

**UNJINGALWAZI MANDLA MAKHANYA, INQUNUNU NOMPHATHI  
YUNIVESITHI YOMZANTSI AFRIKA  
UKUTHIYWA KUTSHA KWEZAKHIWO EZITHATHU**

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Mphathi Nkqubo, intshukumo yale mihla yama-Afrika leSizwe yafumana iingcambu ekuqulunqweni kweQumrhu leSizwe SabaNtsundu BoMzantsi Afrika (*iSouth African Native National Congress - SANNC*), eyathi emva kwexesha yabizwa ngokuba yiANC, ngomnyaka we-1912.

Ndigxininisa u “yale mihla”, ngoba iqela lesizwe kwilizwe laseAfrika, elenzelwe ukukhululwa kweAfrika nabantu balo, linembali ende eyavelisa uninzi olwathi lwatshabalala ngexesha lokulwela ukungenelelwa ngamazwe aphehlaya.

Ekuqaleni, lalijolise esizweni, inemida eyayibekelwa kwiNkomfa yaseBerlin ngowe-1884-5, kanti eli qela lesizwe liza kujika libe liqela elilwela ama-Afrika ngokubanzi. Aliqukanga kuphela ukuphuhliswa kwamakhonkco adibanisa abangaphakathi abaphila kweli lizwekazi, laquka nabo basasazeka ehlabathini jikelele befudukile kumakhaya abo okuzalwa.

Yile meko eyakhokelela uWEB Du Bois ukuba enze iinzame zokudala intshukumo equka onke ama-Afrika, neyaqala yakhokelwa ngabaNtsundu baseMelika, yaya kufikela kwiNkomfa yowe-1945 eManchester, eyayiququzelelwa nguKwame Nkrumah noGeorge Padmore, apho kwabakho inguqu yentshukumo okanye yolawulo, lwawela kwabo babehlala kwilizwe laseAfrika.

Siyaxelelwa ukuba iNkomfa yaseManchester yenzeka unyaka emva kokuqulunqwa kwePhiko Lolutsha ngowe-1944, ngoobani ngaphandle kuka Anton Lembede, Nelson Mandela, Oliver Tambo, Ashby Mda noWalter Sisulu.

Njengoko amagqwetha esakutsho, akubalulekanga ukuba kugxininiswe ukuba ukuqulunqwa kwePhiko Lolutsha leANC kwaba yinguqu kwindlela iqela leANC elalifudula lisebenza ngayo – ukusuka kumaxwebhu acelayo ukuya kuqhankqalazo.

### **Ukubuyisela impatho yeAfrika kwiinzalelwane**

Mpathi Nkqubo, ndicangcatha ngamabom kule mbali imfutshane kuba ndinqwenela ukubeka lo mnyhadala wanamhlanje kwimeko efanelekileyo. Ukwenzeka kwezi ziganeko embalini yokulwela amalungelo oluntu kwenzeka ngenxa yezidingo zabantu zokufuna ukuzibambela iintambo zolawulo lwelizwe laseAfrika.

Ukuguquka kwezinto ngonyaka we-1944, nefuthe ngqo likaLembede, kwadibanisa izinto ezimbini ezazinobuthathaka ukuza kuthi ga ngelo xesha.

Into yokuqala yayikukunxulumanisa imizabalazo apha ekhaya nemizabalazo jikelele eyayilwelwa ngama-Afrika kwihlabathi jikelele. Umzabalazo wenkululeko. ULembede wayengengomAfrika nje kuphela koko wayeyindumasi kwihlabathi jikelele.

Okwesibini, uLembede wagxininisa isidingo sokuba ama-Afrika azingce ngobuwona ayeke ukuphakamisa ezinye iintlanga zaphesheya kwaye mawayazi imvelaphi yawo azidle ngayo, nto leyo yathi yakhankanywa ngu Ngugi wa Thiongo eyibiza ngokuba kukukhulula ingqondo ekulawulweni ngamakoloniwali.<sup>1</sup>

Kungalo mbono ke ukuba lo mnyhadala wanamhlanje udiyanyiswe nembali yokukhululeka kwelizwe laseAfrika – umsebenzi apha kule yunivesithi yoMzantsi Afrika nezinye iyunivesithi esithe sawuthathela ingqalelo yokuba siwenze ngazo zonke iindlela.

