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COVID-19 TEACHING AND LEARNING: TOWARDS WOMANISM, ETHICS OF CARE, STORYTELLING AND UBUNTU

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6 1   Introduction

Using a Black feminist conceptual lens, educational scholars Sherell A. McArthur and Monique Lane draw upon Hooks' work and define love in the context of teaching as "a politicized ethic of care and healing" Pedagogical love, accordingly, is "an authentic love and concern for the social and educational well-being of every learner … [including] efforts to provide individuals with the necessary supports to thrive in both their personal and academic lives.[1]

The on-going global pandemic reminds us that we are interconnected as humans. We are part of and not separate from each other. It is crucial that we extend principles of womanism, ethics of care, storytelling and ubuntu during these crucial and challenging times of teaching and learning during Covid-19 and beyond. This is crucial in reducing the negative effects of the pandemic on the academic successes of students and academics. When the Covid-19 crisis fades away, which it will, we have a chance to make academia a more ethical, empathetic, and thus a rewarding profession. This will also encourage students to understand their role towards contributing to the attainment of social justice.

The pandemic has revealed the extent of the country's inequalities. The Covid-19 pandemic has exposed once again the persisting inequalities that student activists were fighting against during the #FeesMustFall and free, decolonised education protests.[2] For many Black students, online learning meant going back home to townships and villages and to sharing rooms not conducive to studying. It further meant insufficient or lack of significant network coverage and, although some institutions provided students with data and laptops, not every student benefited from some of

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1   Green "Playing in the Face of Death: Pedagogical Play as Love and Lament in a Time of Covid" (2021) *Religious Education* 25.

2   Tshikota "Racial Epistemology at a Time of a Pandemic: A Synopsis of South Africa's Persisting Inequalities Through the Lens of '#FeesMustFall' and '#FreeDecolonisedEducation'" 2021 *Pretoria Student Law Review* 30.

these initiatives.[3] Furthermore, for many African women, leaving campus residences and returning home meant taking on a number of traditional and gender-based cultural responsibilities, including household chores and caring for family members.[4] Furthermore, the Covid-19 pandemic resulted in women in academia being exposed to greater unpaid care demands at home, taking care of family members who are ill or elderly and also taking care of children.[5]

This disruptive time posed an opportunity to foster transformation among marginalised members of our society such as students who are socially and economically disadvantaged as well as women in academia. The Covid-19 remote learning provided educators an opportunity to be innovate with their methods, and this chapter reflects on how I incorporated skills of womanism, ethics of care, storytelling and ubuntu in improving my lectures. This experience reminded me of traditional African societies where women had the primary role of educating their children through oral methods for example through folktales and storytelling. A woman is furthermore viewed as compassionate and concerned more with maintaining social relations and concerned with social welfare. Although women in traditional African societies were viewed as primary educators of their children the African community played a significant role in the educating and raising of an African child. This experience led me to promote womanism and the ethics of care in my approach to teaching and the incorporation of storytelling and ubuntu which are traditional ways of teaching and learning and have proved to be efficient in teaching and learning during the Covid-19 era. Throughout the chapter I elaborate on how womanism, ethics of care, storytelling and ubuntu assisted towards managing my teaching and traditional gender roles.

6 2   The role of womanism and ethics of care in teaching and learning under and post Covid-19

The presence of women in academia has a very powerful potential of assisting towards the exposing of both societal and cultural injustices suffered by women and the broader South African society. As previously mentioned in the contribution women academics are among the most negatively impacted by the Covid-19 pandemic and so their experiences could assist towards better understanding the needs and challenges of

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3   As above 30.

4   Pillay *et al* 2021 *Journal of Education* 32.

5   Chitsamatanga and Malinga "Coronavirus (Covid-19) and Women in Higher Education in a South African University: Academic and Social Implications" 2021 *African Journal of Gender, Society and Development* 8.

students from diverse backgrounds. The role and place of women was appreciated in the #FeesMustFall. During #FeesMustFall, women on campus fought against the image of politics that only included men and excluded and silenced women leaders. The contribution of women as key players in their communities and as both educators and leaders should be highlighted more in academia and our tertiary institutions. In promoting the role of women in teaching during and post Covid-19 I used the approach of womanism in my teaching and research.

