfort of their homes. In this sense, the survivors of GBV do not remain unheard, isolated, or overwhelmed with feelings of oppression. Nonetheless, Dlamini (2021) argues that the advancement of technology also adds to cyber violence in the South African context. Another critique posed by the Domestic Violence Amendment Act (Act 14 of 2021) is that the protection order that is often granted for the protection of violence does not prohibit violent conduct but is given after violent conduct has been perpetuated.

In this spirit, a philosophical theorisation that is informed by moral maxims stipulates that no one is better than what is lacking in the Domestic Violence Amendment Act (Act 14 of 2021). When theorised from the standpoint of moral maxims, this Act can certainly provide us with a code of conduct where the preservation of the interests of others, respect, and care are a matter of moral obligation which one cannot escape. A central step in this direction can help to reinform respect and care as theoretical aspects, but most crucial, practices that ought to be followed as a matter of universal moral maxims in and outside of education contexts in South Africa. It is in this sense that we can talk about a meaningful process to the attainment of the new equilibrium.

If the previous critiques are considered, it becomes clear that the Domestic Violence Amendment Act (Act 14 of 2021) demonstrates a partial response to GBV. In other words, apart from being a post-reaction to violence, for instance, given the online response and the protection order which can only be used after violence has occurred, the redress of GBV with regard to the Domestic Violence Amendment Act (Act 14 of 2021) is not holistic. Such a partial redress renders GBV a 'commonplace', social problem, a global concern, a public health

problem, a wicked problem as well as a student problem in schools and communities in South Africa and at the global level, as Farmer et al. (2023), Vanner et al. (2022), Villadorn-Gallego et al. (2019), Camille (2024) and Lyanda-Geller (2022) pinpoint in Chapter Three. This limitation points to the need for a philosophical theorisation that also incorporates CDA and CNA by analytic philosophers as some of the processes that can inform the redress of GBV before and after it has happened.

Salient to the aforementioned undertakings of CDA and CNA are the processes which can illustrate the disruption and the recognition of the equilibrium. Most fundamental is how policies can be enhanced such that they draw from a philosophical discourse analysis to achieve a meaningful redress of GBV in and outside of education contexts in South Africa. Viewed from the moral philosophical standpoint, the idea of a conscientious moral agent assists in arguing that all people must be impartially concerned about how one's conduct can negatively impact other people (Plato, 390 BC). This understanding, from a philosophical discourse analysis, is essential in that it clarifies in the first instance that violence is intolerable, even before learners can do it. Specifically, it provides from the onset that all people (learners) are charged with the responsibility of looking after the well-being of others. This approach, if backed by philosophical reasoning and put into practice, can halt the perpetuation of GBV. In light of the above, there is a need for policies to draw from philosophical discourse analysis and make additional amendments to various Acts and policies to initiate the kind of morality that is premised on philosophy as a discipline.

Furthermore, I wish to highlight that the problem with a post-reaction is that harm has to happen before a response can be initiated. But my argument in this instance is that harm needs to be prevented before it happens, as I have argued in the previous paragraph. Ultimately, the crucial point here is that enormous efforts and initiatives can be made, but if these are misjudged by being directed at the wrong focus, they remain nothing but efforts. They are unconscious, unprogressive, stagnant, and not significantly salient in the 'resolution' as well as the establishment of the new state of the equilibrium. In the main, I argue that the policy frameworks discussed above, which have been enacted to address GBV in the wide community contexts in South Africa, are laudable from a theoretical aspect. Nevertheless, my conviction is that their propensity and attempt to redress GBV as a post-reaction signal the need for a

philosophical theorisation by the analytic philosophers that is proactive in curbing violence before it happens. Having engaged with some of the policies that aimed at addressing GBV in the context of South Africa, going forward, I narrow my focus to the policies and frameworks that have been put in place in education contexts to achieve the same role.

7.7 The South African Schools Act: A Redress to GBV in Education Contexts in South Africa

The enactment of the South African Schools Act has its roots in the apartheid rule in South Africa. The Department of Education 1996 section 18 and Butler et al. (2003) assert that during the apartheid rule in South Africa, schools were in a dilemma due to the racial inequalities because of lack of legitimacy by the apartheid government. In this era, the Department of Education 1996 section 19 mentions that schools were governed using the top-down approach where teachers and principals were at the receiving end. In other words, they received instruction from department officials on how to govern schools (Gultig & Butler, 1999). Because of the lack of management skills to govern schools, the Department of Education (1996) asserts that poor management skills resulted in dysfunctional teaching and learning.

In this case, poor attendance, vandalism, gangsterism, rape and high drop-out rates were notable (Steyn, 2002). A transformation in school governance was evident during post-apartheid South Africa. Accordingly, the Department of Education (2001), and Adams and Waghid (2005) state that the South African government was initiating practical steps to overcoming the past injustices in the education system by making provisions for a democratic education that prioritises human dignity, equality, and social justice. Steyn (2002) also adds that the democratic government was determined to restore order using the school-based management approach. Following the school-based approach, a new policy framework with more decentralised decision-making came to the fore and this is referred to as the South African Schools Act (84 of 1996).

The South African Schools Act (SASA) (84 of 1996) was put in place to redress the past injustices that were apparent during the apartheid rule in South Africa. Based on the preamble of the current Act, one of the major goals of the Act has been to provide the learners with quality education as well as upholding the rights of all learners, their parents, and the educators. In a similar vein, Seeko and Mathebula (2022) and Kruger et al. (2024) postulate that the South

African Schools Act (84 of 1996) is meant to regulate how public schools are governed. Formulated on Article 26, Right to Education of the Universal Declaration of Human Rights, Steyn (2002) states that general comment no. 13 highlighted the urgent need for acceptability, accessibility, and a fair education system, all of which were to be made pragmatic through SASA (84 of 1996).

Based on the above reasoning, SASA (84 of 1996) is noteworthy concerning the transformation of education to democratic education. Stating some of the milestones of democratic education under the governance of(SASA (84 of 1996), Makoelle et al. (2021) illuminate that teacher training and development have been improved to allow teachers to provide quality education to learners. Equally important, the upholding of an inclusive education that inculcates tolerance in learners, equity, social justice, and restoration of humanity for all learners despite their race and gender has been achieved (Makoelle et al., 2021).

With a specific focus on some of the efforts made towards combatting GBV in education contexts in South Africa (SASA, Act 84 of 1996), Section 5, subsection (1) under the title “Admission to Public Schools” states that "A public school must admit learners and serve their educational requirements without unfairly discriminating in any way" (p. 6). The crucial point made here is that the main function of schools in South Africa is to offer quality education to all learners without any form of injustice to any learner. What this means is that SASA (Act of 84 of 1996) makes provision for respect and harmonious relations within the school contexts. Analogously, it also makes provisions for learners to relate with each other humanely in a way that does not prejudice against other learners. One significant corollary of these provisions by SASA (Act of 84 of 1996) is that these efforts constitute a part of the characteristics of the state of equilibrium as defined from the philosophical discourse analysis in Chapter Four.

However, it is not clear in SASA (Act of 84 of 1996) if the efforts meant to address GBV in education contexts in South Africa are in alignment with Kant et al.'s (1960) and Locke's (1967) as a reference to these philosophers is barely made. Understood in this way, it can be argued that SASA (Act of 84 of 1996) only makes mention of tolerance, social justice and non-violence. But the theodicy underpinning these aspects is significantly lacking, thereby causing a confusion of what these concepts mean in practice in and outside of education contexts in South Africa. The notable inadequacy further indicated the need and the importance of policy

frameworks that are underpinned by the theodicy of philosophical discourse analysis to avoid being vague, as Enslin (2008) would state.

While these efforts are commendable, Adams and Waghid (2005) state that SASA (Act, 84 of 1996) does not conclusively inform democratic practices. Similar to Adams and Waghid (2005), Governor's Alliance (2021) states that the voices of those who were privileged during the apartheid era have had a greater influence on the shaping of SASA (Act, 84 of 1996). Adopting Christie and Collins' (1982) assertions, apartheid education was characterised by segregation ideology, which led to the oppression and violation of the human rights of black people. Evidence of violence and oppression means that morality was not pragmatic, in other words, it was foreign during the apartheid era. Using the same people to formulate SASA (Act, 84 of 1996) renders a possibility of a transferred ideology from the apartheid era which might construe immoral acts or the notion of morality that lacks philosophical underpinnings. Based on the philosophical discourse analysis, apparent cases of GBV depicted in Chapters Two, Five and Six demonstrate that immorality permeates the education and community contexts in South Africa.

In this sense, I am of the view that the inadequacy notable in SASA is fragmented from the meaning of humanity and respect as espoused by the philosophical discourse analysis which has been engaged with in the present study. In the same way, SASA, 1996 (Act 84 of 1996) under the title "Code of Conduct" Section 8, subsection (1) maintains that "subject to any applicable provincial law, a governing body of a public school must adopt a code of conduct for learners after the consultation with the learners, the parents and educators of the school" (p. 8). By extension, subsection (2) states that "A code of conduct referred to in subsection (1) must be aimed at establishing a disciplined and a purposeful school environment, dedicated to the improvement and maintenance of the quality of the learning process" (p. 8).

Reflecting on the two quotations, it is evident that SASA (Act 84 of 1996) ideally upholds harmonious relations among the learners, the teachers, and the parents. Put bluntly, the current policy document invalidates all forms of behaviour that engender the disruption of equilibrium which can also endanger the lives of teachers and learners in education contexts. The argument that has been made previously about a lack of clarity is also applicable in this case. More

elaborations and explanations of good conduct that are meaningful in creating education contexts need to be informed by theories that detail what is meant by good conduct.

Moving on to SASA (Act 84 of 1996) Section (10) subsection (1) under the title “Prohibition of Corporal Punishment” asserts that "No person may administer corporal punishment at a school to a learner" (p. 10) and goes on to mention in subsection (2) that “any person who contravenes subsection (1) is guilty of an offence and is liable on conviction to a sentence which could be imposed for assault" (p. 10). Strictly speaking, based on the above-mentioned quotations, this policy document demonstrates disapproval of the physical abuse of learners and works towards securing the general welfare of all individuals in communities and schools in South Africa.

The prohibition of violence in schools (as a way of punishment) to some extent resonates with feminists’ philosophical arguments for eradicating violence within education contexts. From the premise that education and home are linked, Martin (1985) states that 'care' is an important facet of learning that should be practised in schools. According to Morrell (2001), the use of corporal punishment has been understood as a way in which teachers discipline, restrain, control and dominate learners. Ultimately, Morrell (2001) argue that the use of corporal punishment is equivalent to directing violence on learners. In this case, I argue that violence and care are two contrasting concepts which cannot coexist or used interchangeably.

In other words, based on Morrell’s (2001) arguments, the use of violence cannot be comprehended as care, but as teachers demonstrating control and dominance. This brings me back to Martin's (1985) argument that education needs rethinking such that violence is replaced by care. But SASA's (Act 84 of 1996) propensity to neglect a philosophical discourse analysis in appropriating education contexts where care is prioritised instead of corporal punishment means that SASA (Act 84 of 1996) initiatives in making education contexts safe from violence are disjointed and fragmented from the philosophical discourse analysis. In this case, a CDA and a CNA by the analytic philosophers and analytic philosophers of education which analyses the extent to which policy frameworks prolong the use of violent power discourse within social institutions on the bodies of learners is needed.

Put concisely, both CDA and CNA are the necessary steps which can aid the recognition of the disruption of the equilibrium in education contexts in South Africa. Consequently, these can also pave the way for a philosophical theorisation that also constitutes the kind of resolution that draws from philosophical discourse analysis in attaining the new equilibrium where the intrinsic worth of learners is valued. In the end, it can be argued that abound propositions by the Act remain at an 'ideal' stage. Seen in this way, SASA (Act 84 of 1996) ought to substantiate all efforts that are meant for a meaningful redress of GBV education contexts in South Africa from a philosophical discourse analysis. In the subsequent discussion, The South African Employment of Educators (SACE) is analysed.

7.8 The South African Council for Educators (SACE) and the Employment of Educators Act, 1998

The South African Council for Educators (SACE) and the Employment of Educators Act, 1998 are policy documents worth-considering concerning how teacher conduct ought to be in education contexts in South Africa. The basis of the South African Council for Educators (SACE) is in accordance with the Constitution of the Republic of South Africa 1996 and the South African Education Policy. Barnett and Teise (2024) maintain that the Constitution of the Republic of South Africa 1996 argues that everyone ought to enjoy their fundamental rights. Along the same lines, the South African Education policy also shares the view that teachers demonstrate the potential to inform social change and can inform socially just societies. From this perspective, the post-apartheid government established the laws that form part of the Constitution that inform teacher training and teacher development in South Africa. Out of this vision, Act 31 of 2000 of the Constitution of the Republic of South Africa 1996, the South African Council for Educators (SACE) emanated.

Mosoge and Taunyane (2009) assert that this Act, together with SACE was initiated to end the racial and cultural divisions amongst educators that were immanent during the apartheid rule in South Africa. The vision in post-apartheid South Africa was meant for the enhancement of educational professionalism that encompasses the core principles of democracy, equality, and quality education for all. Mosoge and Taunyane (2009) argue that SACE was established to enhance teachers' professionalism among teachers both pre-service and in-service teachers by equipping them with the kind of knowledge base that enhances their performance. 'Equality'

and the ‘provision of quality education’ by SACE are pertinent in this study. The reason is that equality is a fundamental concept which can inform the meaningful redress of GBV in South African education contexts if done from a philosophical discourse analysis, discussed in Chapter Four. In the subsequent discussion, I will detail what the rightful premise looks like in the context of this study.

Focusing on the Employment of Educators Act, 1998 in Chapter Five—under the title “Misconduct” states that teachers should not behave in an unbecoming manner which may lead to sexual or other forms of harassment. The interesting element about this Act is that it helps promote education contexts in South Africa as ‘professional' learning spaces and not contexts where teachers can exercise their power and take advantage of their students. as shown in Chapter Six. If taken into practice, the Act prevents emotionally abusive relationships between students and teachers and amongst teachers themselves. This provision offers some recourse which is necessary in the state of equilibrium that is characterised by harmonious relations between students and teachers. Nonetheless, Mollo (2022) asserts that the laws and policies that regulate schools as learning organisations have not been put into practice. The reason is because of the notable discrepancies between the teachers and principals on ways in which schools can embrace and practice some of the suggestions put forward by SACE for example, that schools are safe, learners are treated equally and are provided with quality education (Mollo, 2022).

In a similar vein, despite the existence of this Act, the newspaper analysis in Chapter Six has illustrated that some teachers continue to behave in unfavourable ways. Adding to this argument, Mahaye and Ajani (2023) argue that although learners are verbally abused by teachers in KZN, the teachers also enforce violence on learners through corporal punishment. In light of the above, it can be concluded that the dichotomy continues to exist between the ideals of policy framework as espoused in SACE. Specifically, Mahaye and Ajani (2023) maintain that the high rate of physical abuse on learners by their teachers in KZN is a result of the continued use of corporal punishment which increased from 48.7% to 73.7% in 2012 as Figure 6 shows.

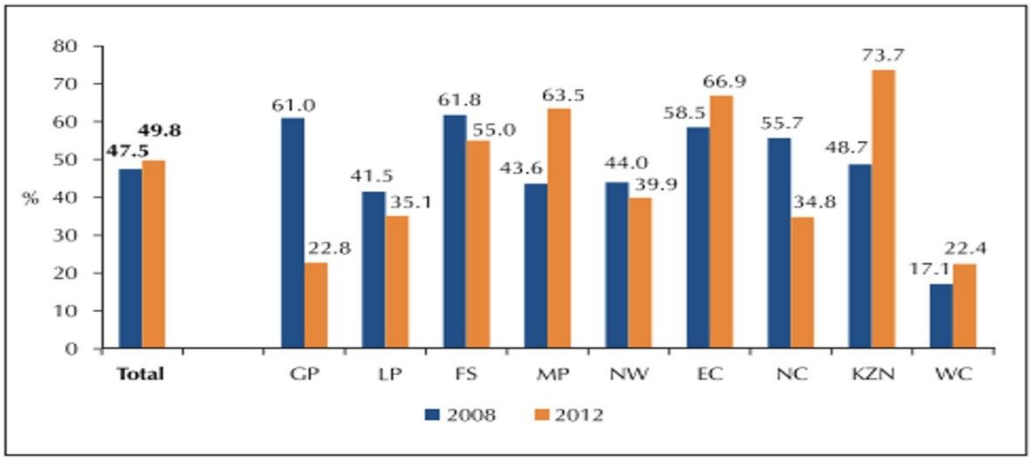


Figure 7. The use of corporal punishment in the provinces in school contexts in South Africa

Adopted from (Burton & Leoschut, 2013, p. 30)

Key

1. GP = Gauteng
2. LP = Limpopo
3. FS = Free State
4. MP = Mpumalanga
5. NW = North-West
6. EC = Eastern Cape
7. NC = Northern Cape
8. KZN = Kwazulu-Natal
9. WC = Western Cape

Similar to SASA (Act 84 of 1996), a CDA and the CNA by the analytic philosophers which analyse the extent to which SACE prolong the use of a violent power discourse within social institutions on the bodies of learners is necessary. Quite fittingly, in this way, a policy framework that is guided by a philosophical discourse analysis, in consequence repositioning the notion of self-preservation amongst the teachers and the learners in education contexts in South Africa is inevitable. When rightly credited and guided by philosophical discourse analysis, it becomes possible to regain the new state of equilibrium which is emancipatory in nature for both the teachers and learners.

