



The Office Of The Principal and Vice - Chancellor

**UMNYANYA WOKUVULWA NGOKOMTHETHO KOMNYAKA
WOKUFUNDA KA-2018E-ZK MATTHEWS HALL, MUCKLENEUK CAMPUS
Ngomhla ka-8 kuMhlolanja ka-2018NGU-PROF MANDLA S MAKHANYA
OYIHLOKO BEGODU ONGUKHANSELA**

IYunivesithi ye-Afrika eyakha ikusasa ngokusebenzela abantu

- Ngithokoze mPhathi weHlelo
- Nomzana siHlalo womKhandlu, onguNomzana uSimelane
- MaLunga woMkhandlu
- Mma uMakhanya
- Basebenzisana abasesiGungwini begodu nabaPhathi ngokunabileko
- Barholi babaFundi
- Barholi be-OL
- Basebenzi kunye nabafundi bethu

- Malunga wezeeNdaba jikelele

Umnyaka lo, ikulumo yami izakuhluka ngabomu kukambiso ejayelekileko, njengombana ngithanda ukuthatha ithuba leli lokuvulwa komnyaka wokufunda nginimeme begodu nginiyelelise noke kobana nisebenzisane nami kuzo zoke iinkhongo ze-Unisa enisebenza kizo, kobana sense lokho okulindelwe mphakathi we-UNISA wokana kunye nabafundi bethu khulukhulu. Yeke-ke, ngiqalise kimi neburholini boke beziko le-Unisa , ngithi akusiyo eminye yeminyaka yeentombiso, kodwana mnyaka wokufezekisa amahlelo kunye nemithethomgomo okuvunyelenwe ngayo.

Njengombana ngitjhejile khulu kwamambala kobana itjhuguluko kuyinto esiphezu kwayo, kanti angekhe salithatha lula njalo njengesehlakalo, kodwana kufanele lithathwe njengehlelo, Ngithanda ukumema umphakathi weyunivesihi yokana kobana uphakamise amakowusu ekufezekiseni woke amahlelo wetjhuguluko nemithethomigomo esivumelene ngayo Umlayezo wami ulula, wona ngolandelako; elinye nelinye ihlelo lamano elifaneleko ,kufanele libe nemiphumela emihle.

Ngithanda ukubuyelela godu kobana umnyaka ka-2018 kufanele kube mnyaka wamatjhuguluko, kwamambala, kufanele kube mnyaka

wokufezekisa amahlelo wetjhuguluko nemithethomgomo ngaphandle kokuzaza nangendlela eqinileko, begodu kufanele kusetjenzelwe abafundi. Ngifuna bona lokhu nikwenze ngesikhathi begodu nikwenze kuhle.

Ngiyanimema noke kobana nibe mphakathi osebenzako, lokha nanisebenza ndawonye ngokuzimisela nanisebenza ukuletha:

- Iyunivesithi ebunjwe ngobutjha engeyamambala e-Afrika eyakha ikusasa ngokusebenzela abantu.
- Ihlelo lokuphatha elipheleleko nelihlangeneko lamaziko wethu, ihlelo elikwazi ukusiza ngendlela efaneleko begodu ihlelo elikwazi ukuziphendulela kuwo woke amazinga;;
- Ikharikhyulamu etjhugulukileko begodu leyo enomnqopho ofaneleko;
- Ibhoduluko elihle lokufunda nokufundisa, lelo elizokukhozelela ipumelelo ngesikhathi esibekiweko;
- Ilwazi elithuthukileko labafundi boke, ilwazi elinganamithelela emimbi ebulala ukwazi, ebulala ilimi kunye nalokho okutjhabalalisako;
- Amasiko atjhugulukileko weziko, lawo enza i-UNISA ibe likhaya labantu boke;

- Amahlelo wokusebenza afaneleko begodu nemithethomgomo eqinisekisa ukusebenza kuhle begodu nekghono leziko;