Womanism embodies humanism, which seeks the liberation of all and not only women.[6] Womanist teachers share the understanding of society and the existence of struggles against oppression.[7] When a womanist enters the academy, they bring with them different kinds of lives shaped by their historically triple oppression.[8] Womanists are concerned about the whole community which means both men and women can come together in dialogue to define and address the needs of the community.[9] The holistic approach means that womanism is a non-elitist movement.[10] It considers all people in the community – men and women and the recurrent humanist – and is closely associated with human solidarity more than anything else.[11] This strategy accordingly addresses diversity, reconciliation and promotes social cohesion and inequities among others. The term "womanism" is argued to reflect the complexity of life for an African woman.[12] A womanist approach and pedagogy thus aligns itself with an empathetic approach to social research that is rooted in critical connections relevant to race, gender and class.[13] A womanist leader accordingly thinks broadly and views her leadership as connected to the face of her people.[14] Womanists produce an academic mother identity who, through their experience of triple oppression, is committed to the

6 Beauboeuf "A Womanist Experience of Caring: Understanding the Pedagogy of Exemplary Black Women Teachers" 2002 *The Urban Review* 72.

7 As above 80.

8 Philips and McCaskill "Who's Schooling Who? Black Women and the Bringing of the Everyday into Academe, or Why We Started 'The Womanist'" 1995 *Postcolonial, Emergent, and Indigenous Feminisms* 1010.

9 Masuku "The Depiction of Mkabayi: A Review of her Praise Poem" 2012 *South African Journal of African Languages* 128.

10 As above.

11 As above.

12 As above.

13 Marr "Ditchin' the Master's Gardening Tools for Our Own: Growing a Womanist Methodology from the Grassroots" 2014 *Feminist Teacher* 101.

14 Masuku 2012 *South African Journal of African Languages* 128.

eradication of oppression and the establishment of a just society.[15] This can be established through their activism which is observed in their teaching practices within their own cultural heritage.[16] Their empathetic nature and understanding enables them to engage in social action to redress inequalities.[17]

I link womanism in this chapter to the ethics of care which according to Carol Gilligan is linked to women. The ethics of care has its origins from Gilligan whose work argues for the appreciation of gender differences associated with women.[18] An ethics of care encompasses cooperation and responsiveness to needs and these characteristics are argued to be more consistent in women.[19] Women in terms of the ethics of care are viewed as having more concrete experiences than men of integrating care and caregiving into their daily lives.[20] Women are according to the ethic of care most skilful at listening empathetically and at adapting rules to particularised circumstances.[21] Gilligan's work highlights how gender differences through the ethics of care can be used to improve law based on what we can learn from women.[22] Gilligan implies ethic of care is distinctively the voice of women.[23] Gilligan's work is also often cited in legal studies and is used to demonstrate the importance of focusing on connections between people and not overly focusing on abstract rights and duties.[24]

The developing of an ethics of care within a higher education and teaching and learning context is necessary alongside institutional structures and organisations that support students from a systematic point of view.[25] Ethics of care acknowledges care as a core element in pedagogic

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15   Hill-Brisbane "Black Women Teacher Educators, Race Uplift, and the Academic Other-Mother Identity" 2005 *Advancing Women in Leadership Online Journal* 3.

16   As above 3.

17   As above 4.

18   Bender "From Gender Difference to Feminist Solidarity: Using Carol Gilligan and an Ethic of Care in Law" 1990 *Vermont Law Review* 3.

