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UKUVULA NGOKOSIKO IYUNIVESITHI KANYE NOMGUBHO WAMA-
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Mphathi woHlelo, ngiyabonga ngokungivumela ukuthi ngethule inkulumo kulo mhlango ngalolu suku, Ukuvulwa kweYunivesithi ngokosiko. Ukuvulwa kweyunivesithi ngokosiko yisikhathi esihlala njalo sibalulekile empilweni yanoma yiyiphi iyunivesithi. Kuyisikhathi sokuzikhukhumalisa kanye nesobucwebecwebe lapho khona izevatho zobu-akhademiki ezifakela abafundi nabavakashi ugqozi ngokubaluleka kwemfundo, kule nqubo lokhu kukhombisa nokubaluleka kwamagugu ezenhlalisano nezomnotho kweyunivesithi njengendawo yobungqondo-ngqondo obujulile kanye nezingxoxo-mpikiswano lapho ukuhlukana kwemiqondo nemibono kukhuthazwa khona kanye nokukhuliswa khona. Nangaphezu kwalokho, kulo mgubho lapho bonke abantu beyunivesithi behlangana khona, kanti nalapho abaholi beyunivesithi babelana khona ngolwazi ngokusebenza kwesikhungo kanye nokusungula uhlelo lonyaka. Lolu hlelo lubandakanya ukubeka amathagethi kanye nokwazi izinkomba

zokubonakala kokusebenza kwesikhungo. Kukulesi sikhathi lapho abantu beyunivesithi baziswa khona ngezinseselele iyunivesithi engahlangabezana nazo phakathi nonyaka. Kanti futhi, kukulo mgubho ofana nalona lapho abasebenzi abasebenze ngezinga eliphezulu ngokweqe lokho okuchazwe emsebenzini yabo lapho bemukelwa khona kanye nokunikezwa imiklomo ngendima yabo yokusebenza ngezinga neqophelo eliphezulu besebenzela i-Unisa kanye nabalingani bayo. Mphathi Wohlelo, ngizogxilisa inkulomo yami ezintweni eziyisithupha.

Kulo nyaka, njengoba uVC esekhombisile, kuzoba ngunyaka omatasatasa ngoba abe-Higher Education Quality Committee (HEQC) bazobe benza ucwaningo lwezincwadi zezimali nenqubo (audit) kwiyunivesithi ukubona ukuthi izinqubo zethu, imigomo yethu kanye namaprosija ethu ahambisana nokuthuthukisa amasu eqophelo njengoba kubekiwe kule nhlango ngokomthetho.

Mphathi Wohlelo, lokhu wumsebenzi obalulekile nothokozisayo, kanti nginentokozo ukuthi iyunivesithi ibone kufanele ukuthi imeme abe-Commonwealth of Learning (COL) ukwenza ucwaningo lokuqala ukuhlola ngo 2019 ukusiza ukulungiselela ucwaningo lwe-HEQC. Njengomkhandlu, sizimisele ukwamukela kanye nokubhekana nengqikithi kanye nemiphumela eyovela ngombiko wokugcina wohlolo locwaningo (audit) lwabe-COL. Balingani, iqophelo nemisebenzi yokukhuphula iqophelo

yizinto esingeke saphikisana ngazo, lokhu **kumaqondana ngqo nomqondo wokuthi singobani nalokho esiyikho.**

Iphuzu lesibili engifuna ukuligqamisa njengelibalulekile Mphathi Wohlelo, wukuthi kulo nyaka, siphetha iminyaka emihlanu yokuqala yokusebenza ngesu le-Unisa 2030 strategy. Njengoba uVC esikhombisile, sizobe sibuyekeza isu lethu lamanje ukwenzela ukuthi lihambisane nezinselele iyunivesithi ebhekene nazo kanye nokuqinisekisa ukuthi sigxila kakhulu ekubhekaneni nokuba yisikhungo se-ODEL sangempela. Udaba lokusebenza ngemodeli ye-ODEL lusemqoka kakhulu, ngokubona isidingo sokwengamela lokho okukhulunywa ngakho kakhulu i-Fourth Industrial Revolution.

