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UMCIMBI WOKUVULWA NGOKUSEMTHETHWENI INYUNIVESI

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SOLWAZI MANDLA S MAKHANYA

UTHISHANHLOKO NESEKELA SHANSELA LENYUVESI

Inyuvesi Yase-Afrika ibumba ikusasa ekusebenzeleni abantu

- Siyabonga Mphathi Wohlelo
- Mphathisihlalo Womkhandlu, Mnu Simelane
- Malungu Omkhandlu
- Nkosikazi Makhanya
- Balingani Kwisigungu Eziphezulu Nabaphathi
- Baholi Babafundi
- Baholi Be-OL
- Basebenzi bethu nabafundi

- Malungu Ethimba Labezindaba

Kulo nyaka, inkulamo yami izokwehluka endleleni yayo ejwayelekile ngoba ngifuna ukuthatha leli thuba lokuvulwa konyaka wokufunda ukumema nokunigqugquzela ukuthi nisebenzisane nami kunoma yiyiphi ingxenye yalesi sikhungo enisebenzela kuyo, ukwenza lokho umphakathi wonke jikelele kanye nabafundi bethu abalindele ukuthi kwenziwe yi-UNISA. Ngakho-ke, kimi nakubo bonke abahali balesi sikhungo, lona akusiwo nje omunye unyaka wezithembiso kodwa owokusetshenziswa kwezinhlelo nemigomo yezinguquko okuvunyelweni ngakho.

Yize ngazi kahle kakhlophe ukuthi izinguquko esibhekene nazo angeke zaqondakala kalula njengento engenzeka manje, kodwa njengenqubo eqhubekayo, ngimema umphakathi wonkana wenyuvesi ukuthi usukumele phezulu ukufinyelela ezingeni eliphakeme lokusetshenziswa kwazo zonke izinguquko zezinhlelo nemigomo okuvunyelwene ngayo. Umyalezo wami ulula kakhulu, ukuthi, noma yikuphi ukuhlelwa kwamasu kumele kube nemiphumela emihle.

Angiphinde ngisho futhi ukuthi unyaka ka 2018 kumele kube yilowo 'wokwenza izinguquko, okusho ukuthi, unyaka wokusetshenziswa

ngokushesha nangokubonakalayo nokunomfutho kwezinhlelo nemigomo yethu yezinguquko kanjalo nokulethwa nokwethulwa kwezidingo kubafundi bethu. Ngifuna ukuthi nenze njalo ngokungachithi isikhathi futhi nikwenze kube sezingeni elifanele ngokungachithi isikhathi nemithombo yosizo.

Ngiyanimema nonke ukuthi nibe umphakathi osebenzayo lapho enizinkela khona ukuthi nisebenze ngokubambisana:

- Inyuvesi yase-Afrika eyenziwe kabusha ukubumba ikusasa ekusebenzeleni abantu;
- Ukuphatha nolawulo lwesikhungu sethu jikelele okwenziwe ngcono okubhekana nesidingo nokuba nobuziphenduleli emsebenzini owenziwayo kuwo wonke amazanga;
- Ikharikhulamu eguqulwe ngokujulile futhi eyenziwe ngokuhambisana nezinjongo;
- Isimo sokufunda nokufundisa esithuthukisa izinga lempumelelo ngezanga eliphezulu nokuba nomphumela obambekayo;
- Isimo sokuzizwa ngcono kwabafundi esenziwe ngcono futhi ngokungabulali ulwazi lwemvelo, nokungabulali ezinye izilimi kanye nokwenza ukuthi abanye abantu bazithole bekhishwe inyumbazane bengamukelekile ngokuphelele;

- Usikompilo lwesikhungo oluguquliwe nolwenzela ukuthi i-UNISA ibe yikhaya lethu sonke;
- Izingqubo namasistimu asebenza kahle ngaphandle kwencithakalo kanye nemigomo esebenza kahle eqinisekisa ukusebenza kahle nomdlandla wesikhungo.