19   As above 3.

20   As above 38.

21   As above 45.

22   Ellman "The Ethic of Care as an Ethic for Lawyers" 1993 *Georgetown Law Journal* 2665.

23   As above 2665.

24   As above 2665.

25   J Fieldman "An ethics of care: PGCE students' experiences of online learning during Covid-19" (2020) 2 *Critical Studies in Teaching and Learning* 3.

relationships.[26] It is further submitted that creating a context of care is even more necessary in online teaching and learning.[27] According to the ethics of care all humans are at some point vulnerable and fragile and require support from others.[28] From the perspective of an ethics of care, the lecturer is interested in the expressed needs of the students and not the assumed needs of the students as assumed by a particular school or institution.[29] This approach is applicable to the most vulnerable students and academics and the term umuntu akalahlwa has also been discussed by Maserole Kgari-Masondo and Pfuurai Chimbunde and is translated to mean that a person cannot be thrown away,[30] and is applicable to the argument that the needs of students and academics who have been greatly affected by teaching and learning during the Covid-19 pandemic cannot just be simply be left unaddressed. This approach encourages the decolonisation of the pedagogy and emphasises humanism which is directed by compassion, care, respect and love for others and the recognition of their identities, history and experience.[31]

An example of womanism and an ethics of care according to my understanding can be found in the University of Cape Town's (UCT) vice-chancellor's approach to education. The vice-chancellor has through social media platforms encouraged students and potential students in their studies and towards enrolling for further studies. She has as a result been named as "Deputy Mother" by social media users as a result of her mothering and caring approach towards not only students but towards the broader South African community in encouraging South Africans to study further. Through social media platforms she often coordinates weekly research discussions wherein discussions take place among different stake holders on important issues involving research topics as well as research funding. This approach demonstrates a form of womanist approach to education and also demonstrates ubuntu wherein her focus is not only on academics but on the broader South Africa community. This is form of duty is beyond her role as a vice-chancellor and is a means of giving back to the broader academic society and the broader South African

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26   Fieldman 7.

27   Fieldman 5.

28   Fieldman 7.

29   G Quinot "Higher education in community – collaborative higher education, an ethic and pedagogy of care and Ubuntu" accessed at https://www.sun.ac.za/english/learning-teaching/ctl/Documents/Auxin/Auxin%20Presentation%2022Sept2020.pdf accessed on 25 January 2022.

30   Kgari-Masondo and Chimbunde "Progress of an African Student During Covid-19 and Beyond in Higher Education: Re-Colonisation or Decolonisation?" 2021 *Perspectives in Education* 326.

31   As above.

community who are encouraged to study further through her encouraging and caring approach towards promoting the attaining of educational accomplishments by even ordinary South African citizens from diverse educational and social backgrounds.

Importantly womanism and the ethics of care should not be viewed as attributes which can only be found in women. Importantly, from a South African perspective, Nombuso Dlamini describes womanism as ubufazi in isiZulu, a concept that translated relates to the carrying out of actions which although have gender associations can be practised by anyone whether man or woman.[32] Thus, accordingly both men and women could carry out duties linked with womanism.

The womanist approach and ethics of care compelled me to incorporate my experiences as women in my lecturing and eventually leading me to exercise compassion, care and responsibility. This entailed maintaining a carefully planned and flexible schedule for assessments and lectures to accommodate myself as well as the students and the exercise of an excellent communication system wherein students were made aware of assessment dates timeously to encourage meticulous planning. Maintaining regular communication with the students and the prior planning of assessments and lectures enabled me to also incorporate my research duties and to plan ahead.

6 3   Storytelling

Women in traditional African societies also taught their young children and this took place through among other ways folktales and storytelling. Storytelling is one of the oldest methods of interaction and communication in human interaction.[33] The oral tradition of storytelling functioned originally to maintain and enforce culture.[34] The use of oral education in education is defined as teaching through encouraging listening and learning.[35] Storytelling is very important in legal education as well as in legal practice since it could assist students to learn communication and

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32   Dlamini "Literacy, Womanism and Struggle: Reflections on the Practices of an African Woman" 2001 *Journal of International Woman Studies* 79.

33   Edosomwan and Peterson " A History of Oral and written Storytelling in Nigeria" 2016 paper presented at the American Association for Adult and Continuing Education Commission for International Adult Education Annual Pre-Conference 91–99 https://files.eric.ed.gov/fulltext/ED581846.pdf (last accessed 2022-09-30).