Umbuzo okumele siwubuze wukuthi, ngabe sikwenza kanjani ukuthuthukisa isu lethu leminyaka emihlanu ngendlela ebukhuphekhuphe nenamandla kwisimo esihlala njalo siguquka njengomkhakha wezemfundo ephakeme? Impendulo yami wukuthi isu lethu alimile ndawonye, kanti futhi liyidokhumende ephilayo okumele ibuyekezwe njalo lapho izimo zidinga lokho, noma lapho ingxenye yalo ethile ingasasebenzi. Ekubuyekezweni isu le Unisa 2030 strategy, kufanele ukuthi siqaphele imibono kaGeschwind (2019: 383)¹ lapho ethi, ekuhlaziyseni imibono ngoshintsho nenguquko, okuyikhona okunomthelela ekuthuthukisweni

¹ Geschwind, L. Legitimizing Change in Higher Education: Exploring the Rationales Behind Major Organizational Restructuring, *Higher Education Policy*, 32: 381–395

kwesu, kumele kube nokuqondisisa okunzulu ngokwamukeleka, okuyikho okuwusizo, ngisho noma kunomqondo onabile wokuhlaziya. Ubeka ukuthi, ukwamukeleka yi-“generalized perception or assumption that the actions of an entity are desirable, proper, or appropriate within some socially constructed system of *norms, values, beliefs, and definitions*”. Kimina, inkambiso yokwenza okufanele okukhulunywa ngayo, zinqubo zokuvelela ezisetshenziswa yiyunivesithi ekuthuthukiseni isu. Njengoba kungekhona okokuqala ukuthi iyunivesithi yenze isu, kusemqoka ukuqondisisa ukuthi ngabe yini okusebenzile esikhathini esedlule, futhi ngabe yini okungasebenzanga. Emalengisweni aphezulu enqubo yokwenza esetshenzisiwe esikhathini esedlule, ukuthi noma yiyiphi inqubo yokwenza isu, kumele iqukathe inqubo yokubonisana ukuze iningi labathintekayo bakwazi ukuba ngabanikazi balo isu. Njengomkhandlu, sikhulise ukuqondisisa okukhulayo, ukuthi iminyaka emihlanu yokuqala yesu lamanje, lalingamukeliwe ngokwanele, kanti futhi iningi lalingaziboni liwumnikazi walo lelisu. Empeleni, lesi akusona isimo esemukelekile, kanti ukuya phambili, kudingeka ukuthi siqinisekise ukuthi izinqubo zenziwe ngokubonisana ukuze isu lamukeleke kuwonkewonke.

Maqondana nama-value, nginombono wokuthi ama-value esiyowemukela ekugcineni, kumele abe ngafanele, nokuhambisana nenjongo enkulu kanye nombono wesikhungo. Kanti futhi, lama-value kumele angenelele kuyo yonke imisebenzi yeyunivesithi, okusho ukuthi kumele "siphile" ngokulandela wona. Ngiphakamisa ukuthi kumele sisebenzise ithuluzi

lokuhlola ukuthi ngabe siphila ngokulandela lama-value. Lolu hlolo kumele lube nomphumela kithini ukwenza ukuthi i-Unisa ibe yiyunivesithi yesi-Afrika ngempela futhi neqede inqubo yobukoloni, eyikhaya labo bonke abantu ngaphandle kokubandlulula ngokwebala, ubulili kanye ne-class.

