

PHROF MANDLA MAKHANYA, OYIHLOKO NESANDLA
SIKATJHANSELA
WEYUNIVESITHI YESEWULA AFRIKA
UKUTHIYWA NGOBUTJHA KWEMAKHIWO EMITHATHU
ZK MATTHEWS GREAT HALL
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MPhathihlelo, ihlangano yesimodeni yobutjhotjhozeli bokulwela ubuzwe be-Afrika ilandelela umrabhu wayo ekuhlonyweni kwehlangano i-*South African Native National Congress (SANNC)*, ngemva kwesikhathi yatjhugululwa yaba yihlangano ye-ANC, ngomnyaka ka-1912.

Ngigandelela igama elithiisimodeni “*modern*”, ngombana umtjhotjhozeli wehlangano ezabalazela ubuzwe enarhakazini ye-Afrika, ngokutjhaphulula i-Afrika kanye nabo boke abantu bayo, ngombana le hlangano inomlando omude wokubona inengi labantu litjhabalala ngesikhathi sokulwela ikululeko, kuliwa nombuso wegandlelo wesikoloni.

Kokuthoma, khengiqangule ngesisekelo senarha nginamathele phezu kwemikhawulo eyahlonywa kuKhonferensi ye-Berlin ngo-1884-5, kanti ihlangano yokuzabalazela inarha msinyazana yatjhugulukela kubu-*Pan African* ngokwemigomo. Akhange ifake kwaphela

ukwakhiwa itjhebiswano ngaphakathi begodu hlangana nalezo iinarha ezisenarhakazini. Le hlanganao yafaka labo bantu be-Afrika abakwezinye iinarha.

Kwakungaphakathi kwalobu bujamo ukuthi u-WEB Du Bois wathoma imizamo yokwakha ihlangano ye-*Pan African*, ekuthomeni yayirholwa maMerika adabuka e-Afrika, bekwafika umnyaka ka-1945 kuKhonferensi ye-*Manchester*, eyahlelwa nguKwame Nkrumah banoGeorge Padmore, lokha ihlangano le nayitjhidiswako idluliselwa ezandleni zalabo abavela enarhakazini ye-Afrika.

Kuzwakala kumlayelo ukuthi iKhonferensi ye-*Manchester* yenzeka ngemva konyaka ka-1944 lapho kwasungulwa iHlangano yaBatjha ye-ANC (*ANC Youth League*), yayizaba ngubani nayayingasuye u-Anton Lembede, Nelson Mandela, Oliver Tambo, Ashby Mda kanye noWalter Sisulu.

Njengokutjho kwamagqwetha, kuyikulumo efanelwe igandelelwe ukuthi ukwakhiwa kweHlangano yaBatjha ye-ANC kwakumatjhuguluko amakhulu ngokwehlelo elalisetjenziswa yi-ANC bekube ngaleso sikhathi – ukutjhida kusuka kwiimbawo ukuya kwimitjhagalo.

Ukuqedwa kobuKoloni e-Afrika

MPhathihlelo, ngethule ngabomu lo mlando omfitjhazana ukufaka umnyanya wanamhlanjesi ngaphakathi kobujamo bomlando. Kwakungaphasi kwalezi zehlakalo ezizombelezako emlandweni wokulwela ikululeko, ukuthi iimfuno zokuqedwa kobukoloni enarhakazini ye-Afrika zakhiwa bunjani..

Okwenziwa matjhuguluko ka 1994, kanye nalokho okwenziwa mthelela kaLembede, kwakukufaka okunganani amatshwayo amabili abonakala sengathi abuthakathaka bekube nje.

Itjhuguluko lokuthoma kwakukuhlobanisa umzabalazo lapha ekhaya kanye nomzabalazo woke owawuragwa ma-Afrika enarhakazini yoke, kanti nangambala, ephasini loke. Umzabalazo wekululeko. ULembede wayengasimtjhotjhozeli nje we-Pan Afrikanizimu ngokwehlathululo ebanzi yaleli gama, naye wabe emtjhotjhozeli olwela inarha yakhabo.