34   Malungana "The Relevance of Xitsonga Oral Tradition" 1999 *Alternation* 47.

35   Sopan "Importance of Storytelling in Legal Education and Profession: An Analysis" 2019 *Journal of Emerging Technologies and Innovative Research* 60.

analytical skills.[36] Legal practitioners depend on a story told by their clients and in that regard storytelling is an essential method of legal practice. Classic Greek orators who were lawyers relayed stories as a primary technique for practising law.[37] The legal academy began to incorporate storytelling when critical theorists questioned traditional legal canons through telling their own counter stories.[38] Five techniques have been used to integrate storytelling in law studies: metaphors to explain complex stories; war stories to explain legal rules or doctrines; the most common technique used in law studies – case discussions, stories that describe legal cases; literature, where lifelike characters and stories from literature are taken as a model; and finally stories in which individuals integrate and build their own stories expanding their routes and viewpoints.[39] In summary, teaching through storytelling resonates with the characteristic of a successful lawyer whose task is to collect scattered information and facts from clients and develop a persuasive narrative from the relayed information. Storytelling is a very practical skill that could aid in training and building skilled lawyers. A practical example of the use of storytelling in legal practice is the South African Truth and Reconciliation Commission, where apartheid victims had the opportunity to tell their stories and to elicit admissions from the alleged perpetrators.[40]

An example of this form of teaching can be made in the form of one of the lectures in MDR 420 (Media Law) where the teaching instruction takes place as follows:

> Research question/case study: Contempt of court (breach of a court of order/ scandalising the court versus the constitutional right to freedom of expression)
>
> Minister Lindiwe Sisulu made a remark that South Africa is "mentally colonised by Black judges settled with the view and mindset [sic] of those who dispossessed their ancestors".[41] She furthermore asks how poverty can still exist in a judicial system in a country that has a constitution that is admired by the world.[42] Briefly discuss whether the Minister's comments

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36   As above.

37   Levit "Legal Storytelling: The Theory and the Practice-Reflective Writing Across the Curriculum" 2009 *Journal of the Legal Writing Institute* 262.

38   Sopan 2019 *Journal of Emerging Technologies and Innovative Research* 60.

39   As above.

40   Levit 2009 *Journal of the Legal Writing Institute* 263.

41   Cornish "Minister say South Africa 'mentally colonised' by black judges" 2022-01-15 *Rfi* https://www.rfi.fr/en/africa/20220115-minister-lindiwe-sisulu-anc-says-south-africa-mentally-colonised-by-black-judges (last accessed 2022-01-31).

42   As above.

constitute contempt of court or whether they constitute the exercise of the constitutional right to freedom of expression. In the event that it is found that her comment constitutes contempt of court, further mention the applicable form of contempt of court that her comment constitutes.

At the start of each study theme, a research question or a case study is introduced to the students and they are expected to answer the question while the lecture is presented. This approach assists in ensuring that each student is able to engage with the study theme practically.

The above described form of teaching constitutes a form of storytelling pedagogy which often gives way to a better understanding. In the earliest times prior to the advent of writing, storytelling was the only tool available by which individuals within their communities could preserve and share their heritage.[43] There are a growing number of educators in higher education who feel that the telling of stories is a powerful way of teaching.[44] By engaging in stories, lecturers can encourage students to think critically.[45]

Storytelling has been an important technique in the process of learning and understanding. Individuals through this form of learning gain a better understanding through the use of concrete examples rather through vague abstractions and generalisations that often have no relationship to life's experiences.[46] Great teachers from the times of Plato, for instance, have used stories, myths, parables and personal history to instruct, illustrate and guide the thinking of their students.[47] Storytelling helps students to think critically, to factual content and also could assist in enhancing student's problem-solving skills in a personalised fashion. [48] Teaching and learning through storytelling also reflects education in an African context which was embedded in proverbs, myths, folktales, songs and storytelling among others.[49] Through this approach, students are able to learn to tell their stories and create scenarios for others and relate such to real life issues concerning a certain subject content or module.

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43   Abrahamson "Storytelling as a Pedagogical Tool in Higher Education" 1998 *Education* 440.
44   As above 446.
45   As above 447.
46   As above 441.
47   Venter "The Notion of Ubuntu and Communalism in African Educational Discourse" 2004 *Studies in Philosophy and Education* 158.
48   As above.
49   As above.