Maqondana nezinkolelo, ngiphakamisa ukuthi siqhubeke ngesivini ukuqinisekisa ukuthi siba yisikhungo se-ODEL esijulile esisebenzisa itheknoloji ukuhlinzeka ngesevisi yeqophelo kubafundi bethu kanye nabanye esisebenzisana nabo. Isizathu salokhu ukuthi, inkolelo yethu yokuthi indlela eyodwa yokwazi ukuqhudelana nokufinyelela inhloso yethu kwezenhlalisano, wukuthi sibe yisikhungo se-ODEL esiphelele, futhi esifinyelelekayo kubo bonke abantu ngisho nomangabe bekuphi ngendawo. Okokugcina, yinkolelo yami eqinile ukuthi ukufinyelela kule nhloso ebalulekile, nesemqoka, kubalulekile ukuthi sifinyelele "ngokwanele" ekuvumelananeni njengesikhungo maqondana nezincazelo ezibalulekile eziqhubekayo nokucikela phansi umbono wethu wokuba *yiYunivesithi yase-Afrika ebumba ikusasa ekusebenzeleni lonke uluntu*. Ezinye zezincazelo okumele sizicacise kahle ngale nhloso, zibandakanya amathemu afana nokwenza izinto zibe ngesi-Afrika (Africanisation), ukuqeda inqubo yobukoloni (decolonisation) i-ODEL, ukujula, kanye nezinye izinto eziningi. Ngaphandle kokuba kube nokucaca kahle maqondana nale miqondo engiyigqamisile, amathuba mancane kakhulu

ukuthi isu lingaba ngelemukelekile emehlweni abantu abehlukene esisebenzisana nabo.

Into yesithathu esemqoka ku 2020 evela kumbono Womkhandlu, wukuthi iyunivesithi yenze imizamo enzulu yokuthuthukisa indlela abafundi abazizwa ngayo, okubandakanya ukwenza ingqalasizinda yethu ibe ngefinyelelekayo, ephephile, evikelekile nefanele. Eminyakeni embalwa edlule, sibone izikhalazo eziningi ezivela kubafundi maqondana nezinkinga ababhekana nazo ne-Unisa. Umkhandlu uyakhathazeka ngokuthi iyunivesithi kubonakala kunzima kuyo ukusebenzisa izinyathelo ezifanele zokuthuthukisa indlela abafundi abazizwa ngayo. Ngicela kubo bonke abaphathi ukuthi bahlaziye izinqubo, imigomo, nezakhiwo, ezibandakanya ingqalasizinda ebhekene nokuthuthukisa indlela abafundi abazizwa ngayo. Kulokhu, imibono kaDougherty, K.J & Natow, R.S. (2019: 15)² bangagqugquzela nokukhuthaza uhlaziyo lapho bephakamisa ukuthi iyunivesithi, kumele ibuze imibuzo eminingi ngencazelo yokusebenza kahle kwe-neoliberal theory, esiyamukelile nokuyisebenzisa maqondana nendlela abafundi abazizwa ngayo.

Baphakamisa ukuthi ngisho noma ama-system e-neoliberal, imigomo, nezakhiwo ezamukelwe zibonakala ziletha i-*“produce improvements in instructional and student-support practices, research administration, and*

² Dougherty, K.J. & Natow, R.S. 2019. Performance-based funding for higher education: How well does neoliberal theory capture neoliberal practice? *Higher Education*.

faculty research productivity, there is little evidence that, on the whole, this produces better student retention and graduation rates" (intuthuko kwizinkambiso zokufundisa nokusekela abafundi, ukuphathwa kwezocwaningo kanye nocwaningo lokwenziwa komsebenzi, buncane kakhulu ukubufakazi bokuthi izinkambiso ngokuphelele zilethe ukugcineka kangcono kwabafundi kanye nezinga eliphezulu labafundi abaphothula izifundo zabo) lezi zinkambiso zibuye zibe nemiphumela eminingi engahlosiwe ("unintended impacts") kodwa i-neoliberal theory engazinaki. I-theory ikhombisa kahle izindleko zokulandela inqubo nemigomo, kodwa ayikhombisi imiphumela yeqophelo, futhi iyehluleka ukubona imiphumela engalindelwe efana nokuphunguleka kwabafundi abangenayo abavela emindenini enganalutho, ukuzaca kwenjongo enkulu yesikhungo, ukunyuka kwenqubo yokungalingani phakathi kwezikhungo zemfundo ephakeme, ukugqagqana kwabasebenzi besi-akhademiki, kanye nokulimala kogqozi lwabasebenzi bezikhungo zemfundo ephakeme.

