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UMCIMBI WOKWETHA IGAMA IBHILIDI NGOSIMISO NKWANYANA
E-UNISA
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Mphathi woHlelo, ngizizwa ngihlonipheke kakhulu ukuma lapha phambi kwenu kule ndlu yesithunzi, kulo mcimbi wokuhlonipha omunye wabesilisa abasha bamaqhawe abafunde kule yunivesithi.

Ekubekeni isandlalelo senqubo yanamhlanje, ngifisa ukugxila kwizinto ezintathu. Okokuqala, ngifuna ukubheka kolokho abanye bezifundiswa abakubiza ngokwenziwa kwamamonyumentu ezindawo ezakhiwe nezingaphandle. Okwesibili, ngifuna ukugxilisa imiqondo ngendlela i-UNISA eqondisisa ngayo ukuphathwa kokwenziwa kwamanonyumentu, nokwelula lokho kuqondisisa nokuphathwa komlando wesikhungo. Okokugcina, ngizokwendlalela indawo ethathwa nguSmiso Nkwanyana kulokho kuqondisisa kanye nokuphathwa, nokuthi kungani sithathe lesi sinqumo sokwetha kabusha leli bhilidi ngegama lakhe.

Ukwenziwa kwamamonyumentu ezindawo ezakhiwe nezangaphandle

Kwi-atikile yesihloko esithi, *Monumentalization and the renaming of street names in the city of Durban (Ethekekini) as a contested terrain between politics and religion*,¹ uSimanga Kumalo uhlola inqubo eyalandelwa ekwethiweni kwemigwaqo eThekekini.

Kuyinto efanele ukuthi ngiqale ngokucaphuna uKumalo ngenxa yokuthi leli bhilidi esilethayo namuhla likuphi, litholakala endaweni eyayibizwa ngokuthi yi-Stanger Street, manje esekuyi-Stalwart Simelane Street, ethiwe kabusha ngemuva kokuba lowo owayenguthisha asungule izikole, kanti kamuva waba yi-cadre lentshukumo nenhlangano yenkululeko.²

Ngisho noma uKumalo, njengamanye ama-akhademiki, esola inqubo elandelwe ekwetheni imigwaqo, yikhono lakhe lokufaka le nqubo kuhlaka olukhulu lokuqhubeka kwenqubo yokwenabisa nokujulisa intando yeningi yedimokhrasi ezweni lethu, okungihuhele kule atikile yakhe. Ngakho-ke uyavuma ukuthi ukwetha futhi kwamagama emigwaqo yisinyathelo esifanele uma sizokwazi ukushintsha indlela umlando wethu olandwa ngawo.

¹ R Simanga Kumalo (2014) Monumentalization and the renaming of street names in the city of Durban (Ethekekini) as a contested terrain between politics and religion, *New Contree*, No 70, pp. 219-250

² See *Pitnes (Stalwart) Simelane*, South African History Online, <https://www.sahistory.org.za/people/pitnes-stalwart-h-simelane>. Eyafundwa ngomhlaka ka 7 Julayi 2019

Ukusola kukaKumalo kugxile kakhulu ekutheni imiphakathi yezenkolo yaseThekwini akuzange kuboniswane nayo ngokwanele, ngisho noma abanye abathize abagqamile kwezenkolo baye babandakanywa kuhla lwamagama amasha emigwaqo. Empeleni lokhu akushoyo kungafakelwa inselele. Kodwa-ke akuyikhona engifuna ukugxila kukho namuhla kulo msebenzi.

Ngabe yini esikuzuzayo kuKumalo?

KuKumalo ukwenziwa kwamamonyumentu kusho "ukwakhiwa kwezithombe nemifanekiso, izimpawu kanye nokwethiwa amagama kwemigwaqo, ukwenziwe kwemifanekiso ngokusebenzisa amagama abaholi abaziwayo abafaka okuthile esivivaneni sokuletha inqubo yentando yeningi yedimokhrasi, ukuze abantu bagcine izinkumbulo zomlando wedolobha kanye nokwenzeka kwezepolitiki abahlangabezane nakho."

Kodwa ngabe yikho lokho kuphela okwenzekayo ngokwenziwa kwamamonyumentu?

Ngingasho ngithi noma ukuchaza kukaKumalo kuwusizo, kodwa akujulile kakhulu. Ukuntenganteka kakhulu kwincazelo yakhe, wukuthi ubona ukwethiwa kabusha kwamadolobha, imigwaqo namabhilidi njengento yokugcina izinkumbulo ezithile.