Kwesibili, uLembede wagandelela isidingo sama-Afrika sokobana bazitjhaphulule ngokwabo kumukghwa wokwenziwa iindlhadlha yiYurophu begodu bathome ukuzikhakhazisa ngomlando wabo bagcina ngokuba ngilokho uNgugi waThiongo bekazakubiza ngokuqedwa kobukoloni emkhumbulweni womuntu.¹

¹ Ngũgĩ wa Thiong'o. 1986. *Decolonising the mind: the politics of language in African literature*. London: James Currey.

Kungenca yalokho ukuthi umnyanya wanamhlanjesi uhlobana nomlando wokuqedwa kobukoloni enarhakazini ye-Afrika – iphrojekthi thina eYunivesithi yeSewula Afrika, kanti nakwamanye amayunivesithi enarheni, ayamukele yoke ngokufika kwayo.

Inengi labatloli litjengisile ukuthi kukghonakala bunjani ukuthi, ngemva kwesikhathi esingaka kwaphakanyiswa ifularha etja etshwaya ikululeko, iinarha ezinengi enarhakazini zasala zingaphasi kobukoloni. Umtloli wokuthoma owabona lobu bujamo kwakunguKwame Nkrumah ngokwakho, owabiza lobu bujamo ngobukoloni obutjha (*neo-colonialism*). Abanye abatloli kanye nabatjhotjhozeli solo kwalokho bakhelela phezu kwelwazi likaNkrumah.

Okhunye okuvumbukileko mhlapha nje ngobujamo bobukoloni obutjha, uNkrumah bekayibiza ngakho, nanyana ubukoloni, njengabosothiyori abatjha besikolo esitjhotjhozela ukuqedwa kobukoloni, kusemkhakheni wobunjalo belwazi elikhiqizwa mayunivesithi

Akusililwazi elikhiqizwa mayunivesithi wethu kwaphela elisagcwele kuma-ephistemoloji weThagwini, ubutshwayo obukhambisana

nokukhiqizwa kwelwazi kanye nokudluliswa kwalo nakho kusese ngokwendlela yeTlhagwini.

Ngokobujamo bethu, njengeSewula Afrika, ilwazi elinjalo kuyikambiso yobukoloni neyegandelelo (*apartheid*). Yeke-ke, kuyazwakala ukobana njengombana siragela phambili, hayi njengeyunivesithi, kodwana njengenarha yoke, ukuthi sizikhiphe emlandweni wobukoloni nowegandelelo, kufanele silungise indaba yobutshwayo. Kulobu bujamo, ubutshwayo obunjalo, hlangana nokhunye buvela ngamagama wemakhiwo, amaholo kanye neenkumba zokufundela.

MPhathihlelo, sikhethe indlela yokuthiywa ngobutjha kwemakhiwo, sazi kuhle khulu begodu sizwisisa ngokudephileko ukobana indaba le ivusa iinkulumopikiswano ezitjhisako begodu indaba ithinta abantu kabuhlungu. Kodwana ukulwela ikululeko kubunjalo ekhabo lakhona. Akusimnandi nakancani.

Kodwana, ngabe ngiliphi itlhatlha legama elimhlahlandlela wethu wokuthiywa ngobutjha kwemakhiwo?

Ukwenza iinkhumbuzo

Nangizokukhuluma into yinye ngingatjhentjhi, ngivumele ukobana ngibuyelele ingcenywe yalokho engikukhulume inyanga ephelileko,

lokha nabesithiya i-Ofisi lethu lesiyingi laKwaZulu-Natal, eThekwini, silithiyelela ngo*Smiso Nkwanyana Building*

Ngidzubhule uSimanga Kumalo, obona ukuthiywa ngobutjha kweendawo njengesikhumbuzo. Ngalokho, uthi, phecelezi; *“the creation of the physical images, symbols and presence, the naming of streets, the creation of figures using the names of outstanding leaders, who contributed to the ushering of the democratic dispensation, so that people may preserve the memory of the history of the city and the political trajectories it has experienced”*.²

Ngabe koke lokho kusikhumbuzo na?