Kumele sonke sikhumbule ukuthi umsebenzi wethu okumele siwenze ngokubambisana wokwakha kabusha i-UNISA waqala ngesikhathi amanyuvesi amathathu, okwakuyi-UNISA, i-Technikon South Africa, neNyuvesi i-Vista University Distance Education Campus Okuyikhempasi Yokufunda Ukude, ahlanganiswa ngoMasingana ka 2004 ukwenza inyuvesi enkulukazi nezinzile okumanje inabafundi abangaphezu kwe-350,000. Yiyo le nyuvesi enkulukazi esezandleni zethu futhi kumele siqinisekise okulandelayo:

- Amaphrojekthi ayo olwazi nezifundo kusezingeni eliphezulu futhi ishaya emhlohlweni;
- Abafundi bayo bayaziqhenya ngokuba se-UNISA;
- Ibumba ikusasa ngokunomfutho ekusebenzeleni abantu;
- I-UNISA ngempela ihamba phambili emiqondweni emisha ethuthukisa amathuba empilo;

- Iyaguquguquka ngokulandela isimo futhi ihlala njalo izihlaziya ngokwayo ngenjongo yokwenza izinguquko, ubuqambi bezinto nezinqubo ezintsha nangokusobala ukuthola izindlela ezintsha zokwazi, imiqondo emisha yokukwazi ukubhekana nokuqonda okusha kwamandla namagunya.

Ngisho noma sazi nokuqonda ukuthi umkhakha wezemfundo ephakeme eNingizimu Afrika kade ukhungethwe yimibhikisho ezamazamise izisekelo zawo eminyakeni emibili edlule ngesilinganiso esingakaze sibonakale selokhu sathola umbuso wentando yeningi, thina e-UNISA lokhu kumele sikuthathe njengethuba lokuphetha inqubo yethu yokuqamba kabusha isikhungo sethu eyaqala ngonyaka ka 2004.

Njengesikhungo esizinikele ekutheni sibe ngesase-Afrika ngempela kanti futhi sibe sibhekene nokuncitisana nezinye emhlabeni wonke, ukubumba ikusasa lokusebenzela abantu, futhi esiyikhaya lohlelo olwenziwa ehlobo olubalulekile nolulodwa olwaziwa ngokuthi yi-Annual Decoloniality Summer School olwaqalwa ngaphambi kwemizabalazo nentshukumo ye-*#Rhodes Must Fall* ne-*#Fees Must Fall*, sekuyisikhathi sokuthi siphile ngokombono wethu, Umqulu wethu, ama-11Cs+1 ethu, ukuzikhipha kwethu ekubusweni ngabezizwe zaphesheya, kanye

nokwethula ngokuzimisela okubasobala nokubambekayo kwenguquko kanye nobulungiswa kwezenhlalisano yabantu.

Kulo nyaka kumele sikhombise ukuzothemba kwethu okunamandla ubucwaningi bethu bezesayensi ngezinkiga zamanje zenyuvesi kanye nokubeka ngokusobala ubuqambi obusha bethu be-UNISA ukuthi ibe yileso sikhungo esisezingeni eliphezulu, lokhu kwakhelwe ezimpawini eziyisithupha eziyenza ukuthi yehluka kwezinye:

- Isizinda sobuliminingi: isikhungo lapho ulwazi lomdabu lwase-Afrika, izilimi, amakhosmoloji kanye nama-ontholoji aphathelene nokudalwa nobunjalo bezinto kuyingxenye esemqoka kakhulu yokuzazi ubunjalo nomphefumulo;
- Isizinda sobulungiswa bezengqondo/ubulungiswa bezenhlalisano esisingatha ngokuphelele umqondo wokuthi bonke abantu bazalelwa kwinqubo yolwazi olufanele nolwamukelekayo;
- Isizinda 'sobudlelwane bolwazi' lapho ubuningi bolwazi buncitisana futhi busekelana khona;
- Isikhungo esibhekelele izidingo zemiphakathi futhi esingabekezeleli noma yini elwa nolwazi, kanye nokubulawa kwezinye izilimi nokubuswa ngokwamasiko abezizwe zaphesheya;