Kithini ukwetha kabusha amabhilidi, ukwakha isikhungo esisha. Kanjani, uma umuntu engabuza?

Ukwenziwa kwamamonyumenti eUNISA: Indlela esikuqondisisa nokukuphatha ngayo

Ukuze siqondisise kangcono ukuthi kungani setha amabhilidi ethu kabusha, ake sibonelele lapho esiqhamuka khona njengezwe, ikakhulukazi njengeyunivesithi.

Njengoba sigubha iminyaka engu 146 yobukhona be-University of South Afrika, siphethe emahlombe ethu, esikuzuzile okuxubene kwamathuba kanye nokukhishelwa ngaphandle kwabanye. Okwethu, ukwenza umlando wamathuba azotholakala kubasebenzi ababefuna ukuqhubela ama-career abo phambili kanye nokuthuthukisa izimpilo zabo.

Okwethu ukwenza umlando wamathuba kubafundi ababengamukelwe emayunivesithi okwakungamayunivesithi abamhlophe kuphela, bengavunyelwe ngoba nje kuphela babemnyama. Wumlando wokwenza amathuba emfundo atholakala kwababeboshiwe besebasha bese-Robben Island, abafana noDeputy Justice Judge Dikgang Moseneke, ukuze bathole imfundo yeyunivesithi kanti ngemuva kwalokho bakwazi ukuba ngabameli

emthethweni, baqhubeke babengamagqwetha, nokugcina eselijaji, ngemuva kokuba akhululwa ejele.

Ngakolunye uhlangothi, lowo mlando njengeyunivesithi, wawungemuhle wonke. Empeleni, abaningi bazovumelana nami, ukuthi ngaphakathi kokubonakala kunamathuba alinganayo, kwakukhona isikhungo esasisebenza ngaphansi kwezimfanelo ezazitholwa abathize kuphela ngaphansi kwenqubo yobukoloni. Ukusukela ekuhleleni kwabasebenzi bayo emkhakheni weze-akhademiki ukuya kubasebenzi basemahhovisi bokusiza, ukuya kwezekharikhyulamu, kanye nosiko lwesikhungo, abantu abamnyama babengazizwa bemukelekile kwiyunivesithi.

Ngisho lokhu njengomunye babafundisi bama-lecture amnyama kulesi sikhungo, ngaphandle koMnyango weziLimi zabamnyama zase-Afrika, ukuya kwindlela iFaculty yezeNKolo, inkumbulo yayo ngeyokuba nedlanzana elincane labantu isekhona namanje.

Kithina, ngakho-ke ukwenziwa kwamanonyumente kumaqondana nezinto ezimbili. Okokuqala, kumaqondana nokuhlehlisa inqubo engenabulungiswa yesikhathi esedlule, kanti esikhundleni sayo, kube nokuzimisela ngokwabelana ukuze inqubo engenabulungiswa yesikhathi esedlule, ingaphinde yenzeke nanganoma yiyiphi indlela. Ngakho-ke, isinyathelo sokwetha ibhilidi igama futhi, noma enye

ingxenye yebhilidi, iphakamisa ukuthi umlando walo, kungenzeka wawuncike kwinqubo engenabulungiswa kumkhakha othize wesizwe, kanti ngakolunye uhlangothi ube uvuna umlando wenye ingxenye esizweni.

Kwezinye izimo, kusho ukuthi eminye imikhakha yesizwe, yayiphathwa sengathi ayikho ngisho nokuba bikho. Kungakho-ke e-UNISA kwakungoprinsipali abafanayo abalandelanayo ababengamele le nqubo esikhungweni, esasibandlulula abanye abaningi ukuthi bangafakelwa kwinqubo yamamonyumente.

Ukwetha futhi igama lamabhilidi ngabantu abathize kuphela, izimpilo zabo eziwuphawu lokomela ukubandakanywa, simemezela ukuthi, thina sizoba yiyunivesithi eqikelela ukuvula iminyango kubo bonke, ngaphandle kokubandlulula ngebala, i-class, ubulili kanye nenkolo.

Isizathu sesibili sokuthi kungani sikhethe amanye amagama kumabhilidi ethu ambalwa, wukuthi njengeyunivesithi, siqala ukwakha ukuxhumana namabhuloho neminye imiphakathi, hhayi nje ukugubha umlando wokulwela inkululeko.