Ngizakuvumelana nalokho, njengombana igama likaKumalo liqakatheke kangaka, kodwana lihlala linomkhawulo. Ubutjhapha obukhulu ngegama lakhe kukuthi uphungula ukuthiywa ngobutjha kwamadorobha, kweentarada kanye nemakhiwo, phecelezi *“preserving certain memories”*.

Kithi, ukuthiywa ngobutjha kwemakhiwo kumalungana nokwakha iziko elitjha. Ngabe umuntu lokhu angakubuza njani?

² R Simanga Kumalo. 2014. Monumentalization and the renaming of street names in the city of Durban (Ethekwini) as a contested terrain between politics and religion. *New Contree* 70: 219-250.

Ukwenziwa kweSikhumbuzo e-UNISA: Ngabe lokhu sikuzwisisa bunjani begodu sikuthatha bunjani?

Nasizakukghona ukwenza lokho singazwisisa kuhle ukuthi kungani siding ukuthi sithiye ngobutjha eminye yemakhiwo yethu, akhe siqale ukuthi sibuyaphi njengenarha, kodwana, ngaphezu kwalokho, njengeyunivesithi.

Njengombana sigidinga iminyaka eli-146 solo kwabakhona iYunivesithi yeSewula Afrika, siragela phambili nomlando ohlukahlukeneko wamathuba amatjha kanye nokuninwa. Kwethu nje kukwenza umlando wokuvulwa kwamathuba alinganako, phecelezi; “*equal opportunities*” wabantu abasebenzako, abafuna ukuthuthukisa amabizelo wabo begodu nokuthuthukisa amaphilo wabo

Ngakelinye ihlangothi, lowo mlendo njengeyunivesithi awukamumathi okuhle kodwa. Eqinisweni, abanengi bazakuvumelana name ukobana ngaphambi kwamathuba alinganako kwakuneziko elaligcwele ubuhle bobukoloni.

Lokhu ngikutjho njengomunye wabafundisi bokuthoma abanzima kuleliziko, eMnyangweni wezamaLimi we-Afrika, nomunye oseduze, okuMkhakha wezeThiyoloji, kanti umkhumbulo wokuthi ngisese mncani osemutjha.

Ngalokho-ke, kithi, ukwenziwa kwesikhumbuzo kumalungana nezinto ezimbili, yokuthoma, kumalungana nokulungisa nezenzo zokuphambana nomthetho esikhathiniesidlulileko kanye nokujamiselela lokho ngokuzibophelela okuhlanganyelweko kokuthi kungasabuyelelwa lokho kuphambana nomthetho kwenziwe ngananyana ngayiphi indlela. Yeke-ke, igadango lokuthiywa ngobutjha komakhiwo, nanyana ukuthiywa kwananyana ngiyiphi ingcenywe yomakhiwo, kutjho bonyana umlando wayo kungenzeka ukuthi ususelwa phezu kwezenzo zokuphambana nomthetho obekuqaliswe phezu kwenenengi labantu, kanti lokhu bekunyula begodu bekuphakamisa umlando wenye ingcenywe yesitjhaba.

Ngokuthiya lemakhiwo nhamagama wabanye abantu amaphilo wabo atshwaya ukulwela ukuhlanganiswa kweentjhaba ndawonye, siyazibophelela ukuthi kwethu kuzokuba yiyunivesithi elwela ukuba neminyango evulekele woke umuntu, kungaqalwa ubuhlanga, isigaba sezomnotho, ubulili nanyana umhlotjana.

Isizathu sesibili sokuthi kungani sikhethe amanye amagama lawo asele avela ekuthiyweni ngobutjha kwenani lemakhiwo yethu, kunjalo ukuthi, njengomphakathi weyunivesithi, singathoma ngokwethu ngaphakathi komlando walenarha.

Sikholwa ngokugcweleko ukobana indlela yamva le, ngakelinye ihlangothi, izakurholela ekubeni isitjhaba sizibone sindawonye

neyunivesithi, singaboni besithathe iyunivesithi lula njengomakhiwo ongafikelwako.