Kufanele kobana soke sikhumbule ukuthi umsebenzi wethu nasihlangeneko kukwakha ngobutjha i-UNISA, lo kumsebenzi owathoma ngesikhathi amayunivesithi amathathu, wona ngilawa; I-UNISA, i-Technikon South Africa kunye ne-Vista Universtiy Distance Education Campus (VUDEC), nazihlanganiswako ngenyanga kaTjhirhweni ka-2004, lokhu kwenziwa ngomnqopho wokwakha isithabathaba seyunivesithi ehlelekileko, kanti leyo yunivesithi sikhuluma nje, yamukele abafundi abangaphezu kwa-350, 000 wabafundi. Le, ngiyo-ke iyunivesithi ekulukazi esezandleni zethu kanti kufanele siqinisekise kobana:

- Iphrojekthi yeyunivesithi emalungana nezelwazi nezefundo iba sezingeni eliphezulu begodu elifaneleko.;
- Abafundi beyunivesithi bayazikhakhazisa ngokuba se-UNISA;
- Ibe majadu nayakha ikusasa begodu nayenzela abantu imisebenzi;
- I-UNISA nangambala iba msunguli wemibono emitjha, leyo ethuthukisa amathuba wepilo;
- Ihlale itjhuguluka begodu izifune yona ngokwayo, ngomnqopho wokwenza amatjhuguluko, wokuletha imibono emitjha begodu

nokufunisisa iindlela ezitja zokufuna ilwazi, amagama amatjha kunye nokuzwisisa amandla negunya..

Njengombana sazi kobana umkhakha wezefunda ephakemeko eSewula Afrika sekusikhathi unanyathelwe milandelande yemitjhagalo efike yasikinya iinsekelo zayo eminyakeni emibili edlulileko ngendlela engakhange kheyibonwe, solo kwangena umbuso wethu wedemokhrasi, kanti-ke, thina e-UNISA kufanele lokhu sikuthathe njengethuba lokuqedelela ihlelo lokuvuselela ngobutjha kweziko lethu elasungula ngomnyaka ka-2004.

Njengeziko elizinikele ukuthi libe ngelobu-Afrika, kanti eliphalisana nephasi loke ekwakheni ikusasa ngokusebenzela abantu, kunye namakhaya ngejima eliSikolo seHlobo saQobe Mnyaka esiQeda ubuKoloni (Annual Decoloniality Summer School), kanti leli jima lasungula ngamajima afana ne--#Rhodes Must Fall ne-#Fees Must Fall , kwanjesi-ke, kusikhathi sokuthi siphile ngokomnqopho wethu, ngokwetjhatha yethu, ngokwe-11Cs+1 yethu, ngokuqeda ubukoloni begodu nokwenza umsebenzi obonakalako malungana namatjhuguluko kunye nokubeka phambili ubulungiswa.

Umnyaka lo, kufanele siveze ukuzethemba kwethu okubonakalako malungana nendlela yesayensi yokuhlola imiraro yanje yeyunivesithi yokobana sikhulume tihatjhalazi ngejima lethu lokuvuselela ngobutjha kwe-UNISA kobana ibe liziko elisezingeni eliphezulu, leli ziko linamaphiko asithandathu afanele ukwahlukaniswa:

- Iphiko lamalimi amanengi: leli liziko lapho amahlelo welwazi lendabuko we-Afrika, amalimi, iimfundo zendabuko yephasi kunye nefilosofi yokuba khona kwemvelo, lokhu kuzizinto eziqakathekileko zetshwayo lesithombe kunye nomoya wezikweli.
- Iphiko lobulungiswa babantu/belwazi obufaka umbono wokuthi boke abantu babelethwa kobana babe mahlelo welwazi asemthethweni; Iphiko leemfundo zemikhakha yelwazi (ecologies of knowledges), lapho iingaba ezinengi zelwazi ziqeda begodu ziqinisana zodwa;
- Iziko elisiza ngeendingo zabantu ezifaneleko, kanti liziko elingavumelani nezinto ezikhinyabeza ilwazi, ilimi kunye nesiko eligandelelako Iziko lezefundo elihlonyiswe ngobutjha ngeemali, lelo elamukela ngitjho nalabo abafundi abanganamali yokufunda- lapho ifundo ithathwa njengelungelo kunokuthi ithathwe njengetjhuu elehlela abantu abambalwa;
- Ilikhaya lomuntu woke elisuswe ngokupheleleko ubukoloni, elinganabuhlotjana, elinganamhlobo wabantu, elinganahlelo

lokubuswa ngabaduna kwaphela begodu kuliziko elinganamngopho wokurhweba.