- Isikhungo esingaqhutshwa ngokomqondo wezamabhizinisi ezemali kuphela lapho ngisho labo abangenayo imali bekwazi ukuthi bafinyelele imfundo – lapho imfundo kuyilungelo likawonkewonke ngaphandle kobandlululo lokuthi imfundo ifinyelelwe yidlanzana elithile labambalwa kuphela; kanti futhi
- Ikhaya labo bonke elingahambisani nokuphathwa abezizwe zangaphesheya ngenqubo yobukoloni, elingabandlululi ngokobuhlanga, ibala kanye nobulili ngokubonelela abesilisa kuphela kanti futhi libe yindawo engasebenzi ngokubonelela nje abanezimali kuphela, kube yikhaya likawonkewonke.

Futhi kumele sikhuthazwe ukuthi kusukela onyakeni ka 2014, Umkhandlu wase-UNISA wagunyaza isu lethu lamanje lombono ka 2030, elalinalokhu phakathi kokunye elalikusho, lifuna ukubeka i-UNISA ekutheni ibe yinyuvesi ehamba phambili e-Afrika futhi engeyase-Afrika ngokwempela kunokuthi kube yinyuvesi nje ese-Afrika, futhi encitisana namanye amazwe omhlaba. Siphinde futhi sikhuthazwe ukuthi i-UNISA iyindawo lapho okuhlanganela khona izikhungo zocwaningo ezigxile e-Afrika, imiphumela yemisebenzi yazo okumele ibe nefuthe nomthelela ekusebenziseni kwethu amasu, izinhlelo kanye nemigomo yethu.

Siphinde futhi sikhuthazwe ulwazi lokuthi sesiqokelele ulwazi olujulile ezingeni lesikhungo, oluvela emihlanganweni yamasemina ehlukene, imihlangano yezifundo kanye namakhonferensi amazwe ngamazwe omhlaba ehlukene, okugxila embonweni wenyuvesi, ukukhishwa kolwazi kwinqubo yobukoloni, izinguquko kwezenhlalisano yabantu nezemfundo kanjalo nokufunda nokufundisa.

Siphinde futhi sikhuthazwe yizincomo Zombiko Wekhomishana YaseNingizimu Afrika Yamalungelo Obuntu ezimayelana Nokuguqulwa Kwamanyuvesi Kahulumeni ezinomthelela oqondo ngqo ezinguqukweni zemfundo ephakeme.

Ukusungulwa kweYunithi Yokulawula Izinguquko, i-Change Management Unit (i-CMU) ehhovisi likaThishanhloko Nesekele Shansela ngonyaka ka 2016 kube nomthelela ojule kakhulu ekwenziweni kwezinhlelo zezinguquko ezihamba phambili ezigxile endikimbeni ethi 'Transforming UNISA: Academic and Social Justice for Development' (Ukuguqula i-UNISA: Imfundo Ephakeme Nobulungiswa Kwezenhlalisano yabantu ukwenzela Intuthuko).

Kuwo wonke unyaka ka 2017, izinhlelo Zokuhola Izinguquko ezibandakanya izingxoxo nezinkulumompikiswano ezihleliwe

ezimayelana nezincazelo nemibono yezidingo zabafundi befuna imfundo engakhokhelwa, eshaya emhlohlweni, engenakho ukubuswa ngabezizwe ngenqubo yobukoloni neyeqophelo eliphezulu; kwenze ukuthi thina njengesikhungo sibhekane ngokuphelele nangokusobala ngezinto ezifana nokwethiwa kwamagama ezinto, nezinqubo zokuqeda inqubo yobukoloni, ukwamukelwa kwabantu, amasiko nezilimi ezehlukene, ukwenza izinto zihambelane nobu-Afrika, kanjalo nezinguquko ngombono ocacile nokubeka imikhombandlela kwingqikithi nomthamo wokuqukethwe amasu, izinhlelo nemigomo yenguquko.