Mphathi Wohlelo, ngibeka ukuthi kukhona isidingo sohlelo oluqotho nolujulile ngemiphumela kanye nezindleko zezinzuzo zemingenela yosizo esetshenziswayo, kanye nokuqinisekisa ukuthi lokhu kuhambisana nenjongo yethu enkulu, umbono kanye nama-value, okubandakanya nesu lethu, ngokuqhubekela phambili. Kulo mbono, indima yamarijini njengomkhakha wokuqala wokuxhumana kwabafundi neyunivesithi kusemqoka kakhulu. Nginethemba lokuthi iModeli yamarRijini esanda

kwamukelwa, kanye nezinsesele ezihambisana nengqalasizinda, kuzosetshenziswa ukuthuthukisa ikhono leyunivesithi ukuthuthukisa indlela abafundi abazizwa ngayo.

Udaba lwesine engifuna ukukhuluma ngalo kafishane, ukugxila ekuthuthukiseni impumelelo yabafundi kanye nokuphothula izifundo, okubandakanya ukuqasheka emisebenzini kwabafundi. Lezi zinto zibalulekile ngoba zihambisana nenjongo yethu yezenhlalisano. Siyaqonda sonke ukuthi i-Unisa ayisebenzi ngezindlela ezilindelekile kulezi zinto. Ngiphakamisa ukuthi iyunivesithi yamukele ukusebenza ngenqubo yokubamba iqhaza mayelana nempumelelo yabafundi. Kulokhu, uChang, London and Foster (2019: 481)³ bathi, *“participatory approaches to student success framing and programming might advance more relevant and responsive conceptions of student success and facilitate organizational processes for achieving these more expansive aims”*. Baphinde futhi baphawule ukuthi, *“prevailing conceptions of student success reflect a variety of interests that may not actually reflect the expressed needs, hopes, or aspirations of students attending institutions of higher education and/or the faculty and staff who aim to serve them”* (Chang, London & Foster, 2019: 482). Lezi zifundiswa zibone izinhlobo ezintathu zokungenela ezikholelwa ukuthi zinenhloso yokufinyelela ku-*“most expansive notions of student success”*. Lezi ngezingama- *“adapting*

³ Chang, E., London, R.A. & Foster, S.S. 2019. Reimagining Student Success: Equity-Oriented Responses to Traditional Notions of Success. *Innovative Higher Education*, 44:481–496

departmental and classroom structures using more culturally responsive approaches to teaching; instituting more participatory, student-driven approaches to program development; and attending to a sense of belonging on campus” (Chang, London & Foster, 2019: 489).

Imibono evezwe ngenhla isekelwa wukugxila kwethu kwinqubo yokwenza ngobu-Afrika kanye nokuqeda inqubo yobukoloni kwiyunivesithi, okubandakanya izinqubo zayo, imigomo yayo, amaprosija ayo kanye nemisebenzi yayo. Njengengxenye yale nqubo, kuzodinga ukuthi sibhekane nemiphumela engalindelekile yemigomo ye-neoliberal esetshenziswa kwiyunivesithi yethu.

Mphathi Wohlelo, ngiphakamisa lezi zinto ngoba uma sehluleka ukubhekana nenqubo yokungalingani esikhungweni sethu, ngeke saphumelela kwisigunyaziso sethu senhlalisano, okuwukuhlinzeka ngokulingana kokufinyelela, amathuba, kanye nemiphumela kubasebenzi, abafundi kanye nabanye esisebenzisana nabo, okubandakanya ukufinyelela emikhakheni yolwazi ehlukene.