Ababhali abaninzi bayibonisile indlela apho amazwe athi seleyiphakamise iflegi entsha yenkululeko, abe esazibophelele kumakoloniwali. Umbhali wokuqala wokuqaphela esi simo yaba

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<sup>1</sup> Ngũgĩ wa Thiong’o. 1986. *Decolonising the mind: the politics of language in African literature*. London: James Currey.

ngukwame Nkrumah, owayibiza le nto ngokuba bubukolonyali obutsha.

Ezinye zezinto ezihambisana nesimo sokubopheleleka okutsha, njengokuba uNkrumah evelisa, zibonakala kwindlela ulwazi oluveliswa ngayo kwiiyunivesithi.

Nanjengoko ulwazi oluphuhliswa zezi yunivesithi luxhomekeke kulwazi oluvela emaNtla, neempawu ezikhapha olu lwazi nazo zijolise kwizinto zasemaNtla.

Kwimeko yethu eMzantsi Afrika, lusekho ulwazi olufana nolu oluyintsalela yobukolonyali nolawulo localucalulo. Kubalulekile ke ngoko njengokuba siqhubekela phambili njengeeyunivesithi nelizwe ukuba sizikhulule kwiimbandezelo ezisikhumbuza izinto eziphathelene nengcinezelo, kufuneka sijonge nakanjalo neempawu ezihambelana nayo. Ezo mpawu zizibonakalisa ngeendlela ngeendlela ezifana, phakathi kwezinye, amagama ezakhiwo, iiholo kunye namagumbi okufundela.

Mphathi Nkqubo, sikhethe inkqubo yokuba sithiye izakhiwo zethu ngokutsha, sisazi kakuhle kwaye sinolwazi olunzulu lokuba le ntetho ivusa iingxoxo ezivusa iminyele. Kodwa noxa kunjalo indlela yenkululeko injalo, ayizange yaba mnandi.

Noxa kunjalo sesiphi isakhelo sokuqiqa esithi sisithathe xa sithiya izakhiwo zethu?

### **Izakhiwo zezikhumbuzo**

Ukwenza umyalezo wam ungaguquguquki, ndivumele ukuba ndiphinde inxalenye yentetho yam yakule nyanga iphelileyo, xa besithiya iofisi yethu yesithili saKwaZulu Natal eseThekwini, ukuba ibe yiSmiso Nkwanyana Building.

Ndiye ndacaphula uSimanga Kumalo, obona ukuthiywa kutsha kwezakhiwo njengokwenziwa kwezikhumbuzo. Ngokutsho ke, uchaza “ukwenziwa kwemifanekiso ebonakalayo, iimpawu nembonakalo, ukuthiywa kwezitalato, ukwenziwa kweziqo kusetyenziswa amagama eenkokheli eziphambili, ezaba nesandla ekufezekisweni kwenkululeko, ukuze abantu bakwazi ukugcina umfanekiso wembali yesixeko nezenzeko ngokuphathelene nezepolitiki yeso sixeko”.<sup>2</sup>

Ingaba konke oku kukwenziwa kwezikhumbuzo?

Ndingatsho ndithi, nanjengoko ingqiqo kaKumalo ibalulekile, icuthekile. Ubuthathaka kwingqiqo yakhe yinto yokuba inciphisa

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<sup>2</sup> 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.

ukuthiywa kwezitalato, izixeko nezakhiwo njengento elula efana “nokongiwa kweenkumbulo ezithile”.

Apha kuthi, ukuthiywa kutsha kwezakhiwo kwenziwa ngenxa yokuba sidala iziko elitsha. Kanjani, omnye angabuza?