Ekuthiyweni ngobutjha kwemakhiwo, asitjho ukuthi labo amagama wabo ekukade ahlobise imakhiwo le iminyaka eminengi akhange abe negalelo ekubeni eYunivesithi yeSewula Afrika ifike lapha. Kwamambala, nawufunda incwadi kaPhrofesa Andrew Manson, ethi, *Unisa 1873 – 2018: The making of a distance learning university*,³ iyatjho ukobana boke babe negalelo kilokho i-UNISA eseyingikho.

Encwadini le, uManson uyaveza ukuthi ebebazizandla zikatjhansela esikhathini esidlulileko bebanamandla kuphi begodu bebabuthakathaka kuphi. Uragela phambili uveza indlela iyunivesithi njengawo woke amaziko enarheni, ngaleso sikhathi, ukuthi izithole njani seyifanele isebenzise imithethomgomo kanye neenkambiso zombuso walokha wegandelelo (*apartheid*), ngitjho nanyana lokho bekufuneka nangayiphi indlela. Umlando weyunivesithi uhlangahlangene begodu ubuhlungu ngaleyo indlela.

U-Anton Lembede

Njengombana ngivezile ekuthomeni, wethu kumlando weminyango evulekileko, begodu ngakelinye ihlangothi kumnyango ovalekako. Kumlando wokwamukela uLembede njengomfundi owafundela iziqu

³ Manson, A. 2018. *Unisa 1873-2018: The making of a distance learning university*. Pretoria, Unisa Press.

zakhe, okwakuziziqu ze-LLB, bewaragela phambili nokuqeda iziqu zakhe ze-Mastasi ngomnyaka ka 1945, ngethesisi enesihloko esasithi, *The conception of God as expounded by, or as it emerges from the writings of philosophers- from Descartes to the present day.* Lapha kwakungesikhathi lokha amanye amayunivesithi nakamukela imbalo encani yabafundi abanzima, angisayiphathi yokubavumela bona baragele phambili begodu baqede iimfundo zabo zephosgrajuweyithi.

Nanyana-kunjalo, uLembede bekazakurarwa yindaba yokuthi boke abotitjhere bakhe babemhlophe begodu kanengi kubabantu abaduna, yeke, lokho akumnikeli isikhala esaneleko sokukhuluma ngokugcweleko ngendlela ebekazakuthanda lokho. Akhe ucabange nje, bekangekhe atlole ithesis yakhe ngoDescartes, nangathana bekakghona ukuzikhethela, bekazakwendlala iinsekelo zokuthoma zeemfundo zeFilosofi ye-Afrika nanyana iThiyoloji yabaNzima, njengombana lokho sikwazi.

UbuJamo kanye nokwethulwa kukaWinnie Madikizela-Mandela

MPhathihlelo, umnqopho wethu kuqeda ubukoloni kumayunivesithi wethu, kufakwa phakathi ukulungiswa kwendaba yokuvezwa kwamatshwayo okunjengokuthiywa ngobutjha kwemakhiwo, ngenca yomthintela wamajima wabafundi we-*#RhodesMustFall* and *#FeesMustFall*.

Kwakungenca yalamajima ukobana abafundi bathome ukuvusea imibono kaLembede, Frantz Fanon, Steve Biko, Ngugi waThiongo kanye nabanye abanengi, asilapha ukobana sikwazi ukukhohlwa ubuhlungu besikhathi esidlulileko begodu sithome ukuba namayunivesithi we-Afrika, hayi amayunivesithi akhiwe e-Afrika kwaphela.

Isiqunto sabafundi sokuragela phambili nomzabalazo le yavusa ummoya owarholela ekutheni kuvuke uMma uWinnie Mandela, umma osemutjha, owadinywa ithuba lokuba ngumma ojayekekileko ebantwaneni bakhe.

Njengomma owabe amutjha, besele kunamatshwayo akhombisa umnqopho wakhe nokuzimisela. Wayelitshwayo eliletha ithemba ebantwini abanzima, wabe asele amyelisi wabantu (*social worker*) wokuthoma onzima ngesikhathi umuntu onzima, begodu ikakhulukazi umma onzima, wakateleleka bona agcine ngokuba ngumma otheza iinkuni nokha amanzi, phecelezi; "*hewers of wood and drawers of water*".