The use of storytelling in my lectures served as a reminder of my experience as an African woman. Storytelling can be described as a natural and traditional form of teaching in an African community although it is not limited to African communities. Through storytelling I had a form of assurance that learning would be more accessible and practical for students from diverse backgrounds. Furthermore, storytelling was practiced and used by students in their own individual study groups and in their societies as it the oldest form of teaching and learning which has been practised by many generations.

6 4   Ubuntu

Ubuntu is an African value which encompasses the capacity in African culture to express compassion, reciprocity, dignity, harmony and humanity towards building the and maintaining an African community. [50] Ubuntu can be described as a Nguni/ Zulu South African word which refers to the interconnectedness and common humanity and the responsibility of humans towards each other.[51] Ubuntu articulates social interdependence and is deeply rooted in a sense of establishing a community.[52] Ubuntu in an academic sphere can contribute towards making the process of assessment sensitive to the needs of learners.[53] The concept of Ubuntu is thus very crucial for a number of institutions including tertiary institutions or institutions of higher learning. Ubuntu enhances team participation, sharing of skills ideas and leads to some kind of shared vision. [54] Ubuntu creates the possibility of creating and promoting togetherness and coexistence among students who come from diverse backgrounds some characterised by oppression, marginalisation, limited opportunities and oppression.[55] In that the main concern and aim for teaching and learning under and post Covid-19 should be for all students – regardless of their, among others, racial, educational, linguistic, background, sexual orientation – to have the ability and potential to equally excel in their studies.[56] This can take place when humanity and the spirit of mutual

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50   Nussbaum "African Culture and Ubuntu: Reflections of a South African in America" (2003) 17 *Perspectives* 2.

51   As above.

52   Letseka "In Defence of *Ubuntu*" 2012 *Studies in Philosophy and Education* 48.

53   Beets and Van Louw "Education, transformation, assessment and Ubuntu in South Africa' in Waghid (ed) *African(a) Philosophy of Education: Reconstructions and Deconstructions* (2005) 175.

54   Msila "Ubuntu and School Leadership" 2008 *Journal of Education* 81.

55   Ngubane and Makua "Intersection of Ubuntu Pedagogy and Social Justice: Transforming South African Higher Education" 2021 *Transformation in Higher Education* 4.

56   As above 5.

cooperation are at the forefront of learning.[57] The spirit of ubuntu has been emphasised by African universities offering open distance learning where emphasis has been placed on lecturers or educators who should help learners in a humane manner.[58] The underlying concern of ubuntu is humanness in the welfare of others.[59] In accordance with the spirit of ubuntu, techniques of cooperative learning are emphasised.[60] All students are in that regard expected to reach a certain standard of competence.[61] Study materials should have a bearing on the values of ubuntu. This entails the creation of user-friendly materials that would not result in students struggles unnecessarily while looking for requisite content.[62] The incorporation of ubuntu rejects competition and arrogance among learners that could impede cooperative learning within a university community.[63] Importantly, in the spirit of ubuntu, technology should not replace the more affordable and accessible means of education.[64] In designing lecture materials, lecturers have to demonstrate awareness of student welfare and the diversity of each student's circumstances.[65] This observation reflects the concerns that I had when dealing with my modules.

Ubuntu also encourages collaboration among lecturers and administrative staff in terms of assessments and to ensure that students are not penalised for circumstances beyond their control, for instance technical issues. However, the spirit of ubuntu also encourages truthfulness and honesty among students.[66] Since ubuntu encourages mutual cooperation, all role players – such as academics, support staff departments and university management – must combine efforts to ensure the effective and efficient teaching and learning of students under and post Covid-19. [67] In African culture learners are used to working in groups and not as individuals and this should also be considered in a virtual classroom context.[68]

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57   As above.

58   Davidson "Ubuntu Values in an African University" in Letseka (ed) *Open Distance Learning (ODL) in South Africa* (2016) 23.