### **Ukwenziwa kwezikhumbuzo eUNISA: sikuqonda sikuphathe njani**

Ukuze siyiqonde kakuhle injongo yokuthiywa kutsha kwezakhiwo ezithile, masijonge imvelaphi yethu njengelizwe, kodwa, sijongisise thina njengeyunivesithi.

Njengokuba sibhiyozela iminyaka eli-146 njengeyunivesithi yoMzantsi Afrika, sithwele ilifa elinengxubevange yokunika amathuba nokukhethelwa bucala kwabanye. Eyethu imbali yeyokwenza “amathuba alinganayo” amakafumaneke kubantu abasebenzayo, abafuna ukuphucula iimpilo zabo nenkqubela phambili emsebenzini.

Kwelinye icala, le mbali sithetha ngayo yale yunivesithi ayambathiswanga ngobuhle kuphela. Ewe, abaninzi bangavuma ukuba ukuqhathwa ngamathuba alinganayo yenye yezinto ebixhamlwa ngabo bebephantsi kwengcinezelo.

Ndiyithetha le nto njengomnye wabokuqala abahlohli abaNtsundu kweli ziko, kwicandelo leelwimi zama-Afrika, nakwicandelo lezifundo

zeLizwi, apho inkumbulo yam yokuba ndingomye weqela labambalwa isentsha kum.

Kuthi ke, ukwenza izikhumbuzo kungezinto ezimbini. Okokuqala, kungokuphendula ukuphathwa gadalala kwabantu kwixesha elidlulileyo nokulungiselela ukuba izinto ezifana nezo zingaphinde zenzeke kwixesha elizayo. Ngako ke inyathelo lokuthiya isakhiwo okanye neyiphi inxalenye yesakhiwo, kuthetha ukuba imbali yeso sakhiwo isixelela ukuba kukho ubulungisa obungazange benzeke kubantu abathile lo gama kwale mbali iphakamisa okanye ikhetha abanye abantu kunabanye.

Ngokuthiya kutsha ezi zakhiwo ngamagama abanye abantu ababeququzelela impatho engakhethiyo, siyazingca ngokuthi eyethu iyunivesithi iza kuba yileyo ivula iingcango zayo kuye wonke ubani, ingakhethi sini, bala okanye uhlanga.

Esesibini isizathu esenze ukuba sikhetha amanye amagama athi gqi ngoku xa sithiya izakhiwo zethu , kukuba sizibandakanye nembali yeli lizwe.

Kuyinkolo yethu yokuba esi sizathu samva siza kukhokelela kwisizwe esizayamanisayo neyunivesithi, singayiboni njengesakhiwo nje esiphakamileyo nesingafikelelekiyo.

Ekuthiyweni kwezi zakhiwo, asitsho ukuba abo bezibizwa ngabo ezi zakhiwo abakhange babe negalelo kwimbali nakwimeko ekuyo namhlanje iYunivesithi yoMzantsi Afrika. Nangoku, xa sifunda incwadi yenzululwazi uAndrew Manson, *Unisa 1873 – 2018: The making of a distance learning university*,<sup>3</sup> isichazela ukuba bonke babe negalelo kule nto iyiyiyo iUNISA namhlanje.

Kule ncwadi, uManson ubonisa indlela oosekela ngqonyela bale yunivesithi babenazo zombini iimpawu zamandla kunye nezobuthathaka. Uphinda abonise indlela iyunivesithi, njengawo onke amanye amaziko kweli lizwe, ngelo xesha, yazifumana ikwisimo sokufezekisa imithetho nemigaqo yengcinezelo nangona yayingezo njongo zabo ezo. Injalo ke imbali eziphikisayo nezele intlungu yale yunivesithi.