Udaba lwesihlanu engifuna ukulugqamisa njengolusemqoka kule nkundla luphathelene nesimo sezimali zesikhungo, okubandakanya ukuzinza kahle nokuqhubekela phambili kwezezimali. Lokhu kubalulekile ukuze iyunivesithi ikwazi ukuqhubekela phambili, kodwa lokhu kunokuphikisana kwemiqondo ngakho ngoba kunokungqubuzana kwezimo ngenxa

yemibono engqubuzanayo ethathwe ngesisebenzisana nabo abehlukene kwiyunivesithi, okusho ukuthi akukho ukuqondisisa okufanayo ngesimo sezimali zeyunivesithi. Lokhu kuphikisana kwemiqondo kwaphakanyiswa kakhulu ngesikhathi sezingxoxo ngemihlo, izingxoxo ezivele zacikeleka phansi emavikini amabili edlule. Ngincenga abaphathi beyunivesithi ukuthi babe nokubonisana okuqotho nezinyunyane kanye nabaholi babafundi ukuze kwabelwane ngolwazi kulolu daba. Ngicela nabasebenzi bangaphakathi ababamba iqhaza kuMkhandlu ukudlala indima ekufundiseni bonke abantu beyunivesithi ngendlela yokuthatha izinqumo emihlanganweni yemiKhandlu maqondana nezezimali zeyunivesithi kanye nokuthi ukuzinza kahle nokuqhubekela phambili kwezezimali kungaqinisekiswa kanjani. NjengoMkhandlu, siqwashiswe ngezindleko ezibhebhethekayo zabasebenzi kanti futhi sibhekisise namacebo abaphathi beyunivesithi ukubhekana nalolu daba, kodwa kuya ngocaca ukuthi imingenela yosizo eyenziwayo ayikabi nayo imiphumela edingekayo. Sidinga ukuzimisela kwesikhungo kubo bonke ukuqinisekisa ukuzinza nokuqhubekela phambili kwezezimali kwalesi sikhungo esisemqoka. Ayikho enye indlela. Maqondana nalokhu, isimo sase-UKZN ngokushesha ngemuva kokuhlanganiswa kwezikhungo (merger) ngo 2005, singaba nesifundo esisemqoka kithi sonke.

Udaba lwesithupha engifuna ukukhuluma ngalo, luqondene nokuhlonipheka nesithunzi seyunivesithi. Mphathi Wohlelo, onyakeni odlule, iyunivesithi ibe sematheni nasezindabeni ngezinto ezingezinhle.

Bekudabukisa ukubona ukuthi iningi lezindaba ezimbi ebezivela emaphephandabeni, bezivela ngaphakathi kubasebenzi, abebenezikhalazo nokungajabuli ngokwenzeka eyunivesithi ngezizathu ezehlukahlukene. Ngicela bonke abasebenzi ukuthi baveze izikhalazo zabo ngaphakathi kweyunivesithi ngokusebenzisa izinqubo zangaphakathi, nokuqinisekisa ukuthi yonke imigudu yangaphakathi isetshenziswe ukufinyelela emaphethelweni ngaphambi kokuba bagijimele emaphephandabeni nokuveza izikhalazo zabo nokungabajabulisi kuma-social media. Indima yabanye esisebenzisana nabo, abafana nabafundi, labo ababefunda lapha kudala (alumni), kanye ne-convocation ekudluliseleni ulwazi ngomshoshaphansi kwabezindaba kanye nokufakela izindaba kumaplatfomu e-social media, kumele kunqandwe. Kukhona izinqubo zangaphakathi okumele zilandelwe uma umuntu ebona ukuthi amalungelo akhe oniwe nokucikelwa phansi. Ngicela nilandela lezi zinqubo ngaphambi kokuhlaza iyunivesithi lokhu okulimaza nokuthunaza isithunzi seyunivesithi. Ngiphakamisa lolu daba lokudlulisela ulwazi oluyimfihlo ngomshoshaphansi kwabezindaba ngendlela engenze ngayo, ngoba lokhu sekubhebhetheka kakhulu. Kumele lokhu sikumise. Uma kufanele ukuthi sibuyekeze imigomo yokuqondisa izimilo (imigomo yedisiplini), nezinqubo, ngiphakamisa ukuthi lokhu kumele sikwenze, ukuvikela isithunzi seyunivesithi.