Kufanele begodu sikhuthazwe yindaba yokuthi, solo kwangomnyaka ka-2004, uMkhandlu we-UNISA watlikitla ihlelo lethu laMano laka-2030 lanje, hlangana nezinye izinto, leli ziko lifuna ukubuyisela i-UNISA ebujameni bokuba yiyunivesithi ekhamba phambili ye-Afrika kanti okuyiyunivesithi ye-Afrika yamambala, kunokuthi ithathwe njengeyunivesithi nje ese-Afrika, ephalisana nephasi loke. . Iyasikhuthaza indaba yokuthi i-UNISA isikhungo esinembalo ephezulu khulu yamaziko werhubhululo athinta i-Afrika, kanti imiphumela yawo kufanele isinikele indlela yokusebenzisa amano, amahlelo kunye nemithethomgomo.

Nasiragela phambili, sikhuthazwa lilwazi esele silibuthelele ezingeni leziko, kanti lelo lwazi livela emihlanganweni yethu emasemina, kwiimfundobandulo begodu nakumihlangano yethu yeentjhabatjhaba eqale ilwazi leyunivesithi, ukuqedwa kwelwazi lobukoloni, amatjhuguluko wabantu nefundo begodu nehlelo lezokufunda nokufundisa.

Nasiragela phambili godu, ziyasikhuthaza iinqunto zomBiko weKomitjhani yamaLungelo waBantu eSewula Afrika (SAHRC), kwezokuTjhugululwa kwamaYunivesithi woMphakathi, kanti lowo mbiko wehlela ehlelweni lamatjhuguluko emazikweni wefundo aphezulu.

Ukusungulwa kweYunidi emalungana nokuLawulwa kwamaTjhuguluko (Change Management) e-ofisini yomPhathi oyiHloko nosiSandla sikaKhansela ngomnyaka ka-2016 isebenze khulu ngokuthi yendlale imizamo ekhamba phambili yamatjhugululo, amunyethwe sihloko esithi 'UkuTjhugululwa kwe-UNISA: UkuThuthukiswa kweFundo nobuLungiswa baBantu'.

Umnyaka ka-2017 woke, yoke imizamo yehlelo eliKhamba phambili lamaTjhuguluko ebeyifaka iinkulumopikiswano kunye neenkulumiswano malungana neenhlathululo kunye nokuhloswe ziimfuno zabafundi ezimalungana nefundo yasimahla, efaneleko, enganabukoloni begodu yekhwalithi ephezulu; isisizile thina njengeziko lefundo kobana sikhulumisane ngokunabileko nangendlela evulekileko efana nesayensi yokuthiya amagama wezinto (nomenclatures) kunye namahlelo wokuqeda ubukoloni, ukwahlukahlukana, nokwenza izinto ngendlela yobu-Afrika begodu nokuletha amatjhuguluko wamambala

anombono ozwisisekako, ukukhombisa indlela kunye nomnyombo wamano wamatjhuguluko, wamahlelo kunye nemithethomgomo Kufanele ngitjho ukuthi ipumelelo yethu nasibambeneko njengombana sizilungiselela umnyaka wokwenza amatjhuguluko, idzimelele phezu kwethu nasinande sicabanga ngokunabileko:

- Ngoburholi bethu obungaphezu kwendlela yesintu yokuphatha;
- Ngendlela esiziphatha ngayo njengabarholi begodu njengabotitjhere;
- Ukuziphathwa kwethu njengamaphrofetjhinali, njengabarholi begodu njengabotitjhere;
- Ukuthembeka kwethu ezikweni le-UNISA nokuzibophelela kwethu kubafundi bethu;
- Ukubuyisa kwethu ithemba msinyana phakathi kwabarholi, kwabotitjhere kunye nabafundi.