Kumele ngisho ukuthi impumelelo yethu sisonke njengoba sengamela inqubo yokusebenzisa izinguquko incike kithi ngokucabangisisa sijule mayelana nokulandelayo:

- Ubuholi bethu ngale kwendlela yokuphatha ejwayelekile;
- Ukuziphatha kwethu okuhle njengabaholi nothisha;
- Ukuziphatha kwethu okuprofeshinali njangabaholi nothisha;
- Ukuthembeka kwethu kulesi sikhungo nokuzibophezela kubafundi bethu; kanye
- Nokubuyisela kwethu okusheshayo ukuthembeka phakathi kwabaholi, othisha nabafundi.

Lokhu kuzihlolisisa kudingeka kakhulu ngoba i-UNISA, ngaphandle kokungabaza, yiyona enomthelela omkhulu kumnotho wolwazi lwaseNingizimu Afrika ngabathole iziqu zabo kuyo, futhi ngokucacile iyigugu elikhulu kuzwelonke nasezwenikazi le-Afrika. Sifundisa ngaphezu kwengxenye yesithathu yabo bonke abafundi bamazinga emfundo ephakeme eNingizimu Afrika futhi sikhiqiza iningi labafundi abaneziqu abangama-Afrika. Ngakho-ke kumele sihlale njalo siqaphele umthwalo womlando kanye nekusasa esiliphethe njenge-UNISA.

Asakhele phezu kwalapho esikhona, sibe samukela ngokuphelele amagalelo enziwe yi-UNISA eminyakeni edlule, okuyimiphumela yemizamo ehlangene yababambe iqhaza abahlukene -- Umkhandlu, abaphathi, ama-akhademiki, abasebenzi basemahhovisi, izinyunyane zabasebenzi nabafundi. Umsebenzi wabo osezingeni eliphezulu usize ukuthola esivivaneni ukusifikisa lapho esizithola sikhona esikhathini esidlule. Lesi kwakuyisinyathelo sethu sokuqala esiya ezinguqukweni zethu.

Manje sesinoMkhandlu omusha, ngaphansi kobuholi bukaMnu Simelane. Ninalo mnumzane okhuluma nani namhlanje ongazange aguquke emsebenzini wakhe wokuzimisela ukubeka lesi sikhungo

kwelinye izinga. Ngihola ithimba elamukele ngokugcwele lokhu esikholelwa kukho. Lo Mkhandlu Nabaphathi abangabazi ngokuzinikela ezinguqukweni njengoba lokhu kusho ikusasa eliqhakazile lenyuvesi yethu.

Ngithanda ukuphinda ngibonge iqhaza leShansela Yenyuvesi yethu, UMongameli Thabo Mbeki owuphawu olucace bha ngokwakhe, nokuthi i-UNISA iyaziqhenya ngokuba yingxenye yalo. Akukho ukungabaza ukuthi uma singazimisela kwinhloso nesidingo esisodwa njengomndeni wase-UNISA ukukhulisa ulwazi nokwenza ngcono indlela esihlinzeka ngayo izidingo kubafundi bethu, akukho okuyosivimba.