Kungesikhathi, lapho abomma babantu abanzima bebavaleleke ekutheni babe bonomakhitjhi nabasebenzi bamaplasa, uMma

uWinnie Madikizela-Mandela waphikisana nomqondo wokuba lisotjhaliwege lokuthoma elinzima enarheni.

Kodwana lokhu kwakungasiyo ikolelolize yokuthomauMma uWinnie Madikizela-Mandela ayeyiphikisa. Wabengazikhethela ipilo emanobonobo yabantu abasezingeni eliphezulu ngokomnotho ngaleso sikhathi. Lokhu ngilibalekela ngabomu ithemu leli. Lesigaba sepilo ephezulu (*middle class*), ngombana bekulibhudango ukobana abantu abanzima bangaba babantu abasezingeni labantu abanolutho, ngokwesikhathi sakade, sombuso wegandelelo (*apartheid*). Umma uWinnie Madikizela-Mandela wazala iinlingo ezinjengalezo.

Kunalokho, wakhetha indlela enameva, njengokutjho kukaWalter Rodney eminyakeni edlulileko ngaphasi kobujamo obuhlukeneko, phecelezi; “*grounded with her people*”.⁴UMmauWinnie Madikizela-Mandela wabenomoya wokulwa ngamandla ngombana waphikisana nokujeziswa ngokubekwa eBrandfort, ngokuthi wahlanganisa umphakathi lapho kobana kwakhiwe ikretjhi nomtholapilo ukusiza abantu ababetlhaga.

Umtlhago obuhlungu khulu owakhinyabeza uMma uWinnie Madikizela-Mandela kwakungesikhathi lapho nakaqeda amalanga

⁴ Rodney, W. 2019[1969]. *The groundings with my brothers*. London: Verso.

ama-491 ejele, amanengi wawo kwakumalanga awahlala ejele, kanengi kwakukuvallelwa uwedwa ngekumnjaneni yejele. Ngitjho nehliziyi enamandla kangangani angekhe yajamelana nalokhu ingaphuki lokha nawufunda ngesihluku esasenziwa phezu komma owayezithobe ngalendlela.

Umsebenzi wakhe oragela phambili nokuzibophelela kwakhe ngemiguruguru yango--1976 nokubumbana ndawonye nabantu bakhe, bekwafika isikhathi sakhe sokobana atjhiye iphasi, kuzizinto ezitlolwe kuhle khulu begodu kufanele kheziqalwe khulu ziimfundiswa nezazi zabosondaba.

Kungenca yalesi sizathu, ukuthi njengeziko, sifuna ukuvusa ngobutjha igama lakhe besenze isikhumbuzo sakhe ngegama lakhe, sezele iinzukulwana ezisezako.

Kodwana, kungani sithiye imakhiwo emibili ngoLembede (ilayibhrari) nangoMma uWinnie Madikizela-Mandela (*the main building, housing academic departments*)?

Isizathu sokuqakatheka kukaLembede no Madikizela-Mandela

Kusukela ebuncanini esele ngibendlalile ngeenkutani ezimbili lezi zomzabalazo wethu, mbala kuliqiniso, ngombana akukghonakali ukwenza into ehle ngomlando wabo ngesikhathi esingaphasi

kwemizuzu emasumi amathathu, kufanele kucace ukobana kuba namatshwayo ambalwa abonakalako.

Itshwayo lokuthoma ngabo bobabili uLembede banoMma uuWinnie Madikizela-Mandela kukuthi babethanda begodu bakhonze ifundo tle. Baphikisana neenkoleloze, zokuthola kumhlolo ukufunda ngesikhathi abantu abanzima bebalelwa begodu bathukwa ukobana bangafundi, angisakhulumi ngefundo yemaziko aphezulu.

Ngokwenza isikhumbuzo ngamagama wabo, sifuna ukuqinisa itjhebiswano phakathi kweenkutani elzi ezimbili kanye nokuzabalazela ukuthola ifundo kwabantu boke abatjha enarheni le..