59   As above.

60   As above 24.

61   As above.

62   As above.

63   Letseka "The Nexus Between Open Distance Learning (ODL), African Philosophy and *Ubuntu*" in Letseka (ed) *Open Distance Learning (ODL) in South Africa* (2016) 35.

64   As above 37.

65   As above 37.

66   As above 38.

67   Mashile and Mataone "Leadership in ODL Institutions: An Ubuntu Perspective" in Letseka M (ed) *Open Distance Learning (ODL) in South Africa* (2016) 56.

68   Venter 2004 *Studies in Philosophy and Education* 158.

The spirit of ubuntu in teaching and learning under and post Covid-19 also requires the ensuring of continuous collaboration and co-operation among the teaching staff, academic associates, assistant lecturers and this has the advantage of sharing workload, sharing skills, emotional support and mentorship which leads to improved efficiency and effectiveness in teaching. In this way, through this support and collaboration and cooperation the needs of students are able to be accommodated. Through collaboration and cooperation, mutual respect, the attainment of mutual goals could be accomplished. Collaboration and cooperation should also include management as they could be able to provide resources that could enhance efficiency and effectiveness in teaching and learning under and post Covid-19. The importance of ubuntu in teaching learning under and post Covid-19 constitutes a reflection of education in an African context that involves sharing with and helping others. The spirit of ubuntu when invoked during teaching and learning under and post Covid-19 could ensure that students receive the necessary support to help them navigate the stress and hurdles experienced during this pandemic and assist them in attaining academic success.

Through ubuntu I was made aware of the value of mutual cooperation in a teaching department and a faculty. Ubuntu requires the delegation of responsibilities among a teaching team as opposed to executing tasks individually, which could result in a failure to meet deadlines and also affect work life balance, which is crucial in promoting productivity in academia. Ubuntu also encouraged the spirit of mutual respect among myself and students which resulted in a team effort towards teaching and learning. The use of practical teaching and learning methods such as storytelling also assisted my students to study within their individual groups through relaying their own stories and interpretation of the law. Ubuntu assisted in reminding me to share to tasks with my lecturing team and this encouraged mutual corporation as well as team work. Ubuntu assisted me to recognise and appreciate that we are ultimately a community of scholars.

6 5   Conclusion: Practical lessons to be learnt

6 5 1   Womanism and ethics of care

When they are fighting together women for the recognition and betterment of lives in communities, they will be practicing communalism and that will culminate in ubuntu and their position in the community will be solidified.[69]

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69   Molehe, Marumo and Motswaledi "The Position of Womanism Versus Feminism in a Contemporary World: The African Philosophy Perspective" 2020 *Gender & Behaviour* 16807.

The contribution women make in exposing cultural and societal injustices within South African society is powerful. Womanism and ethics of care encourages an educator to realise the importance of appreciating that not all students come from privileged backgrounds.[70] This approach importantly can be practised women or men, white or Black people, as mentioned by Dlamini, importantly from a South African perspective, as ubufazi in isiZulu and is describes as the carrying out of actions that might have gender associations but can be practised by anyone, man or woman.[71] I encourage this approach for teaching and learning under and post Covid-19 where lecturers place themselves in the shoes of learners and take into account their diverse backgrounds and provide an accommodative online learning atmosphere crucial to ensuring the success of learners.

6 5 2   Storytelling

Storytelling has been used for centuries as a powerful vehicle for communication, recreation, entertainment, education, and to pass on cultural identity. It is a vital and unique ingredient of the human experience. Regardless of medium (legend, myth, folk tale, fairy tale, poem, novel, film, or play) stories are enjoyed by everyone. While stories, whether fiction or poetry, were historically narrated; today's modes of communication include printing, radio, TV, cinema, and Internet. Stories have appeal because they capture interest and attention, enable recall of details by association, and bring facts to life by putting them in personal scenarios.[72]

A practical teaching approach is essential, and in particular one that includes case studies reflecting on current affairs to enable students to partake in lifelong learning and further expose them to social and cultural diversities. Teaching and learning through the inclusion of case studies as a form of storytelling could also encourage students to study within their family environments encouraging healthy debates on the effect of the law on the society. This approach clearly highlights the role of ubuntu through mutual cooperation through societal participation in studying. In this way, the young African person also becomes aware that studying should not result in social alienation from his or her family and community, however; instead, a community could take part in the education of the young African – this is the role and value of ubuntu. This form of approach takes place through sketching practical scenarios and telling stories when each study theme is introduced and then posing a question. This

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70   Dlamini 2001 *Journal of International Woman Studies* 90.