Ngigcizelela iphuzu lokuzethemba ngokunamandla nokuba njengengxenye yesimemo sami esiqondiswe kithi sonke sokubhekana nale mibuzo esabisayo yamanje njengombuzo wolimi, umbuzo wethiyori ebalulekile nejulilie yezenhlalisano yabantu, umbuzo wekharikhulamu, kanye nombuzo wokuguquka usikompilo lwesikhungo. UKwesi Prah Ongowenhlango Yase-Afrika ongososiyoloji futhi ongumholi ezifundweni zenhlalisano yabantu wabeka wathi:

'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.’ (Umbuzo osabisayo esibhekene nawo njengezifundiswa zase-Afrika namhlanje, owokuthi, singakuqeda kanjani ukubuswa ngabezizwe zaphesheya kwezemfundo ngenqubo yobukoloni, singakwenza kanjani ukuthi sikhqize ulwazi lwendabuko, singalusebenzisa kanjani kahle ulwazi lwethu nokukhiqizwa kwalo.)

Unyaka wethu wokuqikelela ukusetshenziswa ngokushesha kwezinhlelo nemigomo yethu ungeke waba yimpumelelo uma siqhubeka nokusatshiswa nokwethuswa yilezo zimfuno ezidingekayo ezibekwa ngaphambi kwethu kanye nalezo zinguquko ezidingekayo okumele zenziwe.

Ngokuthemba ngokuphelele ubucwaningi besayensi esesibenzile kule nqubo yamanje nenxushunxushu esibhekene nayo ngokolwazi, kumele njengamanje sizethembe ekusebenziseni izinguquko ohlelweni lwezifnguquko zekharikhulamu. Kungabanjani uma siyisebenzisa ngokulandelela le miqondo emihlanu elandelayo:

<u>Imikhakha Yokugudluka Kubukoloni</u>
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<u>Amanothi Encazelo</u>

<p>1. Ukugudluka kulwazi lwase-Yuropha nasenyakatho neMelika</p>	<p>Lokhu kubandakanya imikhakha emibili: ukubuyiselwa kwesidima se-Afrika njengesizinda esamukelekile solwazi nokubona ukubaluleka kolwazi lwase-Afrika njengendlela yokuqala ukwenza okuthile ngaphandle kokushiya noma yiluphi ulwazi oluvela eYurophu naseNyakatho-Melika. Injongo yalokhu ukubhekana nenkinga yokuba nesisindo nokuhlukaniswa. Kuyisinyathelo esiletha ukuphola emoyeni esivumela abantu base-Afrika ukuthi bazibone ngokucacile. Kubandakanya ukusuka endaweni lapho abantu base-Afrika bazi futhi baqonde kabanzi umhlaba abaphila kuwo.</p>
<p>2. Ukwenza ulwazi lube olwase-Afrika</p>	<p>Lokhu kubandakanya ukuphinda kuqinisekiswa ubuzazi be-Afrika</p>

	<p>nokutholakala kabusha kolwazi lokubaluleka kosikompilo lwase-Afrika. Kuyinqubo yokuthola obekulahlekile okuncike embonweni wolwazi lwendabuko 'njengomkhiqizo wangaphakathi ovela kwimvelaphi yamasiko, njengoba kuqhathaniswa nesinye isigaba solwazi oluyothathwa luvela kwenye indawo engaphandle'.</p>
<p>3. Ukungezelwa/ukubandakanya ulwazi lwase-Afrika emgomeni wolwazi olukhona</p>	<p>Le yindlela entekenteke kakhulu yokugudlula kwinqubo yobukoloni esebenzisa indlela enobuvila yokuvele kungezelwe izinto ezintsha kulokho okudala okukade kukhona kwikharikhulamu. Umsebenzi owenziwa kuqala lapha ukufaka kuphela okusha ngaphandle kokuhlaziya ukuhleleka</p>

	kwekharikhulamu.
4. Ukugudluka kubukoloni ngokubhekana nokucwaninga ulwazi olukhona	Le ndlela ibandakanya ukubuzisisa okujulile kolwazi 'olutholakele' nokubandakanyeka okubucayi nezepolitiki yokukhiqizwa nokusatshalaliswa kolwazi. Le ndlela yenzelwe ukwembula izinkinga ezifihlakele ezifana nokucwasa ngobuhlanga nokuguquka ngokwamandla angafani afakwe ngenkani.
5.Ukwenza ulwazi lube ngolwabo bonke/ubudlelwane bolwazi	Lokhu kubandakanya ukuvuleleka kwesikhungo olwazini oluningi olubandakanya nalolo olubukeleka phansi njengengxenye yempumelelo yobulungiswa bomqondo. Lokhu kuvulela ukuthi kube nolwazi lwemvelo okuhloswe ngalo ukukhiqiza 'ukufunda okungenazihibe' 'okuyizinselele