### **UAnton Lembede**

Njengokuba sendichazile ngaphambili, eyethu imbali yile yokuvula iingcango, iphinde izivale ngci kwangexesha elinye. Yimbali eyamkela uLembede njengomfundi owayefundela izidanga zakhe, esinye sazo iyiLLB , waqhubeka emva koko wenza *iiMasters* ngowe-1945 apho isihloko sophando lwakhe sasisithi, *The conception of God as*

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



*expounded by, or as it emerges from the writings of philosophers - from Descartes to the present day.* Kwakulixesha apho ezinye iiyunivesithi zazithatha iqaqobana labafundi abamnyama, singayiphathi ke eyokuba zibavumele ukuba baqhubele phambili bade bayityekeze imfundo.

Noxa kunjalo, uLembede wayedibene noxanduva lokuba phantse bonke ootitshala bakhe yayingamadoda amhlophe; yiyo le nto wayengakwazi ukuzivakalisa ngolona hlobo wayefuna ngalo. Ndiyacinga, ngewayengazange abhale isifundo sakhe ngoDescartes, kodwa ngewayebeke iziseko zeFilosofi yama-Afrika okanye izifundo zeNkolo yama-Afrika, njengokuba sisazi namhlanje.

### **Imeko nokwaziswa kukaWinnie Madikizela-Mandela**

Mphathi Nkqubo, isigqibo sethu sokubeka ulawulo kwiinzalelwane, okufana nezinto ezibalulekileyo njengokuthiywa kwezakhiwo, kufumene ukungxama okuvela kubafundi okuye kwabizwa njengezi ntshukumo zimbini ezibizwa ngokuba yi *#RhodesMustFall* ne *#FeesMustFall*.

Kube kwezi ntshukumo apho abafundi baye baziqhelanisa neembono zooLembede, Frantz Fanon, Steve Biko, Ngugi wa Thiongo nabanye abaninzi, ezithe zasenza ukuba sikwazi ukuvelela intlungu yethu

edlulileyo siqale ukuba neeyunivesithi zama-Afrika, hayi nje iiyunivesithi eAfrika.

Isigqibo sabafundi sokuqhubela phambili ngoqhankqalazo kuye kwavuselela umoya owawukhe waphakamisa uMama uWinnie Madikizela-Mandela, umfazi oselula, owavinjwa ithuba lokuba abe ngumama wokwenyani kubantwana bakhe.

Njengomama oselula, kwakusekukho iimpawu ezazibonisa ukuzimisela nokomelela kuye. Eli yayilithemba labantu abamnyama, unontlalontle wokuqala omnyama ngexesha apho abafazi abamnyama babebonwa “njengabathezi beenkuni okanye abakhi bamanzi”.

Ngexesha, apho abafazi abamnyama babebonwa njengonookhitshi nabasebenzi basezifama, uMama Winnie Madikizela-Mandela wabaphikisa bonke ababengavumelani naye waba ngunontlalontle wokuqala omnyama.

Oko akuyiyo yodwa into awayiphumezayo uMama Winnie Madikizela-Mandela. Wayenakho ukuba azikhethele “ubuntofontofo” bokuba lilungu labamnyama abacaphula izinto eziphucukileyo ebomini ngenxa yentsebezo yabo. Andifuni ukuthi wayenokuba kwizinga loluntu eliphakathi ngoba kuyintsomi ukucinga ukuba ngexesha

lengcinezelo umntu omnyama wayengaba kwizinga loluntu eliphakathi. UMama Winnie Madikizela-Mandela akazange avume ukubanjwa yimigibe yezinto eziza mayana.

Endaweni yoko, wakhetha indlela enameva nanjengoko yayibizwa nguWalter Rodney emva kweminyaka emininzi esithi, “uzinzile kubantu bakhe”.<sup>4</sup> Ikwangulo moya wakhe ungaphukiyo owathi wamenza ukuba akudele ukwenziwa kwakhe imbacu eBrandfort, asuke khokele abantu ekubeni bakhe iziko lokugcina abantwana nekliniki yabahluphekileyo.

Eyona ntlungu eyathi yamehlela uMama Winnie Madikizela-