Kodwa lokhu sikwenzela nokuqala ukwakha ukuxhumana neminye imiphakathi eyayisebenzelwa ngamagqala amagama awo avela lapha njengengxenye yale nqubo. Ngaleyo ndlela, iyunivesithi iqhubekela

phambili ngokuthi ingaboneleli abantu abangaphakathi nje kuphela ekwetheni amagama amabhilidi ngamagama oprinsipali besikhathi esedlule. Siqala ukusebenzisa ukwetha amagama amabhilidi ngamagama abaholi bemiphakathi, ababelana ngomlando womzabalazo nabantu nje bemiphakathi.

Kuyinkolelo yethu eqinile ukuthi le nqubo yakamuva, iyokwenza ekutheni imiphakathi izibandakanye neyunivesithi, hhayi nje ngokubona iyunivesithi iyindawo ekude nephezulu kunabo.

Lo mbono ungisondeza egameni esizolisebenzisa ukwenza imonyumente namuhla - uSmiso Nkwanyana.

Ukwenza imonyumente ngegama likaSmiso Nkwanyana

Abanye benu lapha ezithamelini bazokhumbula izinsuklu lapho i-UNISA kwakuyisikhungo semfundo yokufunda ukude naso, esasemukela kuphela abantu abadala ababefuna ukuqhubela phambili ama-career wabo. Lokho, ngokuhambisana nenqubo yokubandlulula abanye eyayingabonakali kahle naleyo eyayibonakala kakhulu, engikhulume ngayo, kuzonisiza ukuqondisisa ngalokhu engizokwabelana nani ngakho.

Ekuqaleni kweminyaka yoma 1980, isibalo sabafundi abamnyama ababephasa umatriki ngezinga lokuqhubekela kumayunivesithi

saqala ukwenyuka kancane. ³ Ngithi kancane ngoba, ngisho noma amanani eyenyuka, kodwa amaphesenti ayeseqhansi, kanti futhi ayehla. Nomakunjalo, inani labafundi abamnyama ababephasa ngezinga lokuqhubekela kumayunivesithi, lenyuka. Isibonelo, ngonyaka ka 1990, kwakunesibalo sabafundi abamnyama abangu 23 010 abaphasa ngezinga lokuqhubekela emayunivesithi, uma kuqhathaniswa nezinga lonyaka ka 1985, lapho khona okwakunesibalo sika 9 938; ngonyaka ka 1980 kwakunabafundi abangu 4 714, kanti ngonyaka ka 1975 isibalo kwakungu 3 520.⁴

Imiphumela yalamastatistiki kwakuwukuthi abafundi abaningi abamnyama babeqala ukufaneleka ukubhalisa ukufunda emayunivesithi. Kodwa ngenxa yenqubo yobandlululo yesikhathi esedlule, lapho khona inqubo yeyunivesithi yayehlukaniswe ngemikhakha emithathu – amayunivesithi amaliberali esiNgisi abamhlophe, amayunivesithi ama-conservative abamhlophe e-Afrikaans, kanye namayunivesithi abamnyama – kanti amayunivesithi abamhlophe ayengamukeli abamnyama, noma ayemukela inani eliphansi kakhulu labafundi abamnyama, inani elenyukayo labafundi abamnyama ababeqede isikole, baqala babhalisela ukufunda ne-UNISA.

³ Frans Cronje (2010) *Matric: A 50-year Review*, <https://www.ieducation.co.za/matric-a-50-year-review/>. Eyafundwa ngomhlaka ka 7 Julayi 2019

⁴ Ibid

Ngokungena kwabafundi abaningi abamnyama, ababevela emiphakathini yabamnyama yabahluphekile, lapho khona engekho amagumbi okufundela emakhaya abo, kanti futhi kungekho izikhungo zokutadisha, kwaba nesidingo esikhulu samafasilithi okutadisha esivela kulabo bafundi abasha.

Laba bafundi baqala ukufuna ukuthola ama-tutorial, ukuthi imfundo ingasabi kude kube ngebanga, kodwa ibe seduzane. Okwesibili, bafuna ukuthi kube namafasilithi okutadisha angcono namakhulu.

Kwaba ngenxa yalezi zidingo ukuthi iyunivesithi iqale ukubonelela ukuthi kube nezikhungo zamarijini – ukubonelela inani elikhulayo labafundi abamnyama abeza eyunivesithi nsuku zonke, njengokuthi i-UNISA isikhungo semfundo yokufunda ngokuxhumana ngqo.