NjengoMkhandlu, siyakhathazeka ngokuqhubeka njalo kokulinyazwa nokuthunazwa kwesithunzi seyunivesithi. Umkhandlu uyakhathazeka

ngokuvuziswa ngomshoshaphansi kwamaphepha ezivivinyo ngoba lokhu kucikela phansi ubuqotho bomsebenzi wesi-akhademiki weyunivesithi, okubandakanya amakhwalifikheshini neziqo zayo. Okukhathaza kakhulu wudaba lokuthi asikakwazi ukuvimbela lesi simo zisasuka phansi nje. Ngisho noma kungenele abezokuvikeleka ezweni, le nkinga isaqhubeka. Ngabe lokhu kusho ukuthi yinkinga yangaphakathi eqondene nendlela izivivinyo ezihlelwa ngayo nokuphathwa ngayo kwiyunivesithi, okubandakanya ukuqokwa kwama-invigilator (abengameli bezivivinyo)? Uma kunjalo, ngabe sesikesabhekana nokuqokwa kwabasebenzi bethu, okubandakanya ama-akhademiki njengama-invigilator? Lolu daba lwangemuva kuzoba ngolufanele, uma ngabe, inkinga iqhamuka emkhakheni nakwinqubo ye-invigilation noma ukwenganyelwa kwezivivinyo ngesikhathi sokubhalwa kwazo. Ngicela abaphathi beyunivesithi ukuqamba izindlela ezintsha zokubhekana nalolu daba futhi ngokuphelele nokuqeda lokhu kube kanye. Asifuni ukuba nokunye ukuvuza kwezivivinyo ngo 2020.

Mphathi Wohlelo, akusho ukuthi akukho lutho olwenziwe esikhathini esidlule ukubhekana nale nkinga yokuthunazwa kwesithunzi sesikhungo. Silindele ukuthola umbiko ngomphumela wezinto ezenziwe ukungenela nokubhekana nalolu daba, ekubhekaneni nokuthunazwa kwesithunzi seyunivesithi. Nginombono wokuthi ukubhekana nodaba lwe-brand kanye nokuthunazwa kwesithunzi, kumele sibhekane nesimo esibi sesikhungo kanye nosiko osolwenziwe lwaba yinqubo nokufanele kwiyunivesithi.

Sikhunjuzwe ngalolu siko olubi kanye nokuthi ngabe lwenziwa kanjani lolu siko ukuthi lubonakale lube yinqubo efanele ngophenyisiso olwenziwa ngabe-South African Human Rights Commission (SAHRC) ngo 2018, ngemuva kokucelwa yiyunivesithi. Ikhomishini yaphawula ngokulandelayo, phakathi kwezinye izinto:

- Kukhona izinkinga zesikhungo se-Unisa ezingeke zaxazululwa ngomzamo wongenelo olulodwa.
- I-Unisa iyaqhubeka nokuba nokudonsisana nokungaboni ngaso linye ngokwebala, ukwesatshiswa, nenqubo yokucwasana ngokobulili, ubandlululo ngokwebala nobulili, ngisho noma imigomo ikhona.
- Ukuhluleka ukulandela imigomo (ukungabi nokubhekana nemiphumela emibi ngezendo ezimbi) kanye nokungabi nakuzimisela kwinqubo yenguquko.
- Kubonakala kunokubambekayo ngezinsolo zokuthi kukhona usiko lobandlululo ngokwebala, ngokobulili, ukuhlukunyezwa kwabantu, kanye nokwesatshiswa ngaphakathi e-Unisa.
- Izakhiwo ezibhekene nezokuphatha e-Unisa azisebenzisani kahle nohlelo lwezinguquko.

Lezi zinto eziphawuliwe zimbi kakhulu. NjengoMkhandlu, siyaqaphela ukuthi iyunivesithi yenze izinhlelo zokubhekana nalokhu. Silindele umbiko ngokuthi abaphathi beyunivesithi sebebhekane nalezi zinto ukufinyelela kuphi ngoba njengoba ngishilo, i-brand kanye nesithunzi sesikhungo

kuxhumene nezimo zesikhungo kanye nosiko. Ukulinyazwa kwe-brand kanye nesithunzi seyunivesithi kuwuphawu losiko olubi nolungamukelekile kwisikhungo.