The concern that Mahaye and Ajani (2023) raise with regard to inadequate policies which ought to redress GBV in education contexts in South Africa, is that the permeating cases of violence in schools, particularly in KZN,, disrupt academic activities and contribute to education contexts that become unfavourable places of learning. Seen from this perspective, it can be argued that the use of corporal punishment as a form of discipline in education contexts in South Africa stands in contrast with the *rational constraints* from the philosophical discourse analysis. Strictly speaking, a philosophical theorisation of SACE that is underpinned by the principle of *consistency* to highlight that learners' rights cannot be consistently violated using corporal punishment is lacking. The crucial point here is that a philosophical theorisation of SACE by the analytic philosophers of education that draws on the notion of *consistency* as articulated in the philosophical discourse analysis could potentially minimise the spiralling cases of violence. One way of doing this is through the provision of in-depth clarity that violence is a socially unjust practice which cannot be done consistently.

If acts of violence continue unabated, this might mean that some teachers in South Africa have forgotten the requirements of professionalism. This, in many ways, reinforces my claims about the prevalence of uncritical essentialist discourse in education contexts and teachers who see gender, sex, and race before students as equally rightful humans. Accordingly, this shifts the perception of education contexts from being attractive places of learning to conducive hubs that applaud demeaning sexual and racial advances, as Mahaye and Ajani (2023) highlight. Correspondingly, Figure 7 below illustrates that 22% of learners in KZN, South Africa, have missed school because they felt unsafe on school compounds. Some of the reasons for the lack of safety in some schools in KZN, as shown in Figure 6 below, are that 2% of learners carry weapons to school, 15% have been in a physical fight, 24% have been bullied and 12% learners have been physically abused by their partner.

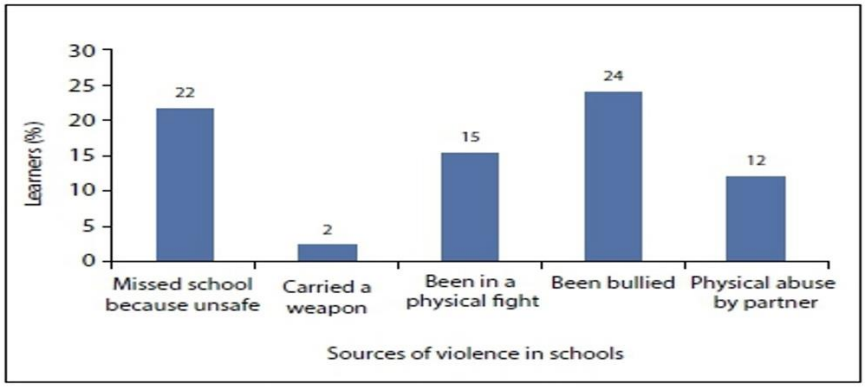


Figure 8. Violence in schools in KwaZulu-Natal. Adopted from (Khuzwayo et al. 2016, p. 1217)

Correspondingly, learner-educator and educator violence is also evident in various contexts in South Africa. As a notable example, Figure 8 demonstrates that 52.1% of learners have been verbally abused by their teachers. 28.1% of educators have also been verbally abused by their learners. In the same way, 12.4% of learners have had an encounter with physical violence while 14.0% demonstrate teachers who have physically abused the learners. Paying attention to sexual violence, 3.3% of learners have been sexually violated by their teachers while 2.5% of teachers have also been sexually violated by the learners. Figure 8 also shows evidence of the use of corporal punishment across the nine provinces in South Africa

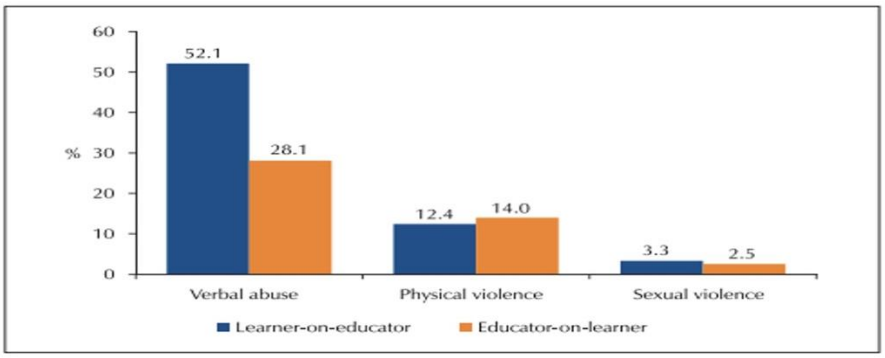


Figure 9. Reports of Violence at school (%). Adopted from (Burton & Leoschut, 2013, p. 29).

From a philosophical discourse analysis, the efforts by SACE are meaningful in redressing GBV in education contexts in South Africa. Most tellingly, when the notion of equality is made a reality in education contexts, it can prevent the heteropatriarchal practices highlighted by Mayeza et al. (2022); Mutinta (2022) and Mayeza et al. (2022). In this sense, cultures, beliefs and stereotypes that position other learners as inferior, in consequence, making them weaker targets of GBV, as stated by Ngidi (2022), can be avoided. Accordingly, Tesar et al. (2022)

states that reframing policy-making and design opens wider opportunities to redress problems in the public realm. I concur with Tesar et al. (2022) that enacting new policies can inform transformation. This is especially true if these are underpinned by a philosophical discourse analysis which is already geared towards the emancipation of men and women who have encountered GBV in and outside of education contexts in South Africa.

Accordingly, SASA also brought a significant transition in cultivating an inclusive kind of education, different from apartheid education. Similarly, SACE also strengthened teacher development by cultivating teachers who can innovate equality and grant quality education to learners. However, Adams and Waghid (2005) state that promulgation of policy does not mean effective implementation. The prevailing cases of GBV as evidenced by Figures 6, 7 and 8 support Adams and Waghid's (2005) claims. This means that policy needs to be reframed and redesigned to successfully address GBV in education and community contexts in South Africa. Unless policy frameworks are informed and guided by a philosophical discourse analysis, human relations between men and women will remain fragmented and unclear in and outside of education contexts in South Africa. Finally, the following discussion shifts attention to the efforts in the National School Safety Framework (NSSF) (Leoschut & Makota, 2016). It should be noted, however, that the propensity of policy framework to ignore and disregard philosophical discourse analysis remains apparent in the National School Safety Framework (Makota & Leoschut, 2016).

7.9 National School Safety Framework (2016)

The National School Safety Framework according to Leoschut and Makota (2016) is another framework designed to respond to incidents of violence in school contexts. In other words, it aims to provide an inclusive strategy that informs the national department and the provincial education departments in working together to address school-related violence. Accordingly, the NSSF (2016) has dual functions, which are mainly about early identification of violence and early intervention. In specific terms, the NSSF (2016) first trains teachers to be able to identify violence in school contexts in its early stages. Thereafter, a framework is also available to assist teachers on how to address violence promptly. For instance, when violence has occurred in schools, the teachers are responsible for identifying it and referring those who have been involved to referral units where the issues may be addressed.

Correspondingly, in my view, having this framework helps to ensure that the learning process runs smoothly without any further damage. In addition, NSSF (2016) equips teachers with skills on how to resolve conflict in learning spaces. This can cultivate mutual respect and equality in education. It also allows learners to find peaceful ways of addressing misunderstandings without having to attack other learners in a way that deprives them of their right to dignity and equal access to education. First, and of particular concern, is the redress of violence that is made after violence has happened.

Against this background, I argue that despite the policy enactment in South Africa in the political and education contexts to prevent violence, the prevalent cases of GBV depicted in the tables above validate the need for a CDA and a CNA of policy framework as part of a philosophical theorisation by the analytic philosophers. The key proposition in this case is that a philosophical theorisation by the analytic philosophers that also incorporates CDA and CNA can help to improve policy frameworks that take into consideration how uncritical political discourse affects narratives of men and women in South Africa. Done in this way, we can talk about the kind of philosophical theorisation that is characterised by the resolution of the disruption of the state of equilibrium that has negatively impacted the narratives of men and women in and outside of education contexts in South Africa. Moreover, we can also converse about a philosophical theorisation that also paves the way for the establishment of a new state of equilibrium in education contexts which is informed by rational equality, emancipation, consistency, and the notion of impartiality as some of the fundamental aspects of a philosophical discourse analysis.

7.10 Conclusion

In the current chapter**,** I have argued that policy frameworks aimed at the redress of GBV in South Africa have not been adequately theorised from a philosophical standpoint by the analytic philosophers and analytic philosophers of education. In this respect, the frameworks are insufficient for the important redress of GBV in and outside of education contexts in South Africa. Drawing from the philosophical discourse analysis, I presented a review of policies that have been put forth in education and wider community contexts in South Africa to address GBV. Against this backdrop, I illuminated that policies that are aimed at curbing the widespread cases of GBV in and outside of education contexts in South Africa are unclear and fragmented from a philosophical discourse analysis. Following this logic, I maintained that

policies that are disjointed from a philosophical discourse analysis contribute to a continuum of the disruption of the state of equilibrium. Hence there is a need for a philosophical theorisation by the analytic philosophers and analytic philosophers of education that is leaning towards the 'resolution' of disruption of the state of equilibrium to achieve the new state of equilibrium which is socially just to men and women in and outside of education contexts in South Africa. To resolve the issue of unclear and ambiguous policy frameworks, the following chapter pays focus on the philosophical theorisation of GBV that informs clear policies that are also reconciled with a philosophical discourse analysis for a noteworthy redress of GBV in and outside of education contexts in South Africa.

CHAPTER 8:
RECONCILING DISCOURSE WITH A PHILOSOPHICAL DISCOURSE ANALYSIS: A POIGNANT FOCUS ON AMBIGUOUS POLICY FRAMEWORKS AND UNCRITICAL CULTURE IN SOUTH AFRICA

8.1 Introduction

In this chapter, I argue that a philosophical theorisation of GBV pertaining to ambiguous policy frameworks and uncritical cultures within the analytic philosophical tradition that draws from a philosophical discourse analysis can reinform policy frameworks and dismantle uncritical cultures which preserve necropolitics, gendering necropolitics and the biopower in and outside of education contexts in South Africa. A central step in this direction can also inform a clear and emancipatory discourse in relation to GBV in and outside of education contexts in South Africa. To put it more succinctly, a philosophical theorisation of GBV concerning policy frameworks within the tradition of analytic philosophy is a necessary aspect of the redress of GBV.

This chapter is divided into five sections. In Section one, I discuss what it means to think philosophically about GBV from the perspective of the analytic philosophers. Concerning section two, attention is paid to how an informed analysis of discourse within analytic philosophy can be foundational in informing an emancipatory discourse. Focusing on section three, a clear depiction of renowned discourse within policy frameworks in wider community contexts is articulated. In section four, a discussion on how an invigorated discourse on education policy frameworks ought to be is undertaken. Subsequently, section five details how uncritical cultures ought to be to attain the 'character' of an emancipatory discourse.

8.2 Reinvigorated policy frameworks and the uncritical cultures-from a Philosophical Discourse Analysis' standpoint

Principal to the adequate philosophical theorisation of GBV as a way to curb the rife cases of GBV in and outside of education contexts in South Africa, there is a need for the analytic philosophers to think philosophically about GBV. Davids and Waghid's (2022) definitm a poststructuralist approach provides succinct insights into what it means to think philosophically in a democratic South Africa. With regard to a democratic education, Enslin (2023) argues that

a poststructuralist approach elucidates the need to analyse power and domination in the construction of identity within education structures where men and women are located. Drawing on Guttman (2003), Enslin (2023) postulates that a democratic education informed by the analysis of power and domination within education structures is characterised by equal freedom, non-repression, and non-discrimination to cater for equal educational opportunities for all.

Partially premising my arguments on the poststructuralist approach, particularly Guttman's (2003) definition of democratic education, the process of thinking philosophically about GBV within analytic philosophy should be about a critical analysis of the coloniality of uncritical essentialist discourse. Put succinctly, a critical analysis of uncritical essentialist discourse within analytic philosophy can inform a philosophical theorisation of GBV that constitutes an emancipatory discourse that is underpinned by the requirement of impartiality which renders all men and women equal in and outside of education contexts in South Africa. Done in this way, the possibility of a discourse that retains the nature and character that is decolonial by being devoid of historical biological determinism and gender hierarchies that fuel GBV in and outside of education contexts in South Africa may become evident.

Following this logic, I argue that when the analytic philosophers think philosophically about the notion of culture that is embedded within a discourse of necropolitics, gendering necropolitics, and biopower, this practice can inform new ways of thinking about culture as a discourse and how this can be reimagined such that it is accommodative and socially just to all. In a much clearer sense, the notion of culture can be transformed into an emancipatory discourse that safeguards the social justice of men and women in education contexts in South Africa. In this light, a discourse that is informed by non-repression as a way of providing equal education for all in education contexts in South Africa becomes attainable. The key proposition for an emancipatory culture as a counter-discourse to oppressive discourse is that this can also inform strategies in relation to sexist oppression and sexist injustices that add to the spiralling cases of GBV, highlighted in Chapter Six of this study.

Additionally, to bring clarity about what it means to think philosophically, Waghid's (2023) philosophical thought entails a discourse of argumentation, epistemology and the culture that brings light to the comprehension of a dilemma. My use of 'philosophical thinking' in this

context details a discourse of argumentation that policy frameworks and uncritical culture need a philosophical underpinning as a pivotal aspect to redress of GBV in and outside of education contexts in South Africa. Put differently, thinking philosophically in this instance envisages the need for analytic philosophy to consistently embark on the culture of a philosophical theorisation that is intended to dismantle oppressive power relations within the policy frameworks that contribute to the rife cases of GBV. In this sense, this activity, therefore, has the potential to render the outlook of a discourse that resumes on the core ambience of a philosophical discourse analysis.

Similarly, vital to the idea of thinking philosophically is the argument that this philosophical activity can challenge the ambiguous policy frameworks discussed in Chapter Seven, consequently, predisposing human practices in and outside of education contexts to what Conroy et al. (2008) refer to as ongoing scrutiny. Thus, I believe that a conceptual clarity within analytic philosophy that informs ethical behaviours in and outside of education contexts in South Africa can render policy frameworks that are embedded within an emancipatory discourse. That said, a philosophical theorisation that reinforms policy frameworks is fundamental in that it addresses the insufficiency of a philosophical theorisation pinpointed in the previous chapter. The following discussion depicts the ways in which an informed critical analysis of policy frameworks and uncritical cultures within analytic philosophy is salient in informing emancipatory discourse in South Africa.

8.3 An ‘informed’ discourse analysis by the Analytic Philosophers as a preliminary to an emancipatory discourse in and outside of education contexts in South Africa

Waghid (2023) opines that the African philosophy of higher education already plays a pivotal role in informing thought and practice. Along the same lines, Waghid (2023) opines that “through African philosophy of education, action is pursued on critique and intellectual activity that stimulate people to resist educational, political and societal dystopias" (p. 266). For clarity and brevity, this means that an African philosophy of education is imperative in informing actions within the educational contexts that are insightful in withstanding societal injustices. The key claim made in this regard is that the role of philosophers of education should not only be confined to educational settings; instead, their role should also be evident in influencing

policy (discourse) that is underpinned by a philosophical discourse analysis for the benefit of various educational contexts in South Africa that are confronted by widespread cases of GBV.

Put succinctly, I argue that when analytic philosophers embark on the same role of actions that are pursued on critique at a political level, they are being proactive in combatting a discourse that sustains necropolitics, gendering necropolitics biopower and the culture that is embedded within these aspects. Most tellingly, the school policies such as the South African Schools Act (84 of 1996), The South African Employment of Educators Act (SACE), and the National School Safety Framework are largely underpinned by the Constitution of the Republic of South Africa which draws from the human rights perspective to inform their notions of equality, respect, tolerance and other aspects to guide practice in education contexts in South Africa. Lack of clarity from a philosophical perspective that underscores the aforementioned aspects begets the possibility of obscure school policies and frameworks in South Africa which are inadequate in addressing GBV, as indicated previously.

Correspondingly, the role of analytic philosophy becomes apparent in this sense in informing policy frameworks in the political contexts that can engender education contexts in South Africa that are socially just. Simply put, when policy frameworks are informed by a philosophical discourse analysis at a political level, they can enhance the notion of moral discourse which can be fundamental in addressing rife cases of GBV in various education contexts in South Africa. Most crucial, a philosophical theorisation within analytic philosophy that reinforms policy such that it draws from a philosophical discourse analysis may offer succinct insights on how the reconciliation of learners in South Africa with the state of nature, depicted in Chapter Four, can be achieved. In specific terms, a philosophical theorisation that follows this logic has significant implications on how peaceful relations, respect and equality from a scientific philosophical standpoint may be achieved.

Waghid et. al (2020), Casella (2012), Galtung (2010); and Ngidi and Kanye (2022) indicate that, in some instances, violence can be a structural issue. Chapter Seven of this study also reveals the dearth of policy measures in effectively addressing GBV in communities and education contexts in South Africa. Against this background, I concur with Waghid (2020) who argues that because of the problems that confront African learning institutions, a reasonable philosophy that addresses educational problems remains a need. Seen in this light, a

modification of policy measures that draw on philosophical discourse analysis can be impactful in relation to a meaningful redress of GBV. Therefore, the participation by analytic philosophy in informing policies that are moralistic and emancipatory to resolve the subordination of other groups in education contexts in South Africa is of crucial significance. In a very profound sense, the aforementioned participation can help to redress the quandary of unresolved philosophical theorisation that was highlighted in Chapter One.

