



University of Fort Hare
Together in Excellence

**EAST LONDON CAMPUS
POST GRADUATE CERTIFICATE IN EDUCATION
(PGCE)**

**MODULE CODE: FOE511E
JUNE EXAMINATION MEMO**

EXAM JUNE 2023

DATE : MAY /JUNE 2023
TIME : 08H00 – 11H00
EXAMINER : DR MKHOMI MS
INTERNAL MODERATOR : DR MAKELENI S
EXTERNAL MODERATOR : DR NGUBANE (UNIZULU)

SECTION A

Question 1: Multiple Choice

1. C
2. D
3. D
4. A
5. A
6. D
7. D
8. D
9. B
10. A
11. C
12. D
13. C
14. D
15. C
16. D
17. C
18. D
19. D
20. D

(20X2 =40)

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SECTION B

Question 1 (20)

Critical Theory & Critical Pedagogy

Critical theories have three major concerns: mapping injustices in education, tracing those injustices to their source, seeking and proposing remedies to those injustices. They began to work by defining inequalities in education (Sever, 2012).

Use this statement to define Critical Theory and highlight the assumptions as well the goal of Critical Pedagogy in South African education system. (20)

Definition

- √ Critical theory is a social philosophy focusing on reflective and critical assessment of society and culture to expose and challenge power structures that create inequalities.
- √ Critical theory is interdisciplinary field
- √ Focuses on philosophy, cultural studies, political science, sociology and political science

Assumptions

- √ It zooms on the dominant ideology, which is perceived as hindrance to human freedoms
- √ Contextual example
- √ It zooms at the totality of society in its historical background to investigate the big question, 'what brought us here?'
- √ Contextual example
- √ Critical theory is a philosophy that involves being initial of the prevailing view of society.
- √ Critical theory in education is about questioning how our educational system can best offer education to all people.
- √ Contextual example
- √ It offers opportunities and understanding of the different perspective of disadvantaged members of society.
- √ Contextual example
- √ Critical theory is a social philosophy focusing on reflective and critical assessment of society and culture to expose and challenge power structures that create inequalities.

- √ Contextual example
- √ It zooms at the totality of society in its historical background to investigate the big question, 'what brought us here?'
- √ Contextual example
- √ Critical theory is rooted in the felt needs and sufferings of people, and therefore it is absolutely necessary that the critical theorist come to understand these actors from their own point of view

Goals

- √ Development of critical citizenship rather than just a good citizen
- √ Critical citizenship on social, political issues particularly on race and class
- √ To help resolve the political hegemony of the dominant political groups and the poor and marginalized in their right mind
- √ Eliminate racial and ethnic groups and defend the oppressed and various community

Question 2 (20)

Bantu Education

People's education in South Africa emerged as a movement in opposition to the apartheid government's Christian national education paradigm which could be considered forms of critical pedagogy in action by using educational sites for societal transformation." (Turner,1972).

Discuss education transformation in South Africa pre-1994. (20)

- √ Bantu Education Act (No. 47 of 1953) saw the social order in urban areas under threat (Adams, 2005)
- √ Large numbers of youth were roaming the streets, because the schooling system could not provide for them
- √ The historic foundation of Bantu Education is rooted in the findings of the Eiselen Commission which informed policy in 1958 with the Bantu Education Act.
- √ This report claimed that the basic foundation of education would be to guarantee the preservation of cultural identity (Behr 1988: 32-37).
- √ This understanding of ethnic exclusivity in turn lay behind the Extension of University Act (Acts 40, 43, 47, 49 and 50 of 1969), which formalised the system of not only racially, but also ethnically divided universities
- √ Thus Fort Hare, Zululand, Western Cape, Durban-Westville and the University of the North became distinctive ethnic/racial institutions
- √ These institutions in turn would produce the teachers who would be responsible for educating the masses at racially exclusive schools.

- √ The ideal was to preserve cultural identity as described in the Bantu Education Act of 1953, which provided for transferring control of schools to the Department of Native Affairs, thus securing a foundation for divide and rule. Although the Act specifies the preservation of cultural identity, the oppressed masses interpreted this as a racist attempt to educate Africans for subservience.
- √ Bantu Education as it existed at that time did not fulfil in the requirements of producing a docile urban dweller on the one hand and a satisfied industrial elite on the other.
- √ Bantu education failed to meet the needs of industry in terms of skilled and semi-skilled labour on the contrary it undermined the possibilities for economic development.
- √ Financial structure of the Department of Black Education was deemed not to be viable thus generating an impetus toward restructuring education policy.
- √ The financial problems within the Black Education Department (BED) became so acute that the state had to make loans to the BED to prevent it going bankrupt.

Reorganization of education after 1972

- √ change the year-structure of black schooling.
- √ eight-year primary course and a five-year secondary course. The subsequent system was a six-year primary course and a six-year secondary course.
- √ This new structure had to be implemented at the start of the 1976 school year.
- √ This resulted in both the standard five and standard six learners who passed in 1975 having to be catered for at secondary school level without adequate planning to absorb them.
- √ ill-planned measure of "doubling-up" resulted in chaotic overcrowding on overstrained facilities, causing absolute confusion (Hyslop, 1999).
- √ This reorganization of education and the implementation of its policies had to be driven by particularly the school boards
- √ In terms of the Bantu Education Act, school committees would be partially elected by parents, while the majority were to be directly appointed by the Native Affairs Department (NAD).
- √ The real power, was locked within the school boards whose members were all appointed by the NAD.
- √ The school boards had considerable powers, including the hiring and firing of teachers
- √ It provided more conservative members of local communities a degree of control over teachers, which in effect alienated rather than incorporated teachers into the new education system
- √ The school boards in effect served to implement the policy of unequal and inferior education for Blacks
- √ Their style of governance was autocratic, leaving no space for dialogue. And were used to purge politically dissident teachers from the profession