	<p>nokukubeka phansi okuyinselele yokugunyaza okhukhulu kakhulu, ukulinganisa kakhulu, ukulandela kakhulu indlela eyodwa nokuqagela kakhulu’.</p>
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Ukuguqula ikharikhulamu kubandakanya ukucabangisisa kwangempela, okujulile nokunenjongo ethile yokuphinda ucabange ngemithetho yemikhakha yethu yezifundo ezihlukene, ukushaya kwayo emhlohlweni nokulungela injongo yayo.

Ngiyanincenga ukuthi nikhumbule amazwi esazi sezomlando wesayensi saseFrentshi, uMichel Foucault, owabeka umbono wokuthi isayensi yanamhlanje ayizange ithuthuke ngokwayo, kodwa kwaba ngenxa yezimfuno ezithile zolwazi oluthile olwaludingeka ngaleso sikhathi. uFoucault wabeka umbono wokuthi:

‘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 [...]. (Umkhakha wezolwazi lwesayense awuzange nje uvele ube khona ngezikhathi sangaphambili [...]. Wavela ngesikhathi umuntu eqala elandela usikompilo lwaseNtshonalanga njengoba kokubili okumele kwemukelwe futhi kwaziwe. Futhi angeke kwaba nokungabaza, ukungaqondisisi ukuthi umlando wokuvela kwesayense yabantu ngayinye wahlangabezana nenkinga, isidingo, isihibe somyalelo oyithiyori noma inqubo yokungenzeka okubambekayo [...].)

Njengezwe, izwekazi le-Afrika, nomhlaba jikelele wesimanje, angeke kusenzeka ukuthi siqhubeke nokubalekela amaqiniso ezinkinga zolwazi esibhekene nazo njengamanje. Inselele esibhekene nayo icaciswe kahle uchwepheshe ohamba phambili ongososiyolojisti noma ezenhlalisano yabantu, U-Immanuel Wallerstein, encwadini yakhe esemqoka esihloko esithi ***The Uncertainties of Knowledge***, lapho abeka khona ngokuthi:

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 (Ngikholwa ukuthi siphila esikhathini esijabulisa ngokuyisimanga kakhulu emhlabeni wolwazi, ikakhulukazi ngoba siphila esimeni lapho kunenkinga esiphoqelela ukuthi siphinde sibuze imibuzo elula yezolwazi bese sibheka esakhiweni sokwakheka kabusha komkhakha wolwazi. Akuqondakali ukuthi ngabe siyokwazi yini ukuphakama ngokwanele ukubhekana nenselele edinga umqondo ojulile wezinga eliphezulu, kodwa ukhona ukuthi thina sibhekane nawo. Sifaka ukuzibophezela kwethu njengososayensi/izifundiswa ngendlela yokuthi sibhekane nezinkinga eziningana ezingaphambi kwethu ngalesi sikhathi sokuguquka kwezinto ezinhlakeni zethu zolwazi.)