Njengoba ososiyoloji abaningi benganitshela, lapho abantu behlangana khona, beqala ukubhekana nezinkinga ezifanayo ababhekene nazo, babawuhlobo oluthile lwenhlangano, eqala ukuthatha izinto ezibakhathazayo, ukuveza uvo lwabo ngezinto ezibakhathazayo kanye nokufeza izidingo nezintshisekelo zabo. Ukuqala kwezinhlangano ezibunjwa ngabafundi e-UNISA kulandele leyo ndlela yentuthuko enjalo.

Ngenxa yokukhathazeka okwavezwa abafundi abasha, ukunqaba kweyunivesithi ukubhekana nezikhalazo zabo ukuthi kungezifanele kanti futhi okumele zisekelwe, ozakwabo babafundi abanazo kwamanye amayunivesithi okufunda ngokuxhumana ngqo, kwaba nesidingo sokuthi kusungulwe umkhandlu wabafundi ama-Student Representative Councils (SRCs) phakathi kwe-UNISA uqobo.

Ngoba evela ezinhlanganweni zeningi zenqubekela phambili i-Mass Democratic Movement, uSmiso wathola ikhaya enhlanganweni yabafundi i-South African Student Congress (SASCO) kanti wagcina ngokuba ngumongameli we-SRC lapha eThekwini.

Kanti futhi, njengoba kwazenzekela kusuka phansi, lama-SRC amasha ukusukela kwikhempasi enkulu ePitoli, eJohannesburg, ePolokwane, eCape Town naseThekwini, ahlangana ukwakha i-SRC kazwelonke.

Kuzo zonke izigaba, imizamo yabafundi yayingemukelwa neze futhi igudlulelwa eceleni njalo ngomkhulu umfutho, abaphathi beyunivesithi babengafuni nokuzwa lutho ngalesi sidingo sabafundi. Kodwa leli qembu labafundi, lalizimisele kakhulu ukwenza ukuthi izwi labo lizwakale.

Kwakuyimizamo kaSmiso kanye namaqabane akhe enza ukuthi okulandelayo, noma singeke sakubala konke, kufezwe ngabafundi:

- Iyunivesithi yakwemukela ukuthi abafundi kudingeka basekelwe. Kwakungokokuqala ngqa emlandweni ukuthi iyunivesithi iqale ukusekela ngama-tutorial kubafundi abasha.
- Ngemizamo yabo, abafundi babamba izingxoxo ne-Tertiary Education Student Fund of South Africa (TEFSA) eyalendelwa yi-National Student Financial Aid Scheme (NSFAS), ukwamukela inhlupheko yabafundi bezingane zabasebenzi e-UNISA njengabalingani, nabafanele ukuthola usekelo njengozakwabo babafundi bamayunivesithi okuxhumana ngqo.
- Okubalulekile, i-SRC kanti ekugcineni i-SRC kazwelonke, yamukelwa njengabameli nezwi labafundi elamukelwe nelamukelekile.

Kwakungaphansi kwalesi sisekelo lapho uSmiso akhethwa khona ngo 1995 ukuba ngu-Co-Convenor walokho okwaziwa ngokuthi yi-UNISA National Student Coordinating Committee (UNSCC), umsebenzi wakhe okwakuwukuhlanganisa kanye nokulungiselela onke ama-SRC ukuhlangana ukuze asungule i-SRC kazwelonke.

Namuhla, sesinama-SRC amarijini amukelwe kanye ne-SRC kazwelonke kanti i-SRC kazwelonke iyingxenye yomkhandlu weKhansela yeyunivesithi njengokufana namanye amayunivesithi.

Lokhu kwenzeka ngeqhaza likaSmiso kanye namanye amaqabane akhe amaningi.

Mphathi woHlelo, thina abanye bethu esazi ugqozi uSmiso amela ngayo kanye nokuchaza ukukhathazeka nezintshisekelo zabafundi abazingane zabasebenzi, asizange simangale lapho eba ngunobhala wesifundazwe (weprovinci) ye-South African Communist Party (SACP).

Wayeyimpilo ephilela ukuzimisela kanye nokuvikela izidingo ze-class yabasebenzi; izidingo zalabo abangenalo izwi lokuzivikela, lalabo abaziyo ukuthi kumele bazikhulule kumaketango okuxhashazwa kanye nokukhishwa inyumbazane.