Ukuzihlola lokhu kufuneka khulu ngombana i-UNISA, ngaphandle kokuzaza, kuliziko elidlala indima ekulu ekukhiqizeni ilwazi elimnotho weSewula Afrika, lokhu kwenzeka ngabafundi bayo kanti godu kusebaleni bona iziko leli liyipahla eligugu lenarha nelenarhakazi. Samukela abafundi abangaphezu kwesithathu sekuhlanganiswe abafundi boke bamaziko aphezulu wefundo eSewula Afrika begodu

sakhiqiza ubunengi babafundi abaqedileko e-Afrika. Yeke-ke, kufanele sihlale sikhumbula ukuthi umthwalo womlando begodu nekusasa esilithweleko thina njenge-UNISA.

Asithomeni ukukwakha ngokuthi sithokoze umsebenzi ongaka osele wenziwe yi-UNISA eminyakeni edlulileko, lokho okumphumela wemizamo ebumbeneko yabadlalindima abahlukahlukeneko – uMkhandlu, abaphathi, iimfundiswa, iinhlango zabasebenzi, kunye nabafundi.. Umsebenzi wabo usize khulu wasiphakamisa kobana sifike lapha sikhona eminyakeni esandukudlula. Lokhu bekusisekelo kithi kobana sithuthukise itjhuguluko.

Kwanjesi sesinoMkhandlu omutjha, ongaphasi koburholi bukaNomzana Simelane. Sinobaba nangu okhuluma nani namhlanjisi, obekahlala asebenza kuhle emzameni yakhe yokuphakamisa iziko leli alibeke kwelinye izinga. Ngirhola isiqhema sabantu abakakarela kilokho abakholelwa kikho. UMkhandlu lo nabaPhathi kubabantu abangazaziko nabasebenza ngetjhuguluko, njengombana likhombisa ikusasa elikarisako leYunivesithi yethu.

Ngithanda ukuthokoza indima edlalwe nguKhansela, uMongameli Thabo Mbeki, oyikwekwezi yena ngokwakhe, kanti ne-UNISA ezikhakhazisa ngaye.

Ngaphandle kokuzaza, singatjho sithi nasikakarela erhuluphelweni lethu elifanako njengomndeni we-UNISA ukuthuthukisa iphrojekthi yelwazi begodu sithuthukisa umsebenzi esiwenzela abafundi, ayikho into engasihlula kilokho.

Ngithanda ukugandelela indaba yokuba nesibindi nokuzithemba njengencenye yokunimema noke kobana siqede imibuzo ethuselako emalungana nelimi, indaba eqakathekileko yethiyori yabantu, indaba yekharikhyulamu begodu nendaba yokutjhuguluka kwamasiko weziko (UNISA). Usolwazi esifundweni sezabantu omu-Afrika uKwesi Prah ubeka ngale indlela: -

'The intimidating question we face as academics in Africa today is, how do we decolonize the academic enterprise, how do we indigenize knowledge production, how do we usefully domesticate knowledge and its production.'

Umnyaka wethu wokufezekisa amahlelo nemithethomgomo esizwene ngayo angekhe waba yipumelelo lokha nasiragela phambili nokusaba begodu nokuthuselwa ziindingo ezibekwe phambi kwethu kunye namatjhuguluko afunekako okufanele bona enziwe.

Njengombana sithemba ihlelo lezokuhlola lezesayensi esele silenzile lobujamo banje nomraro omalungana nelwazi, kwanjesi sifanele bona

sibe nesibindi sokwenza amatjhuguluko wekharikhyulamu. Kungabanjani nasingawenza ngokulandela imibono emihlanu elandelako:

| <u>lingaba zokuqedwa kobukoloni</u> | <u>Amagama ahlathululako</u> |
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| <p>1. Ukususwa kwelwazi elidzimelele eYurophu- ne- Amerika eseTlhagwini</p> | <p>Lokhu kufaka phakathi izinto ezimbili: ukubuyiswa kwe-Afrika njengesikhungo selwazi begodu nokuthathelwa phezulu kwelwazi le-Afrika njengento yokuthoma ngaphandle kokulahla ilwazi elivela eYurophu ne-Amerika eseTlhagwini . Umnqopho walokhu kulungisa umraro wokuhlenganisa ngamananeko ilwazi elifanako nokulihlukanisa. Lesi kusisenzo sokubuyisa i-Afrika esizokusiza ama-Afrika kobana akghone ukuzifumana kuhle khulu. Lokhu kufaka ukutjhugulula ubujamo lobo ama-Afrika azazi bangibo begodu bakwazi ukuhlathulula iphasi</p> |

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| | ngendlela yabo. |
| 2. Ukutjhugulula ilwazi libe ngelesi-Afrika | Lokhu kufaka ukuhlela ngobutjha ubunjalo bomu-Afrika nokufumana ngobutjha ilwazi malungana namasiko neemfundiso ze-Afrika. Lokhu kulihlelo lokubuyisa elisuselwe phezu kwemibono yelwazi langekhaya njenge: <i>an internal product drawn from a given cultural background, as opposed to another category of knowledge which would be imported from elsewhere.</i> |
| 3.Ukungezelela/ukufaka ilwazi le-Afrika ngaphakathi kwerhelo lelwazi ekade laba khona | Le yindlela embi yokuqedwa kobukoloni, indlela elandela isakhiwo esidondako, ngombana lapha kungezelelwa nje amagama amatjha erhelweni lamagama wakade nakukharikhyulamu ekade ikhona. Indaba ekulu lapha kungezelela ilwazi elitjha |

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| | ngaphandle kokuhlelwa ngobutjha kwekharikhyulamu.. |
| 4. Ukucoca okuhlaba ilwazi lakade ngendlela yokuqeda ubukoloni | Le yindlela efaka umbuzo onabileko welwazi 'elifumanekako' nokucocisana ngendlela ehlabako ngepolitiki yokukhiqizwa kwelwazi nokurhatjhwa kwalo. Le yindlela efuna ukuvumbulula imiraro efihlekileko efana nokukhethululana ngokombala nangamatjhuguluko wamahlangothi wamandla angafaniko. |
| 5.Ukutjhugululela ilwazi/ubunengi belwazi kudemokhrasi | Lokhu kumalungana nokuvulwa komthombo welwazi elahlukahlukeneko, kufakwa ilwazi elikhethululiweko njengencye yokuphumelela ngokobulungiswa belwazi. Ukuvulelwa kwelwazi kuhlathulula ukukhiqiza |

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| | 'ukufunda okukhululekileko' (convivial scholarship), lokhu kuqalana begodu kulungisa umraro 'wokubeka imilayelo eminengi, ukusebenza ngendlela efanako, ukukhamba ngendlela efanako begodu nokuba nebonelophambili khulu.'e |
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Ukutjhugulula ikharikhyulamu kufaka ukucabanga khulu ngokunabileko kwemithetho esisekelo yeemfundo zethu, ukuhlobana kwazo begodu nokulungela kwazo umnqopho othize.

Ngiyanibawa noke bona nikhumbule amagama kasomlando weFransi kwezesayensi, uMichel Foucault, owathi isayensi yanamhlanjesi azange yadaleka ngokwemvelo, kodwana yadaleka njengomphumela weendingo ezithileko zelwazi elithize elifunekako ngesikhathi esithize.

UFoucault ubeka ngale indlela:

The epistemological field traversed by human sciences was not laid down in advance [...]. They appeared when man constituted himself in Western culture as both that which must be conceived of and that which is to be known. There can also be no doubts, certainly, that the historical emergence of each of the human

sciences was occasioned by a problem, a requirement, an obstacle of a theoretical or practical order [...].