Umyalezo wami kithi ukuthi sibhekane ngqo ngokwanele nenselele. Lokhu kubhekana ngokwanele nezinselele zobunjalo bokuguquka kokutholakala kolwazi kudinga ukuthi singenelele ezinyathelweni ezibambekayo ezifana nalezi:

- **Ukuphinda ucabangisise ngokucabanga uqobo**

Emizameni yethu yokwethula ikharikhulamu eguquliwe, kumele sisebenzisane ngokuqhubekayo nangendlela efanayo engaguquki 'ukucabanga kokuphinda ucabangise ngokucabanga uqobo' ngokwakho futhi ngisho 'nokungacabangi' eminye imiqondo etholakele, amathiyori nokucatshangwayo. UCathrine Odora Hoppers noHoward Richards bachaza 'ukucabanga kokuphinda ucabangise ngokucabanga uqobo' njengalokhu okulandelayo:

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. (Lokhu kukhanyisa ekugcineni kubantu abacindezelwe, ulwazi, imilando nezindlela zokuphila ezingazinzisi isiziba ezinobuthi kanye nokuguqula ukuhlaziya okungajulile ekutheni kudale amandla okulwa nokwenziwa kabusha kwempilo yalabo abakade bebekelwe eceleni benganakiwe esikhathini esidlule.)

- **Ukufunda ukugudlulela eceleni okwafundwa kudala ukuze siphinde sifunde**

Lokhu kubandakanya ukukhohlwa ezinye zezinto esazifundiswa, ukuzikhulula ekucabangeni ngezinhlelo ezafakwa kithi yisimo sezemfundo, amasiko nenhlalakahle, eziyohlala njalo zihambisana nendlela yokucabanga nokuthathela phezulu okwaseNtshonalanga nokwaphesheya kuphela.

- **Ukugudluka kwisisekelo okwakhelwe phezulu kwaso**

Lokhu kubandakanya ukugudluka kokuthile ngokomcabango nokuqonda ngokolwazi ukusuka endleleni yokucabanga yokuthathela phezulu okwaseYurophu kuphela, kubandakanya ukwehla nokugudluka kulokho ebesincike kukho njalo njengesisekelo ebesimi kuso. Uma senza lokhu kumele sibheke sijule mayelana nobandlululo lobuhlanga, ubulili, indawo yokuhlala yemiphakathi ehlukene ngisho nesimo sendawo yokuhlala kwabantu esibathatha njengabamqoka ababambe iqhaza kwezokucabanga njengoba sibuyekeza ikharikhulamu.

- **Ukubuyela emuva esisekelweni sakuqala**

Lesi sinyathelo sisho umsebenzi wethu osemqoka wokusebenzisa izilimi zomdabu zase-Afrika ekufundiseni, ekufundeni nasekucwaningeni kwethu.

Isiphetho

Mangiphethe ngokuthi kukhona umzabalazo odingekayo wokubhekana nokunqoba ukucindezelwa nokulahlekelwa ukuzethemba ekukhiqizeni ulwazi lokhu okunomthelela obhekene ngqo nezepolitiki nentuthuko kwezomnotho nezamasiko njengabantu. Ngisho ngabe sibiza lokhu esikwenzayo ngezinguquko, ukugudluka kwinqubo yengcindezi yobukoloni noma ukwenza izinto ngenqubo yobu-Afrika; okusemqoka kakhulu ukuthi senzani thina lapha esikhona ukubhekana nezinsalele zesikhathi eside zokushaya emhlohlweni maqondana nolwazi nezemfundo—ukushaya emhlohlweni ngokuba semqoka nokushaya emhlohlweni nokufaneleka kwezinto ezibalulekile nezingamagugu maqondana namakhono abambekayo. Uma ngiphetha le nkulumo yokuvulwa ngokusemthethweni inyuvesi, ngivumeleni ngithi kuyo yonke imisebenzi yethu yansukuzonke lapha e-UNISA, kumele sonke sazi ukuthi okusemqoka kakhulu kithi, abafundi bethu, futhi kumele sibabeke phambili kukho konke esikwenzayo uma sisebenzisa amasu, izinhlelo nemigomo yethu.

Nkosi Sikelela i-Africa

Nkosi sikelela i-UNISA

Re a leboha

Re a leboga

Siyabonga

Dankie

Inkomu

Siyathokoza

Ndo livhuwa

Enkosi

Ro livhuwa

Aio

Thank you