Ngokubamba kwakhe iqhaza emizabalazweni yeningi i-Mass Democratic Movement – iSACP, i-ANC kanye neSouth African Municipal Workers Union (SAMWU) – uSmiso waba yilokho engikhulume ngakho ekuqaleni, okuyiyunivesithi engazibheki nje ngaphakathi yodwa, kodwa eyakha amabhuloho nemiphakathi eyizungizile. Iyunivesithi engaqheleli eceleni izibone ingathintekile lapho abantu abahluphekile bekhalela ukusekelwa, ukuhlinzekwa ngemihlahlandlela kanye nobuholi.

Njengamaqabane akhe amaningi, umndeni kanye nabanye abantu athintwa izimpilo zabo ngothando lwakhe nokuzimisela kwakhe uSmiso, izinhliziyi zethu zephuka lapho eshona esemncane eneminyaka engu 31 ngo 2003.⁵

Waphila impilo ephelele, kodwa washeshe washona.

Ngakho-ke kufanele ukuthi njengeyunivesithi, sihlanganise izandla nabantu baseThekwini kanye nesifundazwe saKwaZulu-Natali, asebethu umgwaqo ngaleli qabane, ukuthi nathi sikhombise ukuthi ukuthela kwakhe esivivaneni kwakungekhona nje okwemiphakathi ayeyihola kuphela.

Ngokwetha leli bhilidi ngegama likaSmiso Nkwanyana, siqala ukufakazela isinqumo esathathwa ngabantu baseThekwini ukwenza imonyumentu ngegama likaSmiso Nkwanyana. Igama nempilo kaSmiso kusho ukuthi isizwe sethu, iyunivesithi yethu kumele kube ngezifuna ubulungiswa kubo bonke abantu. Eyethu, kumele kube yiyunivesithi efuna ukuvulela bonke abantu amathuba, ngaphandle kokubandlulula ngokwebala, i-class, ubulili noma inkolo.

⁵ USmiso Nkwanyana washona ngomhla ka 12 Agasti 2003. See *SACP member killed in crash*, <https://www.news24.com/SouthAfrica/News/SACP-member-killed-in-crash-20030812>. Eyafundwa ngomhlaka ka 7 Julayi 2019

Kodwa kwakunolunye uhlangothi lukaSmiso, engicabanga ukuthi abaningi bazomkhumbula ngalo.

USmiso wayengesona nje isidlamlilo kuphela, esasivikela amalungelo alabo abaxhashazwayo. Wayengumuntu ozonda ingcindezelo, kanti futhi engumuntu onothando nomoya ophansi. Wayengumuntu onothando nonenjabulo. Ngikhumbula ehleke ngemuva komhlangano owawushubile, lokhu okwakucacisa ukuthi ngisho noma umhlangano wawushubile, lokhu wayengakwenzi ngobutha, kodwa ngokumela isimiso.

Kungenxa yalo mlendo weyunivesithi yethu, okumele siwuqondise – ukusuka ekubandlululeni okukhiphela abanye ngaphandle – ukuya ekubandakanyeni bonke, kungakho sifuna ukuhlonipha uSmiso owalwela le yunivesithi ukuthi iguquke.

Kungenxa yemizamo yokwakha amabhuloho nemiphakathi esisebenza kuyo, kanye nesizwe sonkana, okwenza ukuthi namuhla sethe leli bhilidi ngegama lomunye owaphila impilo yakhe ngokwakha amabhuloho okuxhumanisa.

Ngakho-ke siyaziqhenya ukuthi namuhla, sifezekisa izifiso zabafundi abaningi abaphakamise igama likaSmiso Nkwanyana njengokubonga okufanele kithi ukuthi sethe leli bhilidi kabusha.

Ngokubhala igama lakhe kuleli bhilidi, sizokhumbuza izizukulwane zekusasa ezizayo ukuthi lapha kwake kwahamba umdondoshiya, inhloso yayo okwakuwukuthi iyunivesithi ibenobuntu.

Egameni labantu baseyunivesithi ebandakanya bonke, umkhandlu (Ikhanseli), abaphathi, abasebenzi, abaholi babafundi sibandakanya nabaholi babafundi besikhathi esedlule, kanye nabo bonke abaholi bezinyunyane (iNehawu ne-APSA), iBlack Forum, iWomen's Forum kanye nabanye abathintekayo, ngifisa ukubonga umndeni kaSmiso Nkwanyana ngomusa wabo wokuvuma ukuba senze imonyumentu ngegama lendodana yabo, umyeni kanye nobaba.

Sethembisa ukuhlonipha lo mdondoshiya womuntu wothando ngokuqhubeka nokuvula iminyango yemfundo nokwenza i-University of South Afrika ukuthi ibe ngeyabo bonke ezweni.

Ngiyabonga!