Njengenarha, njengenarhakazi nephasi loke lanamhlanjesi, akusakghonakali ukuragela phambili nokubalekela amaqiniso welwazi kunye namahlelo amraro ophezu kwethu. Umraro esiqalene nawo uvezwa kuhle khulu ngusolwazi wesifundo somphakathi, u- Immanuel Wallerstein, encwadini yakhe eqakathekileko yesihloko esithi; ***The Uncertainties of Knowledge*** Lapha usolwazi ubeka uthi:

I believe that we live in a very exciting era in the world of knowledge, precisely because we are living in a systemic crisis that is forcing us to reopen the basic epistemological questions and look to structural reorganization of the world of knowledge. It is uncertain whether we shall rise adequately to the intellectual challenge, but it is there for us to address. We engage our responsibility as scientists/scholars in the way in which we address the multiple issues before us at this turning point of our structures of knowledge.

Umlayezo ngewethu kobana sisukumele phezulu nasiqalana nemiraro. Ukusukumela phezulu imiraro le yelwazi namahlelo kufuneka bona thina senze okulandelako:

- **Ukucabanga ngobutjha ukucabanga ngokwakho**

Emizameni yethu yokuletha ikharikhyulami etjhugululwe kwamambala, sifanele bona sicocisane ngendlela efanako begodu ngokwehlelo 'sicabange ngobutjha ngokucabanga' ngokwakho begodu 'singacabanga' ngemibono efunyenwe injalo, ngamathiyori anjalo nangamagama anjalo. UCathrine Odora Hoppers noHoward Richards bahlathulula 'ukucabanga ngobutjha ukucabanga' njenge:

The casting of light at last onto subjugated peoples, knowledges, histories and ways of living unsettles the toxic pond and transforms passive analysis into a generative force that valorises and recreates life for those previously museumised.

- **Ukufunda ukungafundi kobana ufunde**

Lokhu kutjho ukukhohlwa lokho esikufundisiweko, ukusuka emahlelweni wokucabanga alethwe yifundo, masiko kunye nebhoduluko lomphakathi, ahlala atshwayo ngeenzathu zabagandeleli beTjingalanga.

- **Ukutjhidisa ikaba**

Lokhu kumalungana nokutjhidiswa ngokwephepheni yefilosofi yelwazi edzimelele eYurophu, kufakwa nokutjhugulula amahlombe weenkutani ekade sijame phezu kwawo. Ngokwenza lokhu kufanele bona sicabange sinabe ngobuhlanga, ngobulili, ngokwamahlalo wabantu begodu nangokuhluka kweendawo zabacabangi abahlanu abaqakathekileko, njengombana sibuyekeza ikharikhyulamu yethu.

- **Ukubuyela ekuthomeni**

Leli gadango likhuluma ngomsebenzi wethu oqakathekileko wokusebenzisa amalimi wethu wendabuko ye-Afrika nasifundisako, nasifundako begodu nasenza irhubhululo.

Isiphetho

Angiphethe ngokuthi okusemahlombe wethu kumzabalazo ofaneleko wokuqeda ukubuswa ilwazi langaphandle nemibono yangaphandle lokha nasibuthelela ilwazi, kanti lokhu kunomthintela obunqopha eendabeni zethu zepolitiki, zomnotho nekuthuthukisweni kwamasiko njengabantu. Mhlambe singatjho sithi sibiza lokho esikwenzako njengamatjhuguluko, ukususwa kobukoloni nanyana ukufakwa kobu-Afrika; kodwana okuqakathekileko ngilokho esikwenza kwamambala

lapha ephasini kobana silungise imiraro ebeyikade ikhona yelwazi elifaneleko kunye nefundo efaneleko malungana neemfundiso nokukhambisana okumalungana namakghono apha thekako. Kufanele ngitjho ukuthi into yokuthoma kubafundi bethu begodu sifanele bona sibabeke ngaphambi kwanoma yini esiyenzako, njengombana sisebenzisa amano, amahlelo kunye nemithethomgomo yethu.

Nkosi Sikelela i-Africa

Nkosi sikelela i-Unisa

Re a leboha

Re a leboga

Siyabonga

Dankie

Inkomo

Siyathokoza

Ndo livhuwa

Enkosi

Ro livhuwa

Aio

Ngiyathokoza