Ekuphetheni, sonke siyaqaphela ukuthi lokhu Ukuvula Ngokosiko konyaka wesi-Akhademiki ngokokugcina okwenziwa yiNhloko neSekela Shansela uProf Makhanya, osebe kulesi sikhungo iminyaka elishumi (10). NjengoMkhandlu, siyabonga ngalokho akwenzile eminyakeni edlule, kanti silindele ukwamukela iNhloko neSekela Shansela entsha, ezoqhubela iyunivesithi phambili. Njengoba uVC ekhombisile kumlayezo wakhe wokwamukela kubasebenzi ekuqaleni konyaka, uMkhandlu uholo inqubo yokurikhrutha, ukukhetha kanye nokuqoka uVC omusha. Abantu baseyunivesithi bazokwaziswa ngesikhathi esifanele ngenqubo elandelwayo. Ngakho-ke, asikho isidingo sokukhathazeka. Ngithatha leli thuba ukuncenga bonke abakhona lapha ukuqhubeka nesigunyaziso sokuhlinzeka ngesevisi kwesisebenzisana nabo, kodwa sibe sivumela inqubo yokuqoka uSekela Shansela (Vice -Chancellor) omusha iqhubeke.

Okokugcina, lo mgubho, esizobe sinikeza kuwo imiklomelo ebandakanya Umklomelo kaSihlalo woMkhandlu, kubasebenzi kanye nabafundi ababe ngamanxusa eyunivesithi ngokuzinikela kakhulu emisebenzini yabo nokwenza okwedlula kunalokho okumele bakwenze emisebenzini yabo, kanye nokwenza ukuthi iyunivesithi ibe ngephila ngokulandela ama-value ayo. Siyabahlonipha ngoba sifuna ukukhuthaza nabanye ukulandela

emikhondweni yabo. Ukwamukelwa ngomklomelo yizinga eliphezulu lokwamukelwa nokubonwa ngusuphavayisa, abalingani, okubandakanya ukusebenza ngezina eliphezulu emkhakheni othize. Ngifisa ukubongela bonke abemukela imiklomelo namuhla kanye nokubacela ukuqhubekela phambili nokusebenza ngezina eliphezulu njengendlela yokukhuthaza nabanye emikhakheni yemisebenzi yabo ukwenza ngokufanayo. Kulapho sonke sisebenza ngezina eliphezulu lapho singakwazi khona ukubhekana nokuxazulula izinkinga zesevisi e-Unisa. Ngiyazi ukuthi ikhwalithi yesevisi ingezwakala kuphela lapho sihlizeka ngemisebenzi yethu njengethimba, hhayi ngokusebenza kwamunye namunye umuntu eyedwa. Kulesi simo, kubalulekile ukuqondisisa ukuthi izinga lokuneliseka kwamakhastama kuhambisana nendlela abantu abakulindele ngaphambilini ukuthi ngabe iqophelo lesevisi kumele libe njani. Isibonelo

- Uma isevisi ethulwayo yehluleka ukuhambisana nokulindelwe, ngakho-ke amakhastama abona ukwethulwa kwesevisi kungokwezina eliphansi.
- Uma ukwethulwa kwesevisi kuhambisana nokulindelwe, ngakho-ke, amakhastama ayeneliseka.
- Uma ukuhlizekwa kwesevisi kungaphezulu kwalokho okulindelwe, lokhu kushiya umbono emqondweni wekhastama wokuthi isevisi ngezina eliphezulu nelihle kakhulu. ⁴

⁴ Joseph, M., Yakho, M. and Stone, G. 2005. An institution's quest for service quality: Customers' perspective. *Quality Assurance in Education*, 13 (1): 66 - 82.

Samukela labozakwethu namuhla ngoba bayaliqondisisa leli qiniso elilula maqondana nesevisi. Kubo bonke laba basebenzi kanye nabafundi, ngithi ngiyanibongela futhi thokozelani imiklomelo yenu.

Ngiyanibonga.