Analogously, it is pertinent to state that the participation of philosophers of education in formulating policies that predominantly draw on philosophy is paramount for the ontological reconciliation of learners with their state of nature. Most significantly, this practice is pivotal in reinforming education contexts in South Africa which are characterised by a bias-free discourse that aids the emancipation of learners from GBV. Using McLaughlin's (2000) words, despite the underexplored complexities underpinning the enactment of policy, philosophy has an important contribution to the formulation of policy and educational policy. Expounding on this argument, McLaughlin (2000) opines that "informed analysis, debate, research and professional experiment concerning education policy are vital if policies are to be coherent, justifiable and effective" (p. 441).

In light of the above-mentioned arguments, McLaughlin's (2000) assertions demonstrate that philosophy cannot be ignored if policy is to be responsive to educational problems. A comprehension of Foucault's (1984) theorisation of the interrelatedness between power, truth and knowledge, according to Akala (2016), serves as a notable example that policy is another form of discourse. Viewed in this way, analytic philosophy can play an active role in informing a discourse (policy) that is informed by philosophy in political and learning institutions' contexts. Put succinctly, policy (discourse) needs to draw from Lockean's state of nature.

In positing that policy needs to be informed by a philosophical discourse analysis, a possibility of an accommodative discourse that can resolve a dilemma of ontological fragmentation while curbing rife cases of GBV becomes evident. Going forward, a demonstration of how analytic philosophy can inform policy (discourse) that is emancipatory in the wider community context in South Africa is made. It is worth noting that although analytic philosophy is elucidated in the succeeding discussion, this does not negate the inclusion of the analytic philosophy of education in reinvigorating policy frameworks in wider community contexts.

8.4 A 'renewed character' of discourse within policy frameworks in wider community contexts in South Africa

Stanley Cavell's (2017) iterations on *living with scepticism* by acknowledging the humanity in others as well as in oneself may be pivotal in contributing to minimal cases of GBV in education contexts in South Africa. As apposite as these assertions are, I expound on these by drawing on a philosophical discourse analysis. The point here is to articulate the role of analytic philosophy in contributing towards policy frameworks that are centred around morality as an important aspect that informs humanity in oneself and others. By informing policy frameworks that focus on the intrinsic worth of all learners, the notion of equality, which has been argued to be lacking in the previous chapter, can be substantiated. In this respect, analytic philosophy can assist in resolving the moral dilemma of the unclear meaning of equality at the political level and in education contexts in South Africa.

Importantly, the notion of equality in the Constitution of the Republic of South Africa, which has been argued to be fragmented when looked at from a philosophical discourse analysis, can now be substituted by the analytic philosophy with *equality as recognition of the intrinsic worth* of men and women in education contexts in South Africa. Done in this way, men and women can be recognised as valuable human beings worthy of an equal humane treatment which should not be violated in any way. Most importantly, the foundational value of the analytic philosopher's participation in influencing a discourse that is intrinsically linked to philosophical discourse analysis as a fundamental aspect of the proactive and holistic redress of GBV. Participation in this case can also help to achieve an epistemological shift, a concept which entails the treatment of some learners as 'Its' instead of 'Thou', as pinpointed by Buber (2004).

8.4.1 The Constitution of the Republic of South Africa, 1996

In Chapter Seven, it has been argued that the Constitution of the Republic of South Africa 1996 is disjointed from the state of nature. In this instance, elucidation for a philosophical clarification on the notion of equality articulated in the Bill of Rights Section 9 (1,2,4) was made. Against this background, a state of nature, highlighted by Locke (1967), proffers

meaningful insights that are fundamental in informing the notion of equality that can guide harmonious relations in education contexts in South Africa. A re-articulation of the definition of equality that is premised on the state of nature in this case would reintroduce the notion of equality that is situated from the principle of moral equality. This means that analytic philosophy can reframe the Constitution of the Republic of South Africa 1996 such that it features equality as a rational principle that is guided by the law of reason. This approach may be salient in rapturing the discourse that encompasses the anatomo-politics of the body, which has been argued by Foucault and Carrette (2013) as another contributing factor to violence.

Most tellingly, a renewed definition of equality that is founded on the moral law of reason depicted by Locke (1967) may provide clarity that no learner is above other learners. In this spirit, learners can be emancipated from the coloniality of uncritical essentialist discourse which has been argued in Chapter One to have introduced the oppressive gender hierarchies during the conquest era. By extension, rational equality is imperative in informing a counter-discourse, recommended by Oparinde and Matsha (2021), which addresses what Govender and Bhana (2023) refer to as toxic masculinity in education contexts in South Africa. Done in this way, clarity on the meaning of equality by the analytic philosophy can also help to advance education contexts in South Africa from being 'commonplaces' of GBV, as suggested by Farmer et. al (2023), Vanner et al. (2022), Villadorn- et al. (2019), Yamile (2021) and Lyanda-Geller (2022) to education contexts where learners are perceived as *ends* in themselves.

Additionally, drawing on a philosophical discourse analysis, analytic philosophy can modify repressive discourse in the Constitution of the Republic of South Africa, 1996 so that it retains a uniting, accommodative and emancipatory character. That said, *Section 10 on Respect for human dignity and Freedom* should be informed by the principle of preservation of the interests of oneself and the other. Crucially, the preservation of the interests of oneself and other people means that perfect freedom is a collective responsibility that needs men and women to participate in ensuring the general welfare of all. Similar to the principle of equality, preservation, as defined from a philosophical discourse analysis, is guided by the theodicy that men and women are valuable beings with a moral capacity to guide their actions so that they do not contravene other people's freedoms.

Owing to the absence of clarity on respect for human dignity and freedom in the Constitution, when substantiated by the moral capacity that all men and women have to guide their actions, social injustices can be curbed. In simple terms, a violation of human dignity and freedoms resulting from GBV in education contexts in South Africa may be curbed. Fairclough (1989) concedes that discourse has the potential to reconstruct a new reality, influence people's worldview, as well as the ability to challenge the power structures in societies. A new reality in this case would be a discourse which is founded on the principle of preservation in making education contexts that are free from GBV.

Despite Enslin's (2003) argument that liberal feminist philosophy has been criticised for its overemphasis on equality and the principle of autonomy, this philosophy has commendable implications for education. These educational implications can help in the remaking of learning institutions that prioritise a discourse that centres around the promotion of freedom of young girls and the 'othered' groups. Specifically, analytic philosophy can incorporate some of the arguments from the liberal feminist philosophy in the Constitution of the Republic of South Africa, 1996. In education contexts in South Africa, this practice clarifies that, because all learners are equal from a moral perspective, all learners should be autonomous beings, free from all sorts of oppression. In this sense, the intrinsic worth of men and women in education contexts in South Africa can be respected following a consistency principle which indicates GBV cannot be consistently repeated on others. In this capacity, the *'spill-over effect'* of uncritical essentialist discourse may also be disrupted.

Accordingly, a repositioning of a discourse that elucidates that all learners are moral equals and autonomous beings in learning institutions in South Africa may resolve incidents of unequal treatment of some learners by other learners. In specific words, a policy (discourse) that draws on liberal feminist philosophy clarifies that girls' autonomy cannot be infringed upon because girls wear miniskirts to school, as articulated by Ngidi (2022). In the same way, this philosophy forbids unequal treatment of those whose bodies have been constructed as lacking in cultural and social power, as signalled by Gqola (2015, 2021). A premise of iterations of the Constitution of the Republic of South Africa from a liberal feminist philosophy binds teachers and students to act ethically in learning institutions in South Africa.

8.4.2 The Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 (Act 13 of 2021)

In Chapter Seven, various convictions, and concerns concerning the Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 (Act 13 of 2021**)** were raised. Deviating from the critiques, a philosophical discourse analysis can be imperative concerning the process of redressing GBV. As already highlighted in Chapter Seven, a great contention is on the redress of GBV that speaks to specific groups of people such as women, and children, specifically against sexual violence. The other contention is also on the use of the label 'victim'. Seen from this perspective, an argument is made in this section that analytic philosophy should guide the current act by re-articulating policy (discourse) that corresponds with a philosophical discourse analysis.

Firstly, the re-articulation of policy (discourse) within analytic philosophy from a philosophical discourse analysis would mean a shift in the conceptualisation of women and children as 'victims'. From a philosophical discourse analysis, all people have been referred to as 'human' not victims. Strictly speaking, the replacement of the word 'victim' and gender singularity by the philosophers in exchange for 'all human beings' begets a different way of how humans ought to perceive each other. In specific words, it changes the understanding that people are 'victims' or 'things' who are vulnerable or whose rights can be violated at any time into a conceptualisation of people as 'human', worthy of valuable treatment. A discourse that is situated within the theodicy of a philosophical discourse analysis already disallows the perpetuation of violence against men and women.

Viewed in this way, a modification of some of the discourse in *Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 (Act 13 of 2021)* that repositions men and women as equally human renders the potential to dismantle the coloniality of the biopower. Beyond this, it can also distort the uncritical biopolitics that subject men and women to the ubiquitous cases of GBV in education contexts in South Africa. In the end, a modification of some of the discourse of the current Act by the analytic philosophy can contribute to the new state of equilibrium that is characterised by a positive transformation.

The implication of a revised *Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 (Act 13 of 2021)* in education contexts in South Africa may invalidate the uncritical

essentialist discourse that perpetuates inequalities amongst learners, as indicated by Ngidi and Kaye (2022). In a much clearer sense, a philosophical theorisation that modifies discourse from the conceptualisation that men and women in education contexts are equally human, can necessitate the treatment of all learners as ends. In a similar vein, by framing the policy (discourse) from a philosophical discourse analysis, necropolitics, the gendering necropolitics, and biopower evinced by the newspapers in Chapter Six may be redressed. Overtly, I argue that policy (discourse) that is informed by a philosophical theorisation that draws from a philosophical discourse analysis seems more salient in enacting a reconsidered view of education contexts in South Africa that are intolerant of sexist oppression and injustices.

Moreover, a philosophical theorisation of discourse in the *Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 (Act 13 of 2021)* by the analytic philosophy should also be about the initiation of a discourse in education contexts in South Africa that can dismantle the labels that marginalise and expose learners to violence, as Leburu (2023), and Mutinta (2022) assert. Put succinctly, adequate philosophical theorisation of GBV should be about using the requirement of impartiality as a proactive strategy for curbing GBV. As postulated before, this principle of the philosophical discourse analysis considers the interests of all men and women in education contexts as equally important. This discourse can re-affirm education contexts as safe learning places where the educational opportunities and interests of all learners are valued. The affirmation of the requirement of impartiality in education contexts in South Africa is responsive to Sanni and Ofana's (2021) argument on the need for a philosophy that challenges gender bias and validation of violence on all the groups which have been previously othered.

By extension, I argue that the *Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 (Act 13 of 2021),* which is meaningful in addressing GBV in education contexts in South Africa, should be informed by care and freedom depicted by the philosophical discourse analysis. Higgs and Letseka (2022) argue that African feminist philosophy is akin to liberal feminism as both of these philosophies stress the care and autonomy of all learners. Expanding on this argument, Gilman (1995) proffers that education should be about the creation of autonomous learners who enjoy social and economic equality. In the same way, Martin (1985) also propounds that education should foster care amongst learners. On this reasoning, I argue that adequate philosophical theorisation that is intended to inform the redress

of the exacerbated cases of GBV should also incorporate a discourse of care in the *Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 (Act 13 of 2021).* In this way, the autonomy of learners and the prevention of sexual violence may be possible.

Endorsing the discourse of care in the Act has the potential to minimise the propensity of the heteropatriarchal culture, uncritical beliefs, stereotypes, the perspectives which contribute to boys asserting control over girls in learning institutions in South Africa, as highlighted by Elboj-Saso et. al (2022). This type of discourse can also help in dismantling what Fakunmoju (2022) refers to as the devaluation of women and psychological assimilation by a patriarchal ideology which propels violence against females. A revised Act- the Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 which constitutes a philosophical theorisation that centres around care may contribute to education contexts in South Africa that are socially just. Going forward, an illustration of how discourse in the Domestic Violence Amendment Act 2021 (Act 14 of 2021) ought to look when underpinned by a philosophical discourse analysis is engaged with.

8.4.3 Domestic Violence Amendment Act 2021 (Act 14 of 2021)

Akin to the Constitution of the Republic of South Africa 1996 and the Criminal Law of Sexual Offences and Related Matters Amendment Act 2021 (Act 13 of 2021), an argument is made in this subsection that a Domestic Violence Amendment Act 2021 (Act 14 of 2021) which is to be considered as adequate in redressing the cases of GBV ought to draw from a philosophical discourse analysis to prevent GBV before it happens. The redress of violence in the context of South Africa that can only be made after violence has occurred equates to Galtung's (2010) notion of negative peace. A problematic instance where violence is not addressed from the roots is highlighted in Chapter Five. Addressing violence from the roots can be challenging if redress is not contrasted with how human relations ought to be from a philosophical discourse analysis. In this sense, a philosophical discourse analysis offers succinct insights that are imperative in informing adequate philosophical theorisation of GBV by analytic philosophers.

This comparison is insightful in guiding a philosophical theorisation concerning a meaningful redress of GBV from the political aspect. In this sense, I argue that policy that is progressive in addressing GBV in South Africa is the one that is premised on the law of reason. The law of

reason, as stipulated in Chapter Four, posits that all people can guide their actions in a way that does not cause harm to the next person. In this spirit, it is therefore integral that the analytic philosophers, including those of education, play a role in re-articulating the *Domestic Violence Amendment Act 2021 (Act 14 of 2021)* which is in accordance with the law of reason. In this way, the need for the criminalisation of silent violence against children, and protection of women from sexual violence will not be necessary.

As a particular case in point, the law of reason guided ethical conduct amongst men and women in and outside of education contexts in South Africa. In this way, from the principle of *consistency,* an elucidation is made that violent conduct amongst men and women is intolerable. When the acknowledgement and the invigoration of the law of reason is made in the current Act within analytic philosophy, the coloniality of uncritical discourse which operates as a disciplinary power can be deconstructed. A philosophical theorisation that follows this logic may resolve the dilemma in and outside of education contexts in South Africa of how human relations ought to be in the state of nature, conversely to the state of nurture. It is also from this standpoint that the ontological fragmentation of men and women can also be resolved to attain the reconciliation of men and women with their real state of nature.

To put it more succinctly, from a philosophical discourse analysis perspective, Kant (1785) concedes that moral people are guided by the principle of 'moral oughts' to do what is morally permissible. Considering a philosophical discourse analysis, GBV is not morally permissible. Given this background, adequate philosophical theorisation of GBV by the analytic philosophers, in general, ought to reinvigorate a Domestic Violence Amendment Act 2021 (Act 14 of 2021) that is guided by categorical oughts. In South African contexts, a re-articulation of policy (discourse) that constitutes *'categorical oughts'* advances the transformative possibilities that clarify maxims which clarify ethical behaviours and unethical behaviours. In this way, a philosophical theorisation in relation to GBV becomes apparent.

Correspondingly, the principle of categorical imperative responds to a limitation in Chapter Two of the study by Enaifoghe et al. (2021) that boys in South Africa grow up without a good example of masculinity. Beyond this, *categorical oughts* to also address the limitation highlighted by Galtung (2010) on peacekeeping, in Chapter Five, by informing epistemological shift of conduct—a shift from unethical behaviours to ethical behaviours. Overtly, the

repositioning philosophical insights that guide the *Domestic Violence Amendment Act 2021 (Act 14 of 2021)* provide a basis for non-violent conduct amongst learners in education contexts in South Africa. In this way, non-discrimination and non-repression becomes possible.

Reinstating Tirivangasi and Rankoana's (2022) argument that the Act came with the downside of stagnant protection of women, philosophical discourse analysis is also worth considering in enhancing the protection of women and men from GBV. In a very profound sense, a philosophical discourse analysis offers an array of insights which are praiseworthy in guiding the kind of philosophical theorisation that provides long-term protection against GBV. De Beauvoir's (1949) argument that human experience cannot be holistically interpreted in terms of masculine experience paves the way for an alternative discourse which accommodates those who have been previously oppressed.

In other words, a philosophical discourse analysis can potentially reposition men and women from the hierarchical mythical positioning. In doing so, it can also inform an emancipatory praxis between men and women in South Africa which validates all people as equally human and worthy of equal opportunity. Differently put, a philosophical discourse analysis makes provision for a policy (discourse) that distorts oppressive theological practices which have been misused to justify violence and control of women by men, as highlighted by Buqa (2022). Focusing on the narratives from the newspapers in Chapter Six, all the titles of the narratives reveal the prevalence of necropolitics, gendering necropolitics and biopower in the context of South Africa.

In this case, it is necessary to have a philosophical theorisation of the *Domestic Violence Amendment Act 2021 (Act 14 of 2021)* that draws from the rational constraints to clarify that necropolitics, gendering necropolitics and the practice of the biopower on the bodies of men and women is not permissible because it violates the state of perfect freedoms and rational equality that men and women have. It, therefore, makes sense to argue that in this way, the normalisation of the judgment which subjects men and women to necropolitics, gendering necropolitics and the practice of the biopower can be modified. Going forward, it is encouraged that analytic philosophy of education ought to revitalise education policy frameworks in education contexts in South Africa.