71   As above 79.

72   Davidhizar and Lonser "Storytelling as a Teaching Technique" 2003 *Nurse Educator* 217.

requires the learner to participate in the module actively and practically through attempting to answer the relevant case study. This will enhance the student's critical thinking skills and will also require of engagement in a form of field research in which the student can incorporate the views of his or her family and community members in terms of answering the case study.

An example of this approach would be as follows:

Theme 1: The role of the media in democracy and censorship
Question one: Phathiswa Magopeni, who was the Head of News at the South African Broadcasting Corporation (SABC), has been dismissed with immediate effect. There have been speculations that her dismissal comes as a result of the incumbent Minister of Transport - Minister Fikile Mbalula accusing her of being anti the ruling party. She has furthermore been blamed for the ruling party's loss in the November 2021 elections. She was also blamed for not allowing enough coverage of the ruling party during election campaigns in that regard. Her dismissal furthermore follows a disciplinary hearing which last month found her guilty of misconduct for failing to prevent the broadcast, airing and publication of an interdicted Special Assignment (an investigative programme dealing with current affairs on SABC) episode. As a result of all the above mentioned complains there has been a resulting breakdown of trust in the relationship between Phathiswa Mangopeni and the SABC.[73]

In light of the above facts discuss whether the dismissal of Phatiswa Mangopeni can be argued to be unjust censorship and an infringement of the constitutional right to freedom of expression in particular section 16 (1) (a) of the Constitution of the Republic of South Africa of 1996 which guarantees freedom of the press and media.

This form of approach results in the articulation of the clear objectives of each module and furthermore exposes learners to clear assessment objectives and expectations. Learners have to be made aware of what to study and the rationale behind every study theme and ultimately the

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73   Mabi "SABC Head of News Phathiswa Magopeni shown the door" 2022-01-28 *Times Live* https://www.timeslive.co.za/news/south-africa/2022-01-28-sabc-head-of-news-phathiswa-magopeni-shown-the-door/ (last accessed 2022-01-29); Suttner "Danger Signals as SABC Victimises Head of News Division, Phathiswa Magopeni" 2022-01-24 *Daily Maverick* https://www.dailymaverick.co.za/article/2022-01-24-danger-signals-as-sabc-victimises-head-of-news-division-phathiswa-magopeni/ (last accessed 2022-01-29).

purpose of the module and its relevance in the broader society and this form of teaching approach makes these goals possible.

6 5 3   Ubuntu

The philosophy of Ubuntu, therefore, advocates a fundamental respect in the rights of others, as well as a deep allegiance to the collective identity. It serves to regulate the exercise of individual rights by emphasising sharing and co responsibility and the mutual enjoyment of rights by all.[74]

The cooperation between lecturers, academics, tutors, administration staff, teaching assistants and management will result in the addressing of student queries timeously. Efficient communication and consistent communication among the latter mentioned parties and regular meetings held toward addressing the needs and challenges of both lecturers and learners will ensure that both learners and lecturers will progress during teaching and learning during the Covid-19 pandemic. It is crucial for clear communication guidelines to be communicated to learners for instance in their study -guides on the communication procedure and protocol and respect should at all times be encouraged when communicating. A spirit of consistent and healthy communication is encouraged as opposed to a spirit of merely reporting only on challenges as this will assist in navigating, predicting and dealing with potential challenges before they emerge.

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74   Padayachee, Lortan and Maistry "Rethinking Higher Education for Social Responsibility in South Africa: Considering Synergies between Gandhian Principles and Ubuntu" in Hall and Tandon (eds) *Socially Responsible Higher Education: International Perspectives on Knowledge Democracy* (2021).