Itshwayo lesibili elivelako, esele ngikhulume ngalo, kukuthi uLembede banoMma uuWinnie Madikizela-Mandela balwa nokukhohliswa okwakuqalene nabantu abasezingeni labantu abanolutho, okulizinga lepilo ebelizobenza bona banganaki umtlhago wabantu besitjhaba sabo bese baziqale bona kwaphela kanye nemindeni yabo. Mbala, lokho kwenzeka ngokuthi kukhambisane nokubhadela ngepilo yabo. Silapha sikhonapha njengabantu ngenca yokuzinikela kwethu. Sifanele bona sibanikele ihlonipho njengesitjhaba.

Iphuzu lesithathu engifisa ukuliveza, kuliphuzu elitshwaya uLembede banoMma uWinnie Madikizela-Mandela kukuthi basebenzisa ifundo yabo ukuveza ubunjalo bobujamo babantu babo. Incwadi yagadesi edume khulu eyathunyelwa ngilowo owasinda ekurhayilweni ayithumela kusolwazi, uHaim Ginott, iphetha ngobufitjhazana ubujamo bokuzazi obathathwa nguLembede banoMma uWinnie. Yona ifundeka ngalendlela:

Dear Teacher,

I am a survivor of a concentration camp. My eyes saw what no man should witness: gas chambers built by learned engineers, children poisoned by educated physicians, infants killed by trained nurses, women and babies shot and burned by high school and college graduates. So, I am suspicious of education.

My request is:

help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmans. Reading, writing, arithmetic are important only if they serve to make our children more human.⁵

⁵ Anonymous holocaust survivor, quoted in Ginott, HG. 1972. *Teacher and child: a book for parents and teacher*. London: Macmillan

Okuvezwa yincwadi le, kanye nokukhambisana kwayo nobujamo bethu banamhlanjesi, kukuthi ilwazi kanye nokomela ubuntu akukafaneli kube zizinto ezihlukaniswako. Ilwazi, begodu nefundo, kuzizinto ezifaneleko begodu neziqakathekileko kwaphela nangabe zakha ubuntu bomuntu. Malungana nobujamo benarha yekhethu, nasiqala umlando obuhlungu wayo, lapho umgomo wobulelesi bokubulala ubuntu bomuntu “*crime against humanity*” waphasiswa kwaba mgomo osemthethweni owalandelwako, ifundo kufanele isetjenziswe ukuvuselela isimilo sobuntu bethu. Kunjengombana uSteve Biko atjhoko, ukobana umzabalazo wokulwa nombuso wegandelelo wawunqophe, phecelezi; “*bestow(ing) on South Africa the greatest possible gift – a more human face*”.⁶

Kulithemba lethu ukobana lamagama amabili azasisiza ukutjala, kubafundi bethu, umoya wokuthi bazwisise ngokudephileko ifundo nokuthi kufanele isetjenziswe bunjani ukuthuthukisa abantu.

UPhrofesa Nkoana Simon Radipere

Kwakungenca yokuthanda ifundo, kokuphikisa ikolelo nokuzimisela ukusiza abantu babo, okwatjengiswa nguLembede banoMama Winnie Madikizela-Mandela, okwakhuthaza uPhrofesa wethu uPhrofesa Nkoana Simon Radipere. Okwakumfundi owabe emutjha

⁶ Biko, S. 1978. *I write what I like*. Oxford, Heinemann Educational Publishers.

nozimiseleko, njengoLembede, owatjhiya iphasi ngaphambi kwesikhathi sakhe.

Nawufunda kancani umsebenzi kasolwazi uPhrofesa Radipere uyatjengisa ukobana omunye weminqopho yakhe kwakulitjhebiswano elaliphakathi komndlandla kanye nokusebenza kwerhwebo, ikakhulukazi irhwebo elisakhasako.

Umqopho lo uqakatheke khulu, njengombana uphakamisa ukobana umsebenzi obudisi uqakathekile, lokha nasifuna ukuphumelela ekutjhugululeni ubujamo benarha le bube buhle.