8.5 A ‘reinvigorated character’ of education policy frameworks in South Africa

8.5.1 The South African Schools Act (Act 84 of 1996)

The foundational value of philosophical discourse analysis is that it provides a meaningful framework which informs peaceful relations amongst learners, as Chapter illuminates. With regard to Codd’s (1995) defence that educational policies can either preserve or change the nature of educational institutions, the arguments raised in this instance lean towards a transformative aspect of educational institutions in South Africa. Sharing similar sentiments with Codd (1995), McLaughlin (2000) opines that at the core of educational policy is the detailed prescription of the kind of action that can preserve or alter educational institutions as well as practices. Although McLaughlin (2000) argues that philosophy can only make a modest contribution to educational policies, Rorty (1998) argues that without philosophy, educational policy is blind.

Griffiths (2014) maintains that the philosophy of education can play a positive role in influencing policymaking. In agreement, I argue that assimilating a philosophical discourse analysis in education policy frameworks in South Africa can inform a laudable discourse that safeguards learners against various forms of GBV. Akin to the argument raised in the previous discussion, the role of analytic philosophy remains apparent in this instance. In simple terms, the argument that is being put forth is that philosophical theorisation of GBV by the analytic philosophy that draws on a philosophical discourse analysis is imperative in addressing GBV in education contexts in South Africa.

In this endeavour, the policy becomes a framework that is not separated from daily practices but a relatable practice that has the potential to modify daily oppressive discourse in education contexts in South Africa. In this sense, the possibility of an immediately realisable, practical, tolerant, coherent discourse that safeguards the educational rights of all learners becomes plausible. If done this way, the policy frameworks that form a part of the learning experience and daily practices can mark the entry point for the 'doing philosophy of education'. Noddings (2016) concedes that the philosophy of education rests in the philosophical study of education and its problems. In this sense, the ‘doing of philosophy of education’ can also contribute to additional ways in which policy can remain meaningful, relatable, and progressive in responding to GBV in education contexts.

To form a part of daily practice and experience, discourse in the South African Schools Act (84 of 1996) needs to draw from a philosophical discourse analysis. With a focus on subsections (2) and (5) on non-discrimination and provision of the quality learning process in the South African Schools Act (84 of 1996), a philosophical discourse analysis premises the idea of non-discrimination on the principle of peace. As previously discussed in Chapter Four, peace is informed by the law of reason which forbids people from invading other people's rights in the state of nature. In strikingly similar terms, a philosophical theorisation concerning the discourse in the South African Schools Act (84 of 1996) should centre on the law of reason by articulating that all learners are rational and moral agents who can guide their conduct without causing harm to others. Put in this way, the South African Schools Act (84 of 1996) can help in averting mythical claims that strengthen boys' brutality and place girls in places of vulnerability, as stated by Yamile (2021)

Kant's (1787) articulation of treating people as *ends-in-themselves* could enhance the notion of non-discriminatory conduct amongst learners. This idea views the tendency to respect other people as a matter of necessity. An Act that is premised on a clear elucidation that learners need to treat other learners *as ends in themselves* can mark the beginning of a discourse that centres around the notion of respect for all learners, regardless of gender. Apart from contributing to a renowned discourse that repositions all learners in education contexts in South Africa as equally human, the treatment of learners as ends in themselves also advances the kind of education that advances democratic principles. Defending the conception of democratic education, Gutmann (1993) postulates that democratic education is democratic from its '*ends'* as well as the *means.*

Expanding on this argument, Gutmann (1993) illuminates that the *end* of democratic education is to produce democrats who are both willing and able to govern their lives. With regard to the *means.* Gutmann (1993) states that the *means* equates to the consistent political ideas of a representative democracy which supports the liberties of learners. Seen in this light, it can be noted that a philosophical theorisation by the analytic philosophy that incorporates the idea of morality in the South African Schools Act (84 of 1996) addresses Adams and Waghid's (2005) critique that the current Act does not inform democratic principles. In this way, a discourse in the South African Schools Act (84 of 1996) that draws on a philosophical discourse analysis

becomes helpful in upholding the principles of democracy that are founded on the notion of respect.

Respect, from Kant's (1787) assertions, is essential in preventing violent relations perpetuated by the culture that is embedded within the discourse of necropolitics, gendering necropolitics and biopower. From this reasoning, a philosophical discourse analysis provides a scientific base from which non-discriminatory and non-violent conduct amongst learners in education contexts in South Africa can be argued for. More than this, the incorporation of philosophical discourse analysis in the South African Schools Act (84 of 1996) by analytic philosophy can render the notion of respect a relatable, scientifically just notion that can form part of daily classroom experience.

A philosophical discourse analysis can also inform a discourse in the South African Schools Act (84 of 1996) that can contribute to socially just education contexts in South Africa. As already stated in Chapter Four, a philosophical discourse analysis advocates for the involvement of women in societal affairs so that the voices of women can be heard. A discourse in the current Act that aligns with a philosophical discourse analysis provides a framework in education contexts in South Africa from the uncritical essentialist discourse that sustains oppressive patriarchal practices that can be resisted. Simply said, devising interventions for GBV in the policy (discourse) which are informed by a philosophical discourse analysis can dissemble what Fakunmoju (2022) previously referred to as a psychological assimilation of violence in women and girls.

That said, women, school-going girls and those who have been previously othered can start seeing themselves as 'separate' beings from GBV. Herein lies the possibility of a 'reposition' of those who have been marginalised by hegemonic patriarchal practices into rational equal human beings. Kennedy et al. (2020) and de Beauvoir's (1949) argument that only when a man understands his relationship with a woman can he comprehend himself and his nature is pivotal for a philosophical theorisation that ought to clarify human relations from a philosophical discourse analysis. The crucial point to note here is that when SASA (84 of 1996) makes significant reference to a philosophical discourse analysis, the possibility of an alternative emancipatory discourse becomes apparent. In a very profound sense, a discourse that guides peaceful human relations in education contexts in South Africa from a philosophical

perspective becomes inherent. Seen in this light, a philosophical discourse analysis provides a platform from which GBV that can be addressed before it happens. Most fundamentally, the current proposition for a discourse that is guided by a philosophical discourse analysis concerning SASA (84 of 1996) responds to Kennedy et al.'s (2020) argument on the need for a philosophy that can guide harmonious relations in learning institutions in the South Africa as a way of minimising GBV.

8.5.2 The South African Employment of Educators Act (SACE)

In Chapter Seven, it was demonstrated that despite the formulation of the SACE, teachers continue to behave in undesirable ways. The unfavourable behaviours in education contexts in South Africa have been depicted in Chapter Six to show that the inadequacy of a philosophical theorisation of GBV perpetuates the coloniality of uncritical essentialist discourse which evinces itself through cultures that are entrenched in necropolitics and gendering necropolitics. It therefore makes sense to argue that SACE also needs to be informed by a philosophical discourse analysis in its thrust to disrupt the prevailing necropolitics in education contexts in South Africa. The kind of elucidation that is made on *equality* and the *preservation* principle makes it clear that no one should be subjected to violence. This means that although teachers can be perceived as knowledgeable in the education context, they should not assume the role of hierarchical observation and the normalisation of the judgment of their learners. Understood in this way, a philosophical theorisation of SACE within analytic philosophy that is guided by a philosophical discourse analysis can reinform the practices of hierarchical observation and the normalisation of the judgment amongst learners in education contexts in South Africa.

More apposite, based on a philosophical discourse analysis, all learners have an equal right to freedom. This means that no learner should be subjected to the authority of another person. Quite fittingly, a philosophical discourse analysis offers pivotal insights that can aid the adequate philosophical theorisation of GBV as it provides a platform from which to rethink violent discourse in education contexts in South Africa. Put succinctly, underpinned by a philosophical discourse analysis, SACE can validate and ensure the continuity of freedom of learners from oppression by the teachers. Quite poignantly, when SACE is guided by a philosophical discourse analysis, it can influence a conceptualisation of equality that is not premised on power or age, thus contributing to classroom experiences that can be

emancipatory. It becomes emancipatory because it provides the ground from which to confront uncritical beliefs which validate the use of violence from a masculine and adulthood perspective in education contexts in South Africa.

In this way, the incorporation of the ideas from philosophical discourse analysis in SACE makes room for a new discourse in the Act that develops and trains teachers as 'moral equals to learners'. Conversely, to a depiction or a representation of teachers' knowledgeable individuals authourised to carry out the anatomo-politics on the bodies of learners. Seen in this light, the role of analytic philosophy in influencing policy documents and Acts that are premised on philosophical discourse analysis as part of the strategies to combat GBV in schools becomes more and more relevant. This relevance validates McLaughlin's (2000) iterations that philosophy is fundamental in influencing policy enactment that is responsive to the needs of people and learners.

Situating SACE in the context of philosophical discourse analysis and accustoming it to a radical feminist philosophy of education would mean a reconciliation of domesticity with intellectual achievement (Martin, 1985). This means that SACE should be about prioritising the kind of education in education contexts in South Africa that is underpinned by care and social connection. To put it more precisely, when SACE is premised and influenced by the theodicy of philosophical discourse analysis, it can help in the development of teachers who refrain from seeing learners as some bodies which lack sociocultural power, as Gqola (2015, 2021) states, into a reframed perception where learners are understood from Galtung's (1980) principle of 'thou'. In this way, it adopts a philosophical relevance as a curricula principle which recognises that issues of curricula are intertwined with the learners' well-being in and outside of education contexts in South Africa.

Rowland and Klein (2013) argue that a radical feminist philosophy still needs to define and redefine its theory for a successful redress of women's oppression. This critique remains valid, given the continuing struggle of GBV predominantly but not exclusively on women in the context of South Africa. From a different direction, as part of a philosophical discourse analysis in the context of this study, I argue that the philosophy remains impactful in the elimination of oppressive patriarchal practices that teachers bring to school, as evidenced by the newspapers in Chapter Six. By extension, Rowland and Klein's (2013) argument that radical feminist

philosophy advocates for the elimination of social structures that perpetuate patriarchy implies that a discourse that sustains patriarchal practices can be dismantled. What this means is that the patriarchal practices which have been signalled by Kobo (2016), in Chapter Two, cannot remain practical in education contexts in South Africa.

Seen in this light, a philosophical discourse analysis provides a useful framework for SACE from which to establish a discourse for teacher development that can distort the unfavourable teacher behaviours and beliefs by the teachers on learners. Thus, I believe that the current philosophy becomes responsive to Oparinde and Matsha's (2021) argument on the need for discourse that helps to debunk detrimental practices. From here on, I argue that apart from the philosophical theorisation of SACE within analytic philosophy which is guided by a philosophical discourse analysis in curbing GBV in education contexts, the National School Safety Framework as highlighted by Leoschut and Makota (2016) also needs to be remodified in this way. In the subsequent discussion, I engage with this argument.

8.5.3 National School Safety Framework (2016)

Similar to the argument made in the previous discussion concerning the philosophical theorisation of education policy documents that is underpinned by a philosophical discourse analysis in addressing GBV, the attention now shifts to the National School Safety Framework. To put it bluntly, teacher training on GBV is not necessary if the National School Safety Framework constitutes a philosophical theorisation within analytic philosophy which provides clarity on permissible behaviours and unwanted behaviours. Nevertheless, the limitations of the NSSF (2016) raised in Chapter Seven mark an anchoring point and a ground for validation of a policy framework that is reconciled with a philosophical discourse analysis. Delving into a philosophical discourse analysis, the notion of peace from a philosophical perspective is particularly useful and appropriate to include in the NSSF (2016). At the outset, this is a call for the philosophers of education to include the element of 'peace', as depicted from a philosophical perspective, in the NSSF (2016).

In a much clearer sense, from a philosophical discourse analysis' standpoint, Locke (1967) asserts that the state of nature is characterised by peace, which means that harm or violence is not to be perpetuated on others. This idea is closely linked to Kant's (1787) argument that all

human beings have an intrinsic value. In education contexts in South Africa, Kant's (1787) depiction that all human beings have an essential value is commendable and worth incorporating into the NSSF (2017). The reason is that the principle of intrinsic value brings forth a reformed conceptualisation that validates learners and teachers as being more than male, female, masculine or feminine but as human with a value '*above all price'.* This depiction by Kant (1787) demonstrates the disparity between humans and things. More specifically, 'things' or anything non-human has been argued to be valuable only if it serves a specific purpose for human beings.

In illustrating this difference, Kant's (1787) idea of the essential value paves the way for the kind of peaceful relations that are intolerant of the violation of other learners' or teachers' values. Concomitantly, when the NSSF (2017) incorporates a philosophical theorisation that incorporates a philosophical discourse analysis which is made programmatic to form a part of daily classroom experience, the principle of intrinsic value foregrounds a frame from which learners can appreciate the worth that all learners have. That said, a philosophical discourse analysis has the potential to lead us towards a practically realisable education that is non-violent in education contexts in South Africa.

Furthermore, when guided by a philosophical discourse analysis, the NSSF (2017) can also inform a discourse that can help policy frameworks to be effective in responding to educational problems, consequently, avoiding De Lannoy and Langa's (2021) argument that South Africa's policy frameworks have the propensity of being ambiguous and static in responding to the needs of the youth in South Africa. While the incorporation of philosophical discourse analysis demonstrates the potential to inform advocacy for socially just education contexts in South Africa, this strategy is also laudable in redefining values that justify violent manhood, as pinpointed by Ofana (2019) in Chapter Five. Given the precursory discussion on how adequate philosophical theorisation of GBV ought to be when underscored by a philosophical discourse analysis, in the successive section, I focus on the notion of culture. In this respect, attention is paid to the ways to reinvent the notion of culture that is underscored by philosophical principles in an attempt to address GBV in education contexts in South Africa.

8.6 Revamping Uncritical Essentialist Discourse in Education Contexts in South Africa

With a specific focus on the cultural aspect, the role of analytic philosophy is not only applicable in policy enactment in the political context but ought to be decentralised towards being responsive to problems within the educational sphere. Simply put, analytic philosophy has a responsibility to influence a discourse that is informed by a philosophical discourse analysis engaged with in Chapter Four, state of nature. By extension, analytic philosophy should cultivate the notion of discourse that is emancipated from the coloniality of uncritical essentialist discourse. More specifically, the culture that preserves necropolitics, gendering necropolitics and the biopower discussed in Chapter Six. Specific focus in this case is paid to uncritical cultures in education contexts in South Africa, as opposed to the wider community contexts.

Ultimately, I proffer arguments that the analytic philosophy, including the analytic philosophy of education, have a role in reinventing discourse that can be impactful in the redress of GBV in education contexts in South Africa. A modification of culture from the philosophical discourse analysis can also combat what Gqola (2021) refers to as a fear factory that instils fear in those perceived as female in education contexts in South Africa. In Chapter Six, it has been propounded that culture is closely linked with uncritical essentialist discourse and plays a significant role in exacerbating the number of GBV in South Africa. While I am cognisant that culture is not the only driving factor behind GBV in the context of South Africa, as previously stated, in the current section it is argued that the predominance of uncritical culture which has been signalled to preserve the coloniality of uncritical discourse demands rectification. In this spirit, the main thrust of my argument is that a philosophical theorisation by the analytic philosophy in this regard can have emancipatory implications on violent and oppressive culture.

Drawing on Bialystock's (2020) iterations that "Real education is in fact the best—perhaps the only—route to lasting social justice" (p. 1133), I argue that the role of analytic philosophy is imperative in modifying an oppressive culture into a kind of discourse that advances the principle of social justice in education contexts in South Africa. Sewell (2004) and Oparinde and Matsha (2021) opine that culture is not static, logical and coherent; therefore, it can be altered when it needs be, as discussed in Chapter Six of this study. From this perception, and

similar to the arguments raised in the precursory discussion, in this section, I argue that uncritical culture as a phenomenon that evidences the coloniality of uncritical essentialist discourse needs to be modified. Against this background, I illuminate that uncritical culture in education contexts in South Africa ought to be informed by a philosophical discourse analysis to retain an emancipatory nature.

In simple words, analytic philosophy ought to embark on a philosophical theorisation of uncritical culture in education contexts that is substantiated by the principle of the categorical imperative in relation to GBV. Only when learning institutions in South Africa are emancipated from harmful discourse can they be conducive spaces of learning. Done in this way, the categorical imperative informs a platform from which philosophy is not disjointed from practice but becomes a practice itself; therefore, evincing Taylor's (1991) assertion that practices are meanings which comprise human action. In this way, Waghid's (2005) argument that philosophy can inform practice becomes apparent.

The apparent gender inequalities that are preserved by an oppressive culture, as demonstrated in Chapter Six, means that equality has been misguided, misplaced, and misunderstood in the notion of culture. Expounding on this argument, Brown and Jacoby-Senghor (2022) postulate that members of advantaged powerful groups are ideally in support of equality, yet they use power to implement policies and cultures that sustain inequalities. Seen in this light, a philosophical discourse analysis remains a hopeful note from which to define, validate, and pragmatise a discourse of equality in education contexts in South Africa.