- √ student revolts in 1976 and their associated influence on political development.
- √ These revolts and boycotts, continuing for more than a decade, were initially reactive (as a consequence of being forced to take lessons in the Afrikaans language), but later on galvanised into methodically planned actions with the distinct intention of not only improving education for the disadvantaged majority

1976 Soweto school boycotts

- √ sporadic boycotts in township schools such as:
- √ Morris Isaacson School (in Soweto)
- √ Thembalabantu High (in Zwelitsha) and
- √ Nathaniel Nyaluzu High School (in Grahamstown) to name three (Hyslop 1999).

Causes

- √ Being forced to take lessons in the Afrikaans language
- √ Rejection of inferior education
- √ Advocating 'peoples education'
- √ The vision of People's Education
- √ National Education Co-ordinating Committee (NECC) which had its origins within the Education Crisis Committee, supported the establishment of PTSAs as alternatives to what they termed to be "puppet governance structures" of the apartheid-era education authorities
- √ As structures contesting the State, PTSAs operated parallel to State structures such as School Management Councils
- √ The School Management Councils were apartheid state organs, considered to be illegitimate by the oppressed (disenfranchised) citizenry of this country.
- √ From the State's perspective PTSAs were illegitimate bodies that had as one of its goals to undermine the status quo.

Question 3 (20)

Ubuntu African Philosophy

Modern and postmodern theories have emerged in all continents (Dworkin, et al, 2012).

Discuss Ubuntu African Philosophy by defining it as a phenomenon, its assumptions and (20)

The phenomenon of Ubuntu

- √ Ubuntu as a philosophy that can be seen in many African societies and in diverse forms
- √ Ubuntu though pronounced differently in various African languages is an African proverb that emphasizes the fact that persons are human beings through their relationship with other persons and that no one person can thrive without other persons
- √ Ubuntu links an individual to the collective and is hinged on humanism
- √ It focuses on recognizing a person as a human being who possesses special traits such as being respectful, caring, loving and compassionate, and who is guided by certain human values such as interdependence and collectivity, hospitality and sharing, interconnectedness, belongingness and social cohesion
- √ Ubuntu is a Zulu/Xhosa word or expression 'umuntu ngumuntu ngabantu' (English translation: a person is a person through other people)
- √ The word Ubuntu has parallels in many other African languages. When directly translated in English 'humanness'
- √ It distinguishes itself from other philosophies as it is premised from a short memory of hate and it emphasizes the teaching of effective communication, reconciliation, and finding ways to cleanse and let go of hatred and give the citizens skills to do so.
- √ It enables people to express continued compassion and perseverance within communities and institutions
- √ The concept of Ubuntu is an alternative to the Western individualistic and utilitarian philosophies that emphasise individualism and tend to ignore to a larger extent 'humanness'

- √ The Ubuntu philosophy advocates solidarity in groups, which is central and a pillar to the survival of African communities
- √ When applied in organisational management Ubuntu philosophy entrenches its principles to the advantage of the survival of the organisation
- √ In African society individuals are seen as part of the entire society which they should contribute to its development that is an African is not a rugged individual, but a person living within a community (
- √ Community solidarity is what characterises African societies and this solidarity helps African communities survive challenges such as hunger, isolation, deprivation, poverty and any emerging challenges because of the community's brotherly and sisterly concern, cooperation, care, and sharing.
- √ The community traditions which bind people together, can sometimes be discriminatory. For instance, some African traditions stigmatizes people with disabilities, having been cursed or are as a result of witchcraft.
- √ Ubuntu philosophy implies that people should look at whether what they are doing will empower the community around them and help it improve.
- √ It also implies that if people are treated well, they are likely to perform better

Assumptions

- √ Humanity: Ubuntu as already explained is about interconnectedness of people and this interconnected is necessitated by people to express their humanity to each other.
- √ Ubuntu extends the person to others through the affirmation of their humanity. The core belief amongst Africans is that all human beings are interconnected and share a common vision and ideals for their community as a collective
- √ Compassion: is a human quality of understanding the dilemmas of others and wanting to help them. In the African culture, compassion is expressed by forming relationships and friendship alliance with those in need and regards compassion as a key social value of Ubuntu.
- √ Respect: Respect and dignity are considered important values in most societies and cultures and respect is one of the building blocks African culture. Respect refers to conferring acknowledging one's humanity regardless of one's social standing.

- √ Dignity: In essence it means that one cannot respect you if one's dignity is denied. Human dignity is not confined to the African tradition but also entrenched in the Bill of Rights of Constitution of RSA of 1996 as a founding democratic value.
- √ Reciprocity: From an early age, Africans learn that they are interconnected with each other and that sharing and giving is the only way one can receive
- √ Social Justice: is the fair and equitable distribution of power, resources, and obligations in society to all people, regardless of race or ethnicity, age, gender, ability status, sexual orientation, and religious or spiritual background. Ubuntu philosophy, in relation to social justice, seeks and advocates equity.
- √ Building and maintaining communities: is the capacity in African culture to express compassion, reciprocity, dignity, humanity and mutuality in the interest of building and maintaining communities with justice and mutual caring
- √ Communalism: It is concerned about community, and the collective nature of humanness means what happens to the individual happens to the whole group, and what happens to the whole group happens to the individual.

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