Okusuke godu kuvele emsebenzini kaPhrofesa Radipere, kumnako wakhe omkhulu wobujamo bezehlalakuhle yezepolotiki neyezomnotho yabantu malungana nobujamo abosorhwebo abancani abasebenza ngaphasi kwabo. Lo mkhakha, njengombana bewungakho, kumkhakha ongapheli amandla khulu nomkhakha othanda inarha yawo, ngendlela yokuthi awunatjisakalo yokuthumela umnotho ngaphandle. Kunjalo-nje, uqalene neentjhijilo ezinengi, njengobana umthethomgomo ubonakala utjheja khulu iindingo kanye nevalo lokusaba amarhwebo amakhulu weentjhabatjhaba.

Inarha beyizabe iyiphethe ngesibhukwini lokha nabeyingalandela umsebenzi ofana nalowo kaRadipere, ngokuzama ukuthuthukisa umkhakha wamarhwebo amancani nokusekela abosorhwebo abasakhasako, abafuna ukuba negalelo lamambala ekuhlumiseni umnotho wenarha.

Umlando omfitjhazana ngepilo kaPhrofesa Radipere ufika ngesikhathi lapho inarha yekhethu isesiphambanweni seendlela. Abantu abatjha bayakhonjelwa bona balingise ukusebenza budisi nokuzinikela okwakhonjiswa nguPhrofesa Radipere. Wakhombisa ukungaziqali yena yedwa ngokuthwasisa abarhubhululi abasafundako bewanikela ngesikhathi sakhe ukusiza, hayi kwaphela labo ababesemkhakheni wakhe osesisekelweni kwaphela, wokuba nguSorhwebo ozijameleko, kodwana wasiza amakhholiji wemikhakha yoke.

Sihlangene godu lapha, ngesikhathi, lapho iyunivesithi, sifuna kobana ibe nabophrofesa abanzima abanengi kwikhholiji leyo uRadipere ebekalilunga layo –umkhakha wezeSayensi yezoMnotho nokuPhatha. Support for Ukusekela iimfundiswa ezisakhulako nezizimiseleko kanye nokuphakanyiswa kwazo, ngenca yemisebenzi, kuzakusiza ukobana sifikelele irhuluphelo lethu lokutjhugulula iyunivesithi kobana ibe yindawo lapho soke sizizwa samukelekile begodu sikhuthazeka ukobana sisebenze budisi.

Wabe athanda umsebenzi wakhe ngendlela enamandla, lokho kwakubonakala ngokuthi eze emsebenzini ngitjho nanyana agula, okubuhlungu kukuthi wayathela esangweni lomakhiwo owawumumethe ikholiji yakhe.

Siyathemba ukobana isibonelo sakhe sizakuba yinto esikhuthazako kilabo abanengi abafisako begodu nalabo abanekghono lokufika bebadlule umnqopho lowo awufikelelako.

Nangiphethako

MPhathihlelo, kumbono wethu nethemba esinalo lokobana igadango esilithatha namhlanjesi lizakungezelela kubantu abanengi ukobana sifanele sikalukane nokurhola indlela etjhinga kwiyunivesithi ye-Afrika etjhugulukileko, iyunivesithi esebenzela abantu. Kwethu kuzakuba yindlela ede ephokophelele amatjhuguluko, okuyindlela efaka okulandelako:

- Ukutjhugulula i-phistemoloji, ilwazi kanye nefundo
- Ukutjhugulula isikopilo yeziko – ewela ngaphasi komsebenzi wokuthiya ngobutjha kwemakhiwo – njengombana silwela ukufaka itshwayo elitjha

- Ukucabanga ngobutjha ngamasistimu kanye nemithethomgomo
- Ukucabanga ngobutjha ngemigomo yokuziphatha, uburholi kanye nokuphatha
- Ukukhuthaza ifundo ebeka phambili amatjhuguluko

Sithanda ukuthokoza imindeni ka-Anton Lembede, uMma uWinnie Madikizela-Mandela kanye noPhrofesa Radipere, ngokusivumela kobana sakhe isikhumbuzo ngamagama wabantu ababathandako. Ngiyanithokoza ngokuthi nisiboleke bona. Sizakujika godu, sinabise isenzo sokuboleka amagama wabo isitjhaba, inarhakazi kanye nephasi loke.

Ngiyathokoza!