As a particular case in point, rectifying the evident misconceptualisation of equality in the notion of culture, a philosophical theorisation within analytic philosophy that reinforms a reconceptualisation of equality as a rational principle is imperative. To put it more succinctly, the production, circulation, and use of meanings in education contexts in South Africa should encompass equality as a rational and moralistic principle. The exigency of philosophical frameworks that *regulate* oppressive cultures within analytic philosophy from a philosophical viewpoint remains apparent. This means that analytic philosophy ought to initiate a philosophical theorisation that ensures that cultural practices in education contexts in South Africa are in consonance with categorical oughts which are integral in guiding a morally permissible behaviour. In this endeavour, a philosophical theorisation that modifies uncritical

culture such that it constitutes categorical oughts can help to minimise the coloniality of essentialist discourse, which has been argued to sustain gendering necropolitics in education contexts in South Africa.

Considering Afolabi and Etieyibo's (2023) argument that the human rights framework in South Africa does not consider cultural perceptions that take gender duties into account, there should be a reconsideration of the notion of culture that is premised on *categorical oughts*. Categorical oughts can bind learners in education contexts in South Africa to act in accordance with maxims that validate all learners as 'humans with essential worth as opposed to things'. The normative aspect of Kant's (1787) principle of categorical ought is commendable and worth enacting as part of the daily violence-free classroom experience. In similarly striking terms, Finlay (2009) opines that the "end relational ought can perform the expressive functions of the moral ought" (p. 315). In one sense, moral oughts can inform the behaviours in learners that are consistent with moral principles.

Finlay (2010) asserts that the normativity of the categorical imperatives has been questioned by other philosophers who doubt that the categorical imperative is genuinely normative in informing the behaviour. Following this, Finlay (2010) also maintains that categorical oughts are rather evaluative in guiding behaviour. While these criticisms are worth considering in the advancement and modification of categorical oughts, categorical oughts remain pivotal in regulating violent behaviours in learning institutions in South Africa. I premise my argument on Pogge's (1998) iterations that the categorical imperative has been argued to be a necessary and a much-needed condition for behaving in accordance with permissible maxims to avoid violent behaviours on other learners.

Categorical oughts provide an ethical framework that emphasises the learners' responsibilities and the conduct that is permissible in schools to safeguard against violence and oppression of some learners. The laudable aspect of categorical oughts is that this is the principle that is informed by philosophical discourse analysis as a scientific undertaking. Concomitantly, a philosophical theorisation that draws on philosophical discourse analysis is very much necessary in averting a culture that perpetuates sexist oppression, marginalisation and othering in education contexts. Seen in this light, the categorical imperative is essential in informing the

notion of cultures that invalidate necropolitics and gendering necropolitics in education contexts in South Africa.

In this endeavour, heteropatriarchal practices that discriminate against the 'othered' learners, as illuminated by Ngidi (2022), and Potgieter and Johannisen (2023) in Chapter Six, can assume a different character that is non-discriminatory and accommodative to all learners. From this standpoint, a categorical imperative gives an account of how oppressive cultures can be framed such that these retain the character that presumes on a continuum of an emancipatory discourse. It is therefore pertinent and imperative to keenly argue that the categorical imperative endorses learners' actions which are pivotal in curbing violent behaviour in education contexts in South Africa. In this vein, it becomes possible to talk about uncritical cultures as reimagined emancipatory discourse.

Crucial to the point made previously, it is evident that apart from the potential to reinform a discourse that is emancipatory, the categorical imperative builds on the principles of care and respect. Respect and care are also fundamental characteristics of a philosophical discourse analysis. Reiterating the argument on respect illuminated by Locke (1967), respect is also based on actions that are not harmful to other people. In education contexts in South Africa, the categorical imperative depicts that learners ought to follow an absolute maxim of respect for other learners in all circumstances. This compulsory rule mandates that all learners ought to be understood as rational moral agents with esteemed worth. In this sense, philosophical theorisation of uncritical culture, which is underpinned by respect, is foundational in apprehending the culture that preserves normative masculinities and violent perspectives. These have been highlighted by Mshweshwe (2020) and Woods (2004) in Chapter Two to construct the violent realities of othered learners while simultaneously disregarding their intrinsic worth.

By extension, a philosophical theorisation informed by the categorical imperative within analytic philosophy concerning the culture that sustains necropolitics and gendering necropolitics uses educational practices that are founded on the principle of care, as Martin (1985) articulates. Thus, as pinpointed by Makhene (2022), the emancipation of marginalised learners from stereotypes that contribute to beliefs and perceptions that construct women as inferior to learners, is called for. When made pragmatic in education contexts in South Africa,

categorical oughts have the potential to contribute to what Enaifoghe and Idowu (2021) label as an attitude shift. From this perspective, education contexts in South Africa can be transformed into learning environments where a compulsory discourse on the *intrinsic worth* of learners predominates the uncritical essentialist discourse of gender.

When culture is informed by a principle of categorical imperative as part of a philosophical discourse analysis, which is inextricably linked to fundamental aspects of liberal feminism philosophy, as postulated by Gilman (1995), respect for the rationality and autonomy of other learners is inevitable. Of crucial significance, the proposed philosophical theorisation provides a noteworthy perspective from which the supremacy of detrimental essentialist cultures can be disrupted. Most tellingly, the adoption of the categorical imperative in an educational context that is liberalist can mean that the hegemonic constructions that police gender, as illuminated by Hattery (2022b), and stereotypes that validate the violent exercise of power by men on women can be dismantled.

Done in this way, a categorical imperative that is informed by liberal feminist philosophy can reintroduce a discourse that facilitates mandatory conduct that hierarchises the autonomy of all learners, particularly from cultural practices, posited by Tran (2024), that perceive women as a weaker and a more vulnerable sex. Endorsing this kind of approach as a way of addressing GBV in education contexts in South Africa responds to Woods' (2002) argument that oppressive cultures need to be demystified. Apart from this, it resolves the perpetuation of the biopolitics of the population and anatomo-politics of the body as indicated by Foucault and Carrette (2013).

With focus on the rearticulation of violent notions of culture in education contexts in South Africa, the principle of categorical imperative that is premised on phenomenological feminist philosophy as part of philosophical discourse analysis in Chapter Four is worth considering. Following the logic of a phenomenological feminist philosophy of education, Vandenberg (1996) maintains that Noddings (1992) has "formulated a distinctively feminine ethics to guide education" (p. 253). This advances the argument made earlier on the need for recuperation of the phenomenological feminist philosophy of education.

It is worth reiterating that Noddings (1986) shares similar sentiments with Gilman (1995) on the education that is practised from the 'care' viewpoint. Delving into the instances of care education, Noddings (1992) illustrates that a caring education draws from the moral philosophy and entails teaching learners to reason morally. Based on the philosophical discourse analysis, reason and care constitute *impartiality.* Put differently, impartiality details a consideration of other learners' interests such that they are not affected by any oppressive conduct by other learners.

At the centre of my argument, I demonstrate that when *impartiality* is conceptualised as a matter of *a categorical ought,* education contexts in South Africa can be transformed into learning spaces which have minimal cases of GBV. In the main, impartiality can aid a resurgence of a culture that prevents uncritical essentialist discourses that substantiate male domination and female subordination pinpointed by Fry et al. (2019) and Zinyemba and Hlongwana (2022). In this way, a philosophical theorisation that is informed by *categorical oughts* and is linked to phenomenological feminist philosophy provides a useful reference from which learners can have self-conversations. These can help learners question whether one's behaviour is premised on good reason. This move responds to Ofana's (2019) argument on the need for rehumanising self-conversations for the perpetrators of GBV.

8.7 Conclusion

In this chapter, I have argued that when policy frameworks and uncritical cultures are adequately theorised from the philosophical discourse analysis within analytic philosophy, they can contribute towards the dismantling of uncritical essentialist discourse that sustains necropolitics, gendering necropolitics and the biopower in and outside of education contexts in South Africa. In this sense, I have posited that a central step in this direction can also inform an emancipatory discourse which may be helpful in regaining the lost freedoms of men and women in and outside of education contexts in South Africa as a result of GBV. Seen in this light, I have illuminated that when analytic philosophers embark on the processes of thinking philosophically about discourse in policy frameworks and a critical analysis of uncritical cultures that draws from a philosophical discourse analysis' perspective, they can inform a philosophical theorisation of uncritical discourse that is clear and interlinked with a philosophical discourse analysis. Quite fittingly, I have also argued that an emancipatory

discourse in policy frameworks and cultures that are informed by a philosophical discourse analysis can have positive implications on practices that are meant for a notable redress of GBV in and outside of education contexts in South Africa. Going forward, a discussion on a philosophical theorisation of GBV that pays attention to education as part of the redress of GBV is made.

CHAPTER 9:
THE IMPLICATIONS OF A PHILOSOPHICAL THEORISATION OF GBV THAT IS UNDERPINNED BY A PHILOSOPHICAL DISCOURSE ANALYSIS ON EDUCATION: DISMANTLING THE DIVIDE BETWEEN PHILOSOPHY AND PRACTICE

9.1 Introduction

Expounding on the argument made previously, this chapter accounts for the philosophical theorisation of GBV from analytic tradition on education as well as its implications. In consequence, responding to research question two which reads 'how can analytic philosophy inform discourse in education contexts in South Africa as a way of addressing GBV?' Subsequently, the current chapter is also responsive to research question three which inquiries about some of the normative strategies that can inform the redress of the exacerbated cases of GBV in South Africa. Poignantly, in this chapter I argue that when GBV is theorised from a philosophical discourse analysis' standpoint, by the analytic philosophers, this process can have fundamental implications on how education should be 'framed' in the contexts of South Africa. Beyond this, in this chapter I also postulate that a philosophical theorisation of GBV by the analytic philosophers of education can also have important implications on what the aim of education in South Africa should be. In the latter regard, I argue that a philosophical theorisation of GBV that follows this logic can be impactful in the noteworthy redress of GBV in and outside of education contexts in South Africa. This chapter is divided into four sections. In section one, arguments are presented for a philosophical theorisation of GBV that incorporates the implementation of education as a reconcilable triad.

Subsequently, section two, gives a philosophical theorisation of GBV that can inform the practice of education that is underpinned by a philosophical discourse analysis as a philosophical underlabourer. Next, the aim of education that constitutes 'dual preparationism' of the learners is highlighted. 'Dual preparationism' is a phrase has been coined in this chapter to suggest an aim of education that develops learners from an intellectual standpoint and ethical perspective. Following from this, in section three, I posit that the aim of education should be oriented towards the cultivation of learners as moral self(s) who can reimagine the current repressive reality in education contexts in South Africa. Beyond this, in section four, a

suggestion is put forth for the practice of education that reaches beyond the borders of formal education to emancipate men and women in communities in South Africa from GBV. From here on, a discussion on philosophy, philosophical discourse analysis and education as a reconcilable triad is made.

9.2 'Philosophy' 'Education' and a 'Philosophical Discourse Analysis' as a reconcilable triad and not opposing ends

Reflecting on a philosophical discourse analysis, some of the notable findings in Chapters Two, Five, Six, and Seven, are that the prevalence of uncritical essentialist discourse in and outside of education contexts in South Africa influences detrimental behaviours amongst learners. Following from this, in Chapter Two, I have postulated that the discourse aforesaid contributes to a mythical perception that GBV is a 'new nature'. In a strikingly similar way, I have stated that the uncritical Western discourse sustains the oppressive bio-power, necropolitics, and gendering necropolitics in Chapter Five. In the course of my argument, in Chapter Six I have also alluded that uncritical essentialist Western discourse exacerbates uncritical culture, beliefs, perspectives, stereotypes and narratives that add to the rife cases of GBV.

In the latter regard, I have also demonstrated that some policy frameworks in South Africa that are aimed at the redress of GBV are fragmented from the theodicy of the state of nature as depicted in Chapter Four. In this spirit, the abovementioned chapters are responding to the research question one on how the uncritical essentialist discourse contributes to the unremitting discord between 'nature' and nurture. It is thus crucial to state Chapters Eight and Nine respond to research question two and three as I have already stated. Put concisely, in the subsequent discussion, I argue that a philosophical theorisation of GBV by the analytic philosophers that considers philosophy, education and a philosophical discourse analysis as a reconcilable triad and not as opposing ends is fundamental in informing discourse in education contexts and the normative strategies for curbing GBV in South Africa.

Notably, '*Philosophy*' and '*education'* are two fundamental concepts which are closely linked, but from afar, these can be thought of as *disparate*. Advancing this claim, Noddings (2018) explains that the philosophy of education is rarely taught in education contexts. In this sense, Buchanan et al. (2022) argue that within the rough ground of education, moral obligation should be recentred such that students are concurrently taught ethical principles while being

prepared for their future work. In agreement with Buchanan et al. (2022), the role of analytic philosophers of education concerning the philosophical theorisation of GBV that incorporates the use of the practice of education that is underpinned by a moral obligation becomes feasible. In this way, the analytic philosophers of education would be implementing philosophy and education as two reconcilable concepts. Beyond this, in responding to research question two, which reads how can analytic philosophy inform discourse in education context in South Africa as a way of addressing GBV, I argue that when the analytic philosophers of education embark on the philosophical theorisation of GBV that brings philosophy, education and philosophical discourse analysis together in education contexts in South Africa, they provide a platform from which the above-mentioned concepts can work together as a 'reconcilable triad'.

In this section, I argue that when the analytic philosophers of education engage in a process to theorise on GBV in a way that repositions philosophy, education and philosophical discourse analysis as a reconcilable triad, they make a provision for a philosophical theorisation that can disrupt the uncritical discourse that contributes to the rising cases of GBV in education contexts in South Africa. The crucial assertion that is made in this instance, is that *philosophy*, *education* and a *philosophical discourse analysis* are three concepts that can work together to inform the redress of GBV in education contexts in South Africa. Waghid, (2005) opines that putting the philosophy of education into practice facilitates a practical action such as a compassionate imagination. Moreover, Waghid (2005) postulates that this imagination comprises a human action that can shift the thought that philosophy is limited to a theoretical aspect.

In this sense, a resurgence of comprehension of philosophical discourse analysis as practice in education contexts can create possibilities where learners can 'act out' the kind of human relations that are underscored by philosophy as an active and emancipatory imagination. Seen in this light, philosophy, philosophical discourse analysis and education can help inform teaching practices that prioritise equality amongst individuals. In retaining this moralist view, Kant et al. (1960) assert that equality is one of the central aspects of moral philosophy. That said, when learners comprehend themselves as equal morals to other learners, they are able to look after the general welfare of the other learners. If done in this way, a philosophical theorisation that constitutes philosophy, philosophical discourse analysis and education can be pivotal in informing some of the ways in which GBV may be curbed in education contexts in South Africa. In this perception, my fundamental claim is that the implementation of

philosophy, philosophical discourse analysis and education as a reconcilable triad by the analytic philosophers of education in education contexts in South Africa can help to dismantle uncritical cultures and preserve the prevalence of the culture of biopower in education contexts evinced in Chapter Six of the study.

Additionally, a *reconcilable triad* can also disarray the culture of necropolitics and the gendering necropolitics that resume on an assumption that men and women do not have an equal chance to life and educational opportunities, as signalled in Chapters Five and Six. Therefore, repositioning philosophy, education and philosophical discourse analysis as a reconcilable triad is a necessary step to be considered within the philosophy of education to aid the adequate philosophical theorisation that is meant for a meaningful redress of GBV in education contexts in South Africa. Importantly, the comprehension and practice of education, philosophy and philosophical discourse analysis as a reconcilable triad can mark the beginning of a transformation of education that is underpinned by philosophical discourse analysis as a philosophical underlabourer.

In a very profound sense, this transformation would also mean five paramount achievements that are engaged partially in this section, as further detail will be provided in the ensuing discussion. Accordingly, it would mean that education contexts in South Africa can be critical of marginalising, divisible uncritical essentialist discourse that contributes to the longevity of the exacerbated cases of GBV in education contexts in South Africa. Second, a pedagogy that is informed by the above-mentioned triad can also make a positive contribution towards the resolution of the 'spill-over effect' of uncritical essentialist discourse that sustains heteropatriarchal culture education contexts.

Third, pedagogies that are *not* divorced from philosophy, philosophical discourse analysis and education would also mean that individuals are well-informed about their '*place'* and who they are by nature. Fourth, reframing education such that it is informed by philosophy, and philosophical discourse analysis can create a profound possibility to *re-think, re-consider, and re-imagine* the mythical and socially created state of 'nurture' that encapsulates individuals in pervasive cases of GBV. In this sense, the ways of learning and teaching that are informed by the triad can also mean that an uncritical discourse that perpetuates sexist thinking, marginalisation of individuals based on gender, and sexist oppression undergo a process of

deliberation that is informed by praxis. A central step in this direction would mean that emancipation of individuals is not only a 'desirable' process, but an 'achievable' undertaking. Ultimately, to curb GBV in education contexts in South Africa, my positionality is that a philosophical discourse analysis should work as a philosophical underlabourer that guides pedagogical practices in education contexts in South Africa. Following this logic, the next section expounds on these views.

9.3 Repositioning a Philosophical Discourse Analysis as a 'philosophical underlabourer' underpinning pedagogical practices in education contexts in South Africa.

Despite the criticisms that are raised by Hirst and Carr (2005) that philosophy does not have much relevance to education in contemporary times, I hold a different view. I share similar sentiments with Chambliss (2009) who postulates that philosophy is better equipped than other disciplines. Put concisely, in defence of the critique that has been previously mentioned, Chambliss (2009) opines that philosophy has the potential to partake in conceptual and synthesis work that puts theory into practice in contemporary pedagogies in South Africa. Chambliss (2009) argument is fundamental in informing the normative strategies that can aid some of the strategies that can redress GBV. Drawing on research question three which reads 'What are some of the normative philosophical strategies that can inform the redress of the exacerbated cases of GBV in South Africa? I argue that a philosophical theorisation of GBV that constitutes a repositioning of a philosophical discourse analysis as a philosophical underlabourer that underpins pedagogical practices in education contexts in South Africa in imperative in the notable redress of GBV.

Put succinctly, I argue that following this alternative, framing pedagogical practices in all spheres of education, such that these are guided by a philosophical theorisation of GBV that draws on a philosophical discourse analysis, can contribute to a significant decline of GBV in schools in post-apartheid South Africa. To offer clarity on the correlation between 'philosophy', 'education' and 'philosophy of education', Tesar and Locke (1973), Papastephanou et al. (2022), Siegel et al. (2008) and Noddings (2018) argue that philosophy of education is the philosophical study of education that adopts a philosophical inquiry. In addition, Higgs and Smith (2022) maintain that the philosophy of education is commonly understood as a field of applied philosophy that mainly draws from the branches of philosophy

with regard to epistemology, and axiology raises and addresses questions on the aims of education.

More than this, Siegel et al. (2008), Ryder (2022), Noddings (2018), and Papastephanou et al. (2022) posit that the philosophy of education is concerned with nature, critique of pedagogical reason, education and its problems and analysis of a language used in arguments to offer an alternative language. All these aspects bring us to what Höttecke and Silva (2011) refer to as the categories of the philosophy of education. The first is about the investigation of the nature of education, including the critique of reason. The second one is about the phenomenon of social practice as a human soul (principle of reason). Based on the two categories of the philosophy of education mentioned above, and considering the ubiquitous cases of GBV depicted in the foregoing chapters, as well as a lack of analysis of uncritical essentialist discourse in education contexts, it can be argued that the nature of education in the context of South Africa is disconnected from philosophy.

Concerning the second category, I reiterate that a philosophical theorisation of GBV by the analytic philosophers of education that is geared towards the practice of education, underpinned by a philosophical discourse analysis as a philosophical underlabourer, may contribute to developing learners as rational and ethical beings beyond the scope of professionalism. Crucially, when underpinned by a philosophical discourse analysis, education can perform a 'dual preparationism' where learners can be developed as both professionals and ethical moralist individuals whose behaviour resides outside of the state of 'nurture'. The implications on a philosophical theorisation of GBV by the analytic philosophers of education that informs pedagogical practices that resume from a dual preparationism are discussed next.

9.3.1 Education as an execution of a 'dual preparationism' in education contexts in South Africa

As indicated from a philosophical discourse analysis perspective in Chapter Four, Locke (1967) and Kant et al. (1960) postulate that the state of nature is characterised by rationality and harmonious relations. Concurrently, when a philosophical theorisation of GBV incorporates the 'doing' philosophy of education from a philosophical discourse analysis standpoint as a guiding principle in pedagogical practices, it can help to recentre focus on practising the type of education that instils morality and peaceful relations amongst learners in education contexts.

These two aspects, namely morality and harmonious relations as indicated by Kant et al. (1960) and Locke (1967) are certainly some of the fundamental aspects of moral philosophy that can be put into practice in education contexts in South Africa to prevent the ubiquitous GBV. In this way, in this chapter, I argue that if a philosophical theorisation of GBV paves way for pedagogical practices that are informed by a philosophical discourse analysis, this process can also be meaningful in distorting a 'narrow perpetuated view of education' that rests on 'professionalism' only. Contrariwise, education can play a dual function that constitutes 'professionalism' and ethical 'preparationism'.

In this endeavour, learners can be equipped with skills for their professional careers as well as moralistic ethical considerations necessary for harmonious relations applicable in and outside of education contexts in South Africa. Importantly, Hamm (1989) distinguishes between three uses of education namely (E1, sociological use), (E2, institutional use) and (E3, general enlightenment use). Central to this distinction, is the key question from Hamm about the role and the aim of education. However, my interest is predominantly on (E2), which Hamm (1989) states is about the institutional use of education. Put succinctly, the institutional use of education constitutes the development of learners as a consequence of formal learning institutions. In this instance, the proposal that is being made thus far is that a philosophical theorisation of GBV ought to advocate for the aim of education in education contexts in South Africa that goes beyond the development of the mind.

Salient to the philosophical theorisation of GBV that reinforms the aim of education in education contexts in South Africa, should be the inculcation of behaviours that are ethical and moralistic from a philosophical discourse analysis standpoint. In a much clearer sense, a philosophical theorisation of GBV that upholds education that incorporates dual preparationism (professionalism and ethical moral behaviour) can be integral in redressing the culture of biopower that exposes some learners to GBV, as signalled in Chapter Six. Apart from demonstrating the potential towards dismantling the culture of the biopower in education contexts in South Africa, a philosophical theorisation of GBV that endorses the dual preparationism highlighted above can also contribute to learners who are critical of the functionality of the bio-politics that preserves GBV in education contexts. Consequently, learners can re-imagine the repressive ontological state in education contexts in South Africa to the one that is emancipatory and cognisant of the humanity that all learners have.

In one sense, only when learners comprehend and are able to contrast between the 'ideal' and the 'mythical', are they able to engage in a struggle that can reconcile them with their ideal state of nature that disputes sexist thinking and sexist oppression. This kind of praxis, the act of transformation as defined by Waghid et al. (2021), Waghid (2022) and Bosio and Waghid (2023), is pivotal for the emancipation of learners from GBV in education contexts in South Africa. In a nutshell, a central step in this direction can help to dismantle the coloniality of the uncritical essentialist discourse sustaining gendering necropolitics in education contexts in South Africa. In this spirit, an emancipatory discourse that accommodates equal educational opportunities for all learners despite their gender becomes feasible and attainable.

By extension, Ryder (2022) and Higgs and Letseka (2022) assert that the study of philosophy of education concentrates on what constitutes knowledge, how we know things, and how we understand the world around us. By implication, a philosophical theorisation of GBV by the analytic philosophers of education that vindicates pedagogical practices in education contexts in South Africa that are informed by a dual preparationism that is underpinned by a philosophical discourse analysis can help to develop learners who can do two pivotal things. One, learners who are critical, and can identify the type of discourse (ways of knowing and thinking) that are harmful and detrimental to the lives of other learners. In addition, enacting this type of education would mean that learners could be able to deliberate and single out an uncritical discourse that contributes to unsafe learning in education contexts in South Africa.

Fundamental to a philosophical theorisation of GBV that warrants education that performs a dual function in education contexts in South Africa is that this can also help to invigorate a critical perception in learners that helps them to see a 'human being' in every individual and not 'it' or thing, as highlighted by Bubers' (2004) philosophy of dialogue. The proposed reformation of education highlighted in this section encompasses and speaks to Buber's idea of an epistemological shift in education contexts. In any case, ignoring the dual kind of education that is argued for here would be self-deceptive. Not only would it be self-deceptive, but it would also mean that education contexts in South Africa are not responsive to the principle of preservation highlighted by philosophical discourse analysis. Understood in this way, education should be informed by a philosophical discourse analysis so that it develops learners from an intellectual standpoint while also helping them to rethink the ways in which they ought to relate with each other in education contexts from a harmonious perspective.

Adding to the relevance of a philosophical theorisation of GBV that upholds the kind of education that comprises a dual preparationism, Ford (2020) also argues that the philosophy of education must speak to situations that are apparent in the new decade. In Peters' (2020) words, the philosophy of education must also protect the open society. These two utterances build on the argument made earlier about the relevance of philosophical discourse analysis as a philosophical underlabourer behind the pedagogical practices in education contexts in South Africa. Given the vogue on effective ways to address GBV in South Africa, I propound that a philosophical theorisation of GBV that makes provision for education that emulates dual preparationism can provide an opportunity from which the philosophy of education can descend the theoretical and inform the practical and profound ways of addressing GBV.

As a notable example, a philosophical theorisation of GBV by the analytic philosophers of education that upholds 'respect' for the learners' rights from a philosophical discourse analysis can inform education contexts where some learners are not physically and emotionally violated based on their gender or any other factors that may lead to the perpetuation of violence. Ultimately, a philosophical theorisation of GBV that necessitates the use of education, philosophy and philosophical discourse analysis, as a reconcilable triad, as well as a revolutionised education that is guided by a philosophical discourse analysis as a philosophical underlabourer are fundamental in informing the aim of education in South Africa that can contribute towards minimising the rife cases of GBV in education contexts. Going forward, a discussion on the cultivation of learners as moral self(s) is embarked on.

9.4 Re-asserting the cultivation of 'moral self' in education contexts in South Africa: Beyond the 'fragmented' nature of education from a Philosophical Discourse Analysis' standpoint

In its initial formulation, the question about the aim of education, the idea of the moral character, who should control education, and what type of characters should education cultivate, can be traced back to Socrates, the theory of the Polemics, Liberalists and, in contemporary times, the democrats. Reflecting and perhaps promoting the social good, Plato was the first philosopher to ask about the aim of education. Concerned about the social good, optimistic about having philosophers in governance, and pessimistic about a democratic rule, Plato (1993) argued that education should be about the social good. To bring clarity about the social good, Plato (1993) believed that education that cultivates unity by teaching all educable

learners about virtue, social justice and harmony is the right education. While in agreement with Plato (1993) about education for harmony and unity, in the current context, I partially swerve away from his views. Conversely, elucidation for education that seeks to instil harmony and social justice in learners is commendable, however, education needs to further instil the notion of 'moral self' in learners. Most salient, in this section, I argue that when GBV has been theorised from a philosophical discourse analysis, it can also contribute to the type of education where learners may be cultivated as moral self(s) who are able to guide their conduct in a way that does not inflict harm on other learners in education contexts in South Africa.

From a different direction, Locke (1967) advocates for education which grants learners freedom in the state of nature. In this instance, Locke (1967) entrusts the parents to decide on the type of education that is in the best interests of their children. As a consequence, Locke (1967) maintains that all children should be educated such that their reasoning capability is mature enough to guide their actions. Conversely, Mill (1989) defends a liberalist view of education where learners are granted autonomy to choose from a variety of ways of life. From a democratic perspective, Gutmann (1987) shares the view that educational authority should be shared amongst parents, learners and the state. Ultimately, Gutmann (1987) argues that learners ought to be educated to participate in creating a society that can be shared by all. As such, Guttman (1987) demonstrates that learners should be educated according to the principles of non-repression (honesty, tolerance and mutual respect) and non-discrimination (non-exclusion)

While Plato's (1993) view of education has been criticised for a definition of the social good that might contradict the learner's comprehension of the social good, Locke's (1967) view of education has also been critiqued based on intellectual skills that some parents might not have. Correspondingly, Mill's (1989) iterations on the aim of education also face some critiques. Coherently, Mill (1989) has been criticised for prioritising freedom as the sole end of education. While I agree with Plato's (1993) assertions for education that instils virtue and social good, Locke's (1967) view that parents ought to inform their children's ability to reason and Mill's (1989) argument for children to have a choice in educational practices, I agree with Gutmann (1987) that these aims of education are limited. Gutmann (1987) also offers interesting insights into conscious reproduction, non-repression and non-discrimination. These

are pivotal and much-needed for the kind of education that is meant to make a significant impact on curbing GBV in education contexts in South Africa.

Nevertheless, my contention on the aforementioned characteristics of education rests on the fact that these are not adequately unpacked to highlight how GBV in education contexts in South Africa may be addressed. The absence of valid and reliable arguments on this aspect validates the need for the aim of education that is imperative in addressing GBV in education contexts in South Africa. In this chapter, the accentuation is placed on the idea of the cultivation of 'moral self" as the aim of education, as indicated from the beginning.

With this backdrop in place, I argue that a philosophical theorisation of GBV by the analytic philosophers of education that informs education that is guided by a philosophical discourse analysis can be imperative in the cultivation of learners as moral self(s). Accordingly, apart from the education that is underpinned by the philosophical discourse analysis as a philosophical underlabourer, I aptly point out if a philosophical theorisation of GBV contributes to the aim of education where learners are cultivated as moral self(s), this practise can have a significant impact in redressing the cases of GBV that rise exponentially, as indicated in Chapters Two, Five and Six. In this sense, in this section, I postulate that the cultivation of learners as moral-self(s) can result in *the critical view of oneself in the mirror as a moral self.* More detail on this aspect is provided in the ensuing discussion.

Nietzsche's idea of morality is integral in explaining the principle of morality that is referred to in the present discussion. Despite some critiques by Nietzsche on 'morality', particularly 19th-century Christian morality, where he argues that morality is subjective and can vary in different contexts, Nietzsche (1997) highlights some important features of morality. These features are useful in this study because they have been argued from the anti-essentialist perspective. According to Geuss (1997), Nietzsche referred to himself as a conscious anti-essentialist. It is precisely because of this assertion that Nietzsche's (1997) ideas remain relevant in the current context. Importantly, these provide succinct insights on how to further dismantle the coloniality of uncritical essentialist discourse in education contexts in South Africa. The successive discussion focuses on some of the ideas on the notion of the moral self.

9.4.1 The Analogy of the Mirror and the Notion of a 'Moral Self'

According to Waghid (2022), human action is 'moral' when people act together for their benefit and the benefit of others. Similarly, Nietzche (1995) purports that "a philosopher is a philosopher first for himself and only then for others. It is impossible to be a philosopher for oneself, alone. For as a human being, he or she has relations with other human beings" (p. 274). Bringing the notion of 'moral self' in proximity with the given definitions of 'moral' means that when GBV is theorised from a philosophical discourse analysis by the analytic philosophers of education, it can inform the practice of education that focuses on the cultivation of learners as moral self(s). Noteworthy, the practice of education that aims to cultivate learners as moral self(s) can contribute to learners who have a comprehension of who they are in the real state of nature. Additionally, the cultivation of learners as moral self(s) may also contribute to learners who are concerned about the general welfare of each other in education contexts by being active participants in ensuring that peace and freedom from GBV are apparent.

Analogously, in this subsection, it is explained that the vantage point to learners who are moral self(s) commences with the '*the critical view in the mirror'*. The analogy of the mirror used in this subsection is a little narrative that I have put together for illustration purposes. Hypothetically speaking, there are two individuals embedded in the mirror. The one before the mirror and the one on the other side of the mirror. But in reality, ultimately, what is appearing in the mirror is oneself. Under normal circumstances, an individual standing before the mirror would not want to violate the one appearing in the mirror because what he or she sees in the mirror is 'oneself'. Continuing with the mirror analogy, the comprehension of the 'Other' as analogous to the 'self' validates all individuals as 'human'. In simple terms, the meaning of the word human means someone with feelings, emotions and a sense of opinion, in contrast to things (emotionless, inanimate and with a sense of opinion), as Buber (2004) aptly points out.

A philosophical theorisation by the analytic philosophers of education that incorporates the analogy of the mirror articulated above can be impactful in the redress of GBV in education contexts in South Africa. To put it more succinctly, it can transcend the view of 'self' as not necessarily separated from the 'other'. From a philosophical discourse analysis, the idea of the moral self is associated with the principle of the 'categorical oughts'. In consequence, a moral self is a learner who is capacitated with rationality to act according to the moral maxims of what is permissible and what is not permissible within the education contexts in South Africa.

Drawing on philosophical discourse analysis, an action that goes against moral maxims is one that may propel sexist thinking and social injustice against other learners. That said, the kind of education that prepares learners as 'moral self(s) can influence learners who see 'oneself' in the other, and therefore learners who are cautious of their actions such that these do not perpetuate GBV against the 'other' learner.

Importantly, the analogy of the mirror together with the notion of the moral self can help in the advancement of the 'I-It' relations to the 'I-Thou' kind of relations depicted in Chapter Five. The acknowledgement of the 'critical view in the mirror', in other words, the recognition of 'Self' in the 'Other' clarifies philosophically from a rational and moral standpoint how individuals ought to relate harmoniously in a state of nature. Put concisely, a philosophical theorisation of GBV that can contribute to the practice of education that develops learners as moral self(s) in education contexts in South Africa renders a *critical view in the mirror as a moral self(s)* by the learners a possibility. As already discussed in Chapter Four, rationality according to Locke (1967) and Kant et al. (1960) is one pivotal aspect in the state of nature.

In this way, '*the critical view of oneself in the mirror as a moral self'* responds to the gap highlighted by Oluwele (2000) on the lack of clarity on how male and female relations ought to be. In this endeavour, the possibility of any kind of physical, psychological and emotional violence becomes very minimal. Most tellingly, '*the critical view of oneself in the mirror as a moral self* can make provision for human relations amongst learners that resume on the principle of self-preservation. In other words, relations where learners would safeguard against violence on themselves the same way they would safeguard against violence being perpetrated on their peers in education contexts in South Africa.

Apart from the ability to recognise 'self' in the 'Other' as highlighted previously, *the critical view of oneself in the mirror as a moral self may* also makes provision for mutual respect for the other person on the other side of the mirror. Concomitantly, *the critical view of oneself in the mirror as a moral self* unlocks the possibility of mutual respect for the Self (oneself) and the 'Other' (other learners). In this vein, my argument is that education that cultivates the notion of a 'moral self' that is intertwined with *the critical view of oneself in the mirror as a moral self* provides a platform where a learner can view another as equally rational as 'oneself'. This

means that uncritical beliefs and perspectives that initially validated some learners as weaker individuals based on their gender, in consequence, subjecting them to violence can be distorted.

In this way, the reclamation of education contexts that are socially just in South Africa becomes possible. Crucially, Nietzsche (1995) asserts that education is 'morally' desirable when it manifests the ground for peaceful relations among individuals. Advancing on this claim, Nietzsche (1995) also maintains that mutual respect is about holding each other accountable for the truth that calls for "things in becoming… to promote intellectual adventure" (p. 196). In this sense, a philosophical theorisation of GBV by the analytic philosophers of education that incorporates the idea of mutual respect as a characteristic of the 'moral self' can influence the development of learners who are responsible and more conscious of the acts that could potentially render violence on other learners. The commendable aspect of the practice of mutual respect within education contexts in South Africa is that this can nullify the operation of uncritical essentialist discourse that devalues the intrinsic worth of other learners. Done in this way, appropriating mutual respect in education contexts in South Africa would be responding to Rieger et al.'s (2022) argument on the need for a philosophical theorisation of GBV that improves access to learning for all the learners.

The cultivation of a 'moral self' and *the critical view of oneself in the mirror as a moral self* can also mark the beginning of education contexts in South Africa where the autonomy of learners is maximised. Aside from recognition of 'self' in the 'other', mutual respect to oneself and to the other self on the other side of the mirror would mean that a moral self ought to refrain from infringing on the autonomy of the other learners. Simply said, learners should be 'free to be who they are, and free in their becoming' without any prejudice, sexist injustices, marginalisation and any form of violence. Several conditions justify the freedom of learners in educational institutions. In this endeavour, Nietzsche (Clark, 1994) maintains that the kind of education that encompasses moral action enables learners to develop a more refined consciousness which enables learners to move freely in education contexts. In the successive discussion, I show the ways in which a philosophical theorisation of GBV by the analytic philosophers of education may also contribute to the development of learners with the ability to imagine themselves beyond the present ontological state of GBV in education contexts in South Africa.

9.4.2 Morality as a preliminary praxis for Imagination

Nietzsche (1997) alludes that the praiseworthy aspect of morality lies in its potential to further the imagination of individuals. As a particular case in point, when a philosophical theorisation of GBV makes a provision for the cultivation of learners as moral self(s) in education contexts in South Africa, this can evoke acts of imagination in learners. Learners can make sense of how uncritical essentialist discourse, policy, and culture work to perpetuate the oppression of individuals. This understanding can provoke further thoughts amongst learners on how education contexts in South Africa can be emancipated from violence and oppression. But these thoughts and imagination become almost impossible if learners in education contexts are not conscientised about the difference between the state of 'nature' and the state of 'nurture'. The crucial point in this instance is that when learners are developed as moral self(s), they can be conscientised and become familiar with the aspects of the state of nature as envisaged by a philosophical discourse analysis.

Strictly speaking, familiarity with the state of nature as depicted by a philosophical discourse analysis can awaken consciousness in learners that GBV is not a natural phenomenon that people are born with, but a product of uncritical essentialist discourse which operates to sustain gender inequalities, biopower and biopolitics. In this way, the state of nature provides a framework from which learners can imagine the kind of education that is emancipated from the state of 'nurture' and the coloniality of uncritical essentialist discourse. Sharing similar sentiments, Nietzsche (1997) maintains that morality can further imagination. Given this assertion, the cultivation of learners as 'moral self' has the potential to transform learners from their state of passivity and ignorance to a state of consciousness and usefulness in achieving the transformation for a violence-free education in the context of South Africa.

In this regard, it is evident that a philosophical theorisation by the analytic philosophers of education that can pave the way for the kind of education that incorporates the cultivation of learners as moral self(s) may be pivotal in addressing GBV in education contexts in South Africa. In a similar vein, Nietzsche (1997) affirms that individuals become useful and purposeful beings only when their actions are informed by an enduring sense of being better beings. As has been reiterated, a philosophical discourse analysis is fundamental in this endeavour. In this perception, education that develops learners as moral self(s) can ultimately contribute to learners with a desire to move beyond the borders of the uncritical state of

'nurture' to become better people who practice the requirement of impartiality as a matter of a categorical ought. In this way, learners' imagination can help to transform education contexts in South Africa from a state of oppression and violence into learning places which are free from hierarchical observation and the normalisation of judgement. Going forward, a discussion on how a philosophical theorisation of GBV by the analytic philosophers of education may also be impactful in redressing GBV in communities in South Africa is unpacked.

9.5 A Philosophical theorisation of GBV for community contexts in South Africa: The implications of using education as a conscientizing tool

Based on Casella's (2012) theory of social disorganisation, which explains that community breakdown in South Africa has contributed to delinquency in education contexts in South Africa, a philosophical theorisation of GBV by the analytic philosophers of education that targets community contexts in South Africa cannot be ignored. In this case, I argue that a philosophical theorisation of GBV by the analytic philosophers of education can also inform the use of education as a conscientising tool for communities in the contexts of South Africa. Poignantly, I posit that when GBV is theorised from the philosophical discourse analysis' perspective, it can inform the practice of education that can actuate consciousness in men and women in and outside of education contexts in South Africa. Perhaps in this sense, a re-visit and invigoration of education as a conscientising tool by the analytic philosophers of education may play a notable role in the informing reconciliation of men and women with the state of nature which is characterised by harmonious relations in communities in South Africa.

Expounding on the meaning of a conscientised education, Macedo (2000) argues that the conscientised education was Freire's denunciation of oppression which was not merely an intellectual exercise that we often find among the many facile liberals and pseudo-critical educators. Moreover, Macedo (2000) opines that "Freire's intellectual brilliance and courage in denouncing the structures of oppression were rooted in a very real and material experience as he recounts in letters to Cristina" (p. 12). By way of interpretation, this means that the premise of the conscientised education was mainly directed to those sitting on the margins of education contexts. In consequence, it makes provision for those who cannot read or write. Ultimately, Macedo (2000) maintains that "a conscientised education has its roots in Paulo

Freire's lived experience" (p. 12). The meaning of a conscientising education which I engage with in this section is not distinct from Freire's definition of a conscientised education.

Given the precursory discussion on the *analogy of the mirror and the notion of moral self* which mainly speaks to the implications of a philosophical theorisation of GBV within formal education contexts in South Africa, it is worth noting that, at present, the focus is on the community contexts in South Africa. This is not to say that education for conscientisation cannot be applicable in formal education contexts in South Africa. Fundamentally, a philosophical theorisation by the analytic philosophers of education that informs the practice of education that stimulate consciousness in men and women in community contexts in South Africa may be imperative in the emancipation of men and women outside of the 'formal' school settings in South Africa. Principal to the use of education as a conscientising tool lies the possibility of education that can trigger consciousness in men and women as a way of bringing them back to the kind of humanity that has been accentuated from a philosophical discourse analysis' standpoint.

Additionally, when analytic philosophers of education use education as a conscientising tool in communities in South Africa, this practice can help in the deconstruction of inequalities pertinent between men and women that preserve the oppression of the individuals. Lastly, when education is used for conscientisation, it can also inform the praxis that individuals need to partake in to minimise the oppressor-oppressed dynamic from a continued re-emergence. Based on the argument that I have raised earlier that a conscientised education can have significant implication for practice, it can also be argued that a philosophical theorisation of GBV that suggests the use of education as a conscientising tool in communities in South Africa can also render the reconciliation of individuals to the moralistic state of nature possible, and perhaps, ultimately, a notable redress of GBV in community contexts in South Africa.

As a particular case in point, a philosophical theorisation of GBV that actuate the use of education as a conscientising tool in community contexts in South Africa can inform the imagination of human relations between men and women that are free from GBV. In a similar vein, Freire (1996) maintains that a conscientised education can evoke an imagination of the world that is characterised by the freedom of individuals from oppression. In other words, Freire (1996) argues that a new perception and imagination have the potential to transform the

reality of oppression into a reality where the autonomy of individuals may be exercised. Elucidation on a new perception is imperative in community contexts in South Africa, particularly if men and women are to imagine their lives beyond uncritical cultures, perceptions, and beliefs that preserve gendering necropolitics, necropolitics and biopower in and outside of education contexts in South Africa.

The commendable feature of a conscientised education in this instance is the fact that it is a two-fold approach that can work in a formal school context and outside of the formal school context, as stated previously. Tagging the communities along when theorising about GBV from a philosophical discourse analysis standpoint is an activity that is worth doing, as this can also have positive and imperative implications on education contexts since learners and teachers are a part of larger community contexts in South Africa. In this way, if a philosophical theorisation of GBV by the analytic philosophers of education is done such that it necessitates the use of education as a conscientising tool in community contexts in South Africa, it has the potential to inform the kind of perception that can contribute to men and women viewing each other as moral equals. The laudable aspect of the changed perception is that this may also help to disrupt the uncritical discourse that contributes to the incarceration of individuals into gender labels which have been argued by Phillimore et al. (2022) to be a part of the driving factors of GBV.

By extension, when a philosophical theorisation of GBV by the analytic philosophers of education is done in a way that makes provision for a conscientised education, it can bring about the recognition of men and women as perpetrators or victims of GBV. This recognition can have the implication on some of the attempts by men and women in communities in South Africa to resist GBV. In a much clearer sense, Freire (1996) asserts that a conscientised education accentuates that to be emancipated, the oppressors and the oppressed need to acknowledge themselves as ‘hosts’ and ‘manifestos’ of violence. This means that violence can only prevail if individuals take part in it.

The praiseworthy part about the aforementioned and much-needed critical discovery is that it paves the way for men and women to self-introspect and be conscious of the role that they might be playing in perpetuating GBV. The process of self-introspection can, if done from a place of loyalty and consciousness, depict a clear picture of the extent to which individuals have wandered off from their ideal state of nature to the violent 'mythical state of nature’. When

underpinned, theorised from the principle of impartiality, a conscientised education can pave the way for ethical behaviours and the emancipatory discourse that emancipates men and women in communities in the South from being perpetrators of GBV.

Paying a poignant focus on individuals as hosts and manifestos of GBV, when a philosophical theorisation of GBV by the analytic philosophers of education centres attention on the use of education as a conscientising tool in community contexts in South Africa, this can help to shift the view that some individuals are subordinate to others and can be treated unjustly. In a similar vein, Freire (1996) posits that a conscientised education can unlock the platform from which to reject the image of the oppressor and replace it with autonomy as well as responsibility. The noteworthy prospect of the preceding assertion is that it restricts the common comprehension apparent in the essentialist view that warrants other individuals as superior to others. As indicated by Fry et al. (2019) and Zinyemba and Hlongwana (2022), gender inequalities are closely related to power inequalities that continue to sustain male domination and female subordination. In this case, the implementation of education as a conscientising tool in community contexts in South Africa can contribute to the dismantling of uncritical essentialist discourse that contributes to gender inequalities between men and women.

Another characteristic that is worth noting about using a philosophical theorisation of GBV that makes provision for the use of education as a conscientising tool is that this can inform the kind of praxis that can lead to a positive revolution. Quite fittingly, before an action can be taken that is aimed at any sort of transformation and revolution concerning GBV, Freire (1996) puts forward an interesting assertion. He convincingly demonstrates that a man's ontological vocation is to be a subject that understands that to regain the status of men and women as persons, praxis is required. But first, men and women must recognise themselves as oppressed. In a much clearer sense, appropriation of the conscientised education by the analytic philosopher can help to signal that GBV is an outcome of uncritical discourse which subjects men and women to oppression. As a result, women and men in South Africa need to comprehend GBV as a strategy that intercepts their freedom, oppresses, silences, and dehumanises them.

This apparent recognition can also lead to a concern for humanisation, as Freire (1996) puts it. This concern can necessitate a praxis that is aimed to liberate and humanise all men and women

from GBV in community contexts in South Africa. Strictly speaking, Freire (1996) also maintains that apart from being 'humanism' and 'liberationism', the practising of a conscientised education transcends the regaining of humanity and freedom from violence, but it is also praiseworthy in maintaining a continued humanistic and wholistic way to life. Understood in this way, conscientised education demonstrates the potential towards regaining the restoration and preservation of the intrinsic worth, including the autonomy of men and women in community contexts in South Africa.

9.6 Conclusion

In this chapter, have I argued that when GBV is theorised from a philosophical discourse analysis' standpoint, by the analytic philosophers, this philosophical undertaking can have potent implications on the 'framing' and what the aim of education in the context of South Africa should be. In this sense, I have argued that a philosophical theorisation of GBV that follows this logic can be impactful in the noteworthy redress of GBV in and outside of education contexts in South Africa. From this perspective, in this chapter, I have demonstrated that a philosophical theorisation of GBV that advocates for the implementation of education as a reconcilable triad may be fundamental in curbing the rife cases of GBV in South Africa.

Apart from this, I have also elucidated that a philosophical theorisation of GBV that can inform the practice of education that is underpinned by a philosophical discourse analysis as a philosophical underlabourer may also be imperative in redressing GBV in education contexts in South Africa. Following this logic, I have posited that the aim of education should be oriented towards the cultivation of learners as moral self(ves) who can reimagine the current repressive reality in education contexts in South Africa. Additionally, concerning the community contexts in South Africa, I have also argued that a philosophical theorisation of GBV by the analytic philosophers of education ought to appropriate the use of education as a conscientizing tool for men and women sitting on the borders of formal education contexts in South Africa. Following from this, is a conclusion of the entire study, that constitutes of the limitations and the contribution of the study.

CHAPTER 10:
CONCLUSION

In this study, I have argued that GBV remains problematic in education and community contexts in South Africa. Most importantly, I have argued that a lack of the understanding on GBV is a consequence of a lack of philosophical theorisation of GBV. In this sense, I have shown that the inadequacy of the philosophical contribution in the comprehension of GBV from the analytic philosophy's tradition has contributed to a misguided understanding of GBV in and outside of education contexts in South Africa. Crucially, I have illuminated that a misguided understanding on GBV may be premised on the apparent misconceptualisations between 'nature' and 'nurture'. I have also posited that GBV is the product of uncritical essentialist discourse which continues to 'nurture' men and women in and outside of education contexts in South Africa into unjust realities that prolong social injustices.

Along the same lines, I have also postulated that the inadequacy of critical analysis with the uncritical essentialist discourse from the analytic philosophy's tradition sustains necropolitics, gendering necropolitics and the practice of the biopower in and outside of education contexts in South Africa. I have also highlighted that a philosophical theorisation of GBV from the analytic philosophy's tradition that is informed by a philosophical discourse analysis can bridge the gap of the missing philosophical link in the study of GBV. Principal to a call to the analytic philosophy's tradition, is the argument by Beaney (2017) that the analytic philosophical tradition allows for clarity of key concepts and incorporates rigorous critical evaluation of the views that may be expressed. Given its dedication to lucidity, in this study, it is believed that analytic philosophy can play an integral role in the clarification of some key concepts in policy documents which have been argued to be ambiguous in Chapter Seven. Clarity on policy documents is a necessity which can inform the pragmatic aspect of ethical permissible behaviours that can be justified from a philosophical standpoint and illustrates equality between men and women from a rational viewpoint.

Most importantly, in this study it is also believed that endorsing a critical analysis of uncritical essentialist discourse from the analytic tradition can inform a counter-discourse which can inform the emancipation of men and women from GBV in and outside of education contexts in South Africa. Seen in this light, this study illuminated that a philosophical theorisation of

GBV from the analytic tradition that is guided by a philosophical discourse analysis provides a useful framework from which to resolve the quandary of unresolved philosophical theorisation of GBV.

Apart from this, the analytic tradition may also be imperative in disassembling a notable inheritance of uncritical essentialist discourse 'beyond conquest', the 'spill-over effect' during colonisation as well as the 'coloniality' of uncritical discourse in a post-democratic South Africa. As indicated in Chapters Five, Six and Seven, dismantling the coloniality of uncritical essentialist discourse from a philosophical discourse analysis' perspective can have the potential to reconcile men and women in and outside of education contexts in South Africa with their state of nature. Throughout the thesis it has been shown that this move may be laudable, informing some practical insights in relation to GBV in South Africa. It has also been indicated that a central step in this direction can help to redress ambiguous policy frameworks and the culture of necropolitics, gendering necropolitics and the biopower, all of which are some of the notable contributing factors to the cases of GBV that continue to rise extensively in South Africa.

At the core of a philosophical theorisation that is underpinned by a philosophical discourse analysis may be some insights that can inform the ways in which sexist injustices, the functionality of a disciplinary power, hierarchical observation, the normalisation of judgment and the necropolitics may be disrupted. Done in this way, the thesis has demonstrated the possibility of emancipation of men and women from GBV, into social justices that incorporates the practice of the requirement of impartiality, principle of preservation, categorical oughts, moral maxims and the transformation of the 'I-it' to the 'I-Thou' relations. The vantage point to the contribution of the study highlighted hitherto was informed by rigorous arguments raised in respective chapters of the study.

In Chapter One, the study argued that the inadequacy of theorisation of GBV from an analytical philosophical standpoint is problematic, and it adds to the rise of GBV in and outside of education contexts in South Africa. Seen in this light, the study further maintained that GBV may be the product and outcome of uncritical essentialist Western discourse that is interwoven with power and language. Retaining this argument, the study also noted that the prevalence of Western essentialist discourse remains uncritical because it has not been adequately questioned

from a philosophical perspective. From this perspective, the study argued that a critical analysis of uncritical essentialist discourse from the analytic philosophical tradition is necessary and fundamental in informing adequate philosophical theorisation of GBV that provides clarity on GBV in the South African context. Principal to the 'uncritical' aspect of Western essentialist discourse, the study illuminated the notable inheritance of uncritical essentialist discourse past the conquest period on the African continent. Following from this, the study has also highlighted the discourse 'spill-over' effect from the conquest era into the colonisation period in South Africa, including the quandary of unresolved philosophical theorisation of GBV in the decolonisation era as a consequence of the lack of contribution from the analytic philosophical tradition.

Subsequently, the current study also noted the 'coloniality' of the uncritical essentialist discourse in post-apartheid South Africa. Crucially, marred by insufficient philosophical critique, as stated by Oluwele (2000), the study also indicated that to the present, a lack of critique of uncritical Western essentialist discourse continues to predetermine the 'placing' of men and women into unjust hierarchical positions which they have to, and 'nurtured' to inhabit from birth. Thus, the study foregrounded the notion of a 'forgotten reality, as fertile ground for unobtrusive cause of GBV' to pinpoint the ongoing deleterious tension between the mythical (state of nurture) and the real (state of nature). The continuum of uncritical Western essentialist discourse which has been argued to be one of the contributing factors behind the ubiquitous cases of GBV has contributed to an argument about the need for adequate theorisation of GBV that provides clarity on the understanding of GBV from a philosophical standpoint.

Chapter Two has demonstrated that because of the inadequacy of a philosophical interrogation by the analytic philosophers concerning the uncritical essentialist discourse, the legacy and the coloniality of uncritical essentialist discourse is predominant in education contexts at the global level and in South African contexts. Such a continuum of uncritical essentialist discourse in education and community contexts in various geographical spheres evidences the central argument of the study about the inadequacy of a philosophical theorisation of GBV from the analytic tradition. Moreover, this chapter has depicted that the historic legacy of uncritical essentialist discourse continues to legitimise GBV in and outside of education contexts. Most significantly, Chapter Two evinced some of the ways in which the inadequacy of theorisation

of GBV from the analytic philosophical tradition pinpointed in Chapter One contributes to the increase in cases of GBV at the global and local contexts in South Africa.

Chapter Two has also shown that uncritical essentialist discourse is a social construct, and a historic phenomenon that continues to influence poor conduct amongst learners, consequently adding to the rise in cases of GBV in schools in South Africa. Most tellingly, the chapter also signalled that uncritical essentialist discourse contributes to the conceptualisation amongst learners that GBV is a 'new nature' in education contexts in South Africa. Ultimately, the argument that has been made in this chapter is that the 'new nurture', which is characterised by the spiralling cases of GBV, demonstrates the need for analysis of discourse, defined by Yildiz and Saylam (2013) as an action to disrupt oppressive dominant discourse to attain conducive learning in education contexts. In the context of this study, there is a need for a discourse analysis from the analytic philosophers' tradition.

Chapter Three has clarified my metatheoretical commitments in the study by drawing on the Critical emancipatory paradigm. In this respect, the philosophical assumptions concerning ontology, epistemology, methodology and axiology were made. From a philosophical perspective, the Critical emancipatory paradigm was used to articulate 'what' there is and the features of 'what there is' in Sefotho's (2015) words. Following this logic, the paradigm was used to indicate that the reality in education and community contexts in South Africa is characterised by social injustices and oppression of men and women as a consequence of ubiquitous cases of GBV. With a focus on the epistemological assumption, accentuation on knowledge as constitutive of multiple realities was made to clarify that the world is not independent of our knowledge of it, but it is produced through meanings and social interactions.

Methodologically speaking, three methods of inquiry have been highlighted and appropriated in the context of the study. Analogously, these included the descriptive inquiry, analytical inquiry as well as the normative inquiry. Regarding the descriptive inquiry, clarity on the phenomenon that is under the study—which is GBV—has been provided and a detailed account of what gave rise to GBV as a phenomenon under the study was also given. With regard to the analytic inquiry, it was indicated that GBV is rooted in the uncritical Western discourse and, therefore, it is a product of the uncritical essentialist discourse. Pertaining to the normative inquiry, elucidation on the need for a philosophical theorisation of GBV from the analytic

philosophical tradition that seeks to address the missing philosophical link in the study of GBV was made. In this sense, Chapter Three also revealed that a philosophical theorisation of GBV from the analytic philosophical tradition can inform some succinct insights in relation to the redress of GBV in and outside of education contexts in South Africa.

From the axiology standpoint, an argument that reality should be socially just and emancipatory was put forth in Chapter Three. Most importantly, the chapter has illustrated the significance of the Critical emancipatory paradigm in providing a strategy that can aid the re-establishment of an uncritical Western essentialist discourse. This chapter showed that the Critical emancipatory paradigm provides a useful reference for the use of the uncritical essentialist discourse such that it can retains the kind of thinking and use of language that is comprehensive, socially just, tolerant, and emancipatory in nature.

Chapter Four is underpinned by philosophical discourse analysis as the analytical framework of the study that I have developed in the study. This chapter engaged with some of the key concepts in the state of nature to illustrate how human relations in and outside of education contexts ought to be from a philosophical standpoint. Following this logic, the chapter has also demonstrated how discourse may be oppressive on one hand, and emancipatory on the other hand. Most fundamental, the chapter illustrated that a discourse that contradicts with a philosophical discourse analysis, as a framework in the study contributes to the ontological fragmentation of men and women in and outside of education contexts.

As a result, men and women continue to exist within the doctrine of the state of 'nurture' which is mythical, owing to the lack of a critical analysis of uncritical discourse by the analytic philosophers. The main explanation in this chapter was to illustrate the real state of nature which is underpinned by the kind of human relations which are integral in and outside of education contexts in South Africa. Additionally, Chapter Four also engaged with the fundamental aspects of the disciplinary power, hierarchical observation, normalisation of the judgment and how this formed part of the 'nurturing' aspect of men and women into uncritical essentialist discourse which has been argued to ultimately contribute to rife cases of GBV. Chapter Four also accentuated feminist philosophy to highlight that men and women are worthy of being afforded equal opportunities. Beyond this, Chapter Four also stated that sexist

injustices, sexist oppression, marginalising discourse and dominant knowledge practices are unfavourable in and outside of education contexts in South Africa.

Chapter Five of this study indicated that when discourse is disjointed from a philosophical discourse analysis, it 'births' necropolitics, gendering necropolitics and biopower. This chapter also demonstrated that the inadequacy of a philosophical theorisation of GBV within the field of the analytic philosophy further sustains necropolitics, gendering necropolitics and biopower, in consequence, predetermining one's opportunity and longevity to life, including the 'placing' and the 'nurturing' of men and women in hierarchical positions which render some dominant and others subordinates from birth.

Additionally, this chapter has also signalled that the coloniality of uncritical essentialist discourse continues to legitimise necropolitics and gendering necropolitics which play a critical part in increasing cases of GBV. In the latter regard, some of the philosophical approaches aimed at the redress of GBV in various contexts have also been engaged with in Chapter Five. The chapter demonstrated that the proposed approaches towards the redress of GBV in and outside of education contexts in South Africa evince a partial engagement with philosophical discourse analysis. Against this backdrop, an argument was put forth to reinvigorate the proposed philosophical approaches in relation to GBV such that these are informed by a philosophical discourse analysis.

Chapter Six showed that there is an interdependence between social institutions and human interactions. Delineating this interdependence, the chapter highlighted that a lack of critical analysis from the analytic philosophical tradition on how uncritical essentialist discourse permeates the structures (macro) has a significant and negative impact on culture and the narratives of men and women (micro). In this way, Chapter Six argued that a lack of critique in this respect can influence the cultures, stereotypes, beliefs, perspectives and narratives in and outside of education contexts in South Africa that are embedded within necropolitics, gendering necropolitics and the biopower which add to spiralling cases of GBV. As a result, Chapter Six argued that the inadequacy of a philosophical theorisation that negates how uncritical essentialist discourse impacts human relations violates the imperative aspects of a philosophical discourse analysis. Crucially, the chapter indicated the need for a philosophical theorisation that is informed by a philosophical discourse analysis.

Following from Chapter Six, a critical analysis of policy frameworks that have been put forth in education and wider community contexts in South Africa to address GBV was presented in Chapter Seven. Most crucial, Chapter Seven highlighted that policy frameworks that are aimed at the redress of GBV are fragmented from a philosophical discourse analysis. From this perspective, Chapter Seven argued that policy frameworks which are disjointed from a philosophical discourse analysis contribute to a continuum of the disruption of the state of equilibrium. Thus, it needs 'resolution' from the analytic philosophy, particularly concerning the pragmatic aspect, to achieve the new state of equilibrium in and outside of education contexts in South Africa that is informed by a philosophical discourse analysis.

Chapter Eight suggested that a philosophical theorisation of GBV by the analytic philosophers in general, and the analytic philosophers of education that draws from a philosophical discourse analysis is a necessary aspect that can address the missing philosophical link on the study of GBV. Quite fittingly, Chapter Eight illuminated that a philosophical theorisation of GBV that focuses on the critical discourse analysis of the coloniality of uncritical essentialist discourse, cultures that are embedded within a discourse that preserves necropolitics, gendering necropolitics, and the biopower such that these attain an emancipatory character has been pinpointed as noteworthy in the study of GBV from a philosophical perspective.

Consequently, this chapter demonstrated that a philosophical theorisation that is guided by a philosophical discourse analysis may be imperative in addressing the missing philosophical link on the study of GBV. By extension, this chapter also stated that the philosophical theorisation of GBV from the analytic philosophical tradition can also inform some meaningful aspects in relation to an attempt to distort the coloniality of uncritical essentialist discourse that remains alive through necropolitics and the biopower in and outside of education contexts in South Africa. In this way, philosophical theorisation can also be crucial in informing the reconciliation of men and women with their state of nature.

In Chapter Nine, it was stressed that philosophical theorisation of GBV is a necessary step towards a provision of clarity on GBV. Most important, it is also a much-needed step towards a philosophical contribution on the study of GBV which has been argued to be missing hitherto. In this way, Chapter Nine argued that a philosophical theorisation of GBV can also have some meaningful implications on GBV in the contexts of South Africa. From this perspective,

Chapter Nine demonstrated that a philosophical theorisation of GBV can inform a more conscientized education in relation to GBV. That said, in Chapter Nine it was argued that a philosophical theorisation of GBV by the analytic philosophers of education can contribute towards a revolutionised education that it is interwoven with philosophy and philosophical discourse analysis as a 'reconcilable triad'. Additionally, this chapter maintained that education that is underpinned by philosophical discourse analysis as a philosophical underlabourer incorporates 'dual preparationism' consequentially preparing learners for a field of work while equipping them with ethics may be fundamental concerning GBV.

From this standpoint, Chapter Nine also argued that the role of education should be oriented towards the cultivation of learners as moral self(s) who can reimagine the current repressive reality in education contexts in South Africa. Beyond this, a suggestion was put forth in Chapter Nine for the practice of education that reaches beyond the borders of formal education to regain the emancipation of men and women from GBV. Most importantly, an emphasis has been made on a philosophical theorisation by the analytic philosophers of education that constitutes the implementation of revolutionised education that accommodates the imagination of men and women in and outside of education contexts beyond the coloniality of uncritical essentialist discourse in South Africa.

The limitations of the study

The limitation of this study is that it focuses more on a theoretical aspect, which is philosophical theorisation of GBV within the analytic philosophical tradition as a process that is necessary concerning the redress of GBV in and outside of education contexts in South Africa. Therefore, I recommend that future research needs to address a practical aspect on how the noteworthy redress of GBV can be achieved in and outside of education contexts in South Africa. Second, one additional limitation to the study from the contribution aspect that the study seeks to make is that accentuation on a philosophical theorisation of GBV is done from a formal settings' point on view. Hence elucidation has been made on the practice of education within education contexts. In light of this, future research may address the gap in this study, pertaining to a philosophical theorisation of GBV outside of formal education contexts. Done in this way, a philosophical theorisation of GBV may be a two-fold process that is concerned with addressing a dilemma of GBV significantly in and outside of education contexts in South Africa.

Third, more elucidation on a philosophical theorisation of GBV is largely placed on the analytic philosophical tradition. However, I wish to signal that GBV as a global phenomenon as highlighted hitherto needs more than a philosophical theorisation to adequately address, hence a need is placed for future research to further investigate other factors that perpertuate it and additional ways to redress GB from various ways. Fourth, I have indicated that a reconciliation of policy frameworks with philosophical discourse analysis is necessary to redress GBV. In this regard, the study highlights further research on additional theories that can inform clear and not so ambiguous policy frameworks pertaining to the curbing of GBV in and outside of education contexts

Contribution of the study- Implications for theory, practice and policy

In the main, in Chapters Two, Five, Six and Seven, I have argued that the dearth of a philosophical theorisation of GBV from the analytic philosophical tradition is problematic. Evidencing this problem, I further highlighted that the inadequacy of a philosophical theorisation of GBV means that the uncritical Western essentialist discourse continues to permeate the structures in and outside of education context in South Africa. In consequence, sustaining necropolitics, gendering necropolitics, oppressive bio-power, uncritical cultures, perspectives, beliefs, stereotypes, unclear and fragmented policies which I have argued contribute to the ontological disposition of individuals from their state of nature into their state of nurture. Hence, the cases of GBV that continue to increase exponentially in South Africa. In this sense, drawing from Chapter Three, I have indicated that the prevalence of the aforementioned factors means that the reality in and outside of education contexts in South Africa retains the 'oppressive' and 'violent' nature. To the contrary, I proffer arguments with accordance to Chapter Four that there is need for a knowledge production process that can dismantle oppressive bio-power, culture, necropolitics and gendering necropolitics. Elucidation on this type of knowledge is made in the subsequent discussion as part of the contribution that the study makes.

Following this logic, the contribution that the study makes in Chapters One, Two, Five and Six with regards to theory, is that the theories and the models that have been used to study GBV, with the intend to redress it should be underpinned by a philosophical discourse analysis. More specifically, the theories and models that are informed by a philosophical discourse, as

articulated in Chapter Four can aid inform theories and models which are better equipped to study, and define GBV for what it really is. In other words, theories and models that draw from a philosophical discourse analysis can provide a framework from which to study and comprehend GBV as an ontological fragmentation of individuals from their 'real' state of nature into the mythical state of 'nurture' as a result of uncritical Western essentialist discourse. A discourse which has been pinpointed to be instrumental to the ontological disposition process highlighted hitherto.

As a particular case in point, in this study, a philosophical discourse analysis may also provide a useful framework from which to 'question' the coloniality of uncritical essentialist discourse in and outside of education contexts in South Africa. Crucially, theories and models that constitute of a philosophical discourse analysis may provide a pivotal ethical frameworks from which to inform the disjointedness of theories and models on the study of GBV such that these may become a useful reference from which to re-inform a much needed reconciliation and resolution to the myth underpinning the above-mentioned fragmentation. In a nutshell, my fundamental claim is that theories and models that draw from a philosophical discourse analysis could potentially render a possibility of a noteworthy philosophical theorisation of GBV, and ultimately, a notable redress of GBV.

Paying specific focus on policy frameworks aimed at the redress of GBV, in Chapter Seven accentuation is placed on the need for reconciliation of the policy frameworks with a philosophical discourse analysis. Chiefly, the contribution that the study makes in this respect is that policy frameworks that follow this logic may contribute to the current knowledge concerning the meaning of equality, ethical conduct, human dignity and freedom of individuals from a philosophical perspective. In this vein, philosophical discourse analysis brings forth an additional knowledge of equality as a moral principle, ethical conduct as matter of a moral obligation, human dignity as a principle of the requirement of impartiality and lastly, freedom as that which is informed by the principle of categorical ought for equal treatment of all learners as ends in themselves and having the intrinsic worth that cannot be violated in any way. In a very profound sense, a central step in this direction concerning policy frameworks may be crucial in dismantling necropolitics, gendering necropolitics, oppressive culture and uncritical

discourse which ultimately contribute to rife cases of GBV in South Africa. In consequence, it may render education contexts that are free from discrimination and violence.

As a final step, the noteworthy contribution that the study brings to the fore concerning the practice is foregrounded in education as a normative strategy. Put bluntly, this study maintains that when education is underpinned by a philosophical discourse analysis, this practice can evoke the use of knowledge as a conscientizing tool from a profession and ethical aspect. Put concisely, when education is informed by philosophy as a philosophical underlabourer, a principle of care, empathy as well as the recognition of other learners as ends in themselves may become feasible. By extension, the study indicates that philosophy may also re-inform the kind of consciousness in learners that is fundamental in helping them to distinguish between what is 'mythical' and what is 'real', in consequence, informing ethical conduct that is not violent to other learners.

Overtly, in this study I have highlighted that the practice of education as a reconcilable triad with philosophy and a philosophical discourse analysis can be a powerful disruptor of the ontological disposition of individuals from their real state of nature into the mythical state of nurture. In this sense, it can also help in the philosophical theorisation of GBV that can re-articulate the rightful 'placing' of men and women, as a consequence, resolving the predominance of uncritical cultures, mythical gender hierarchies as well as gendering necropolitics which have been highlighted hitherto from the ontological aspect as contributing factors to GBV in and outside of education contexts in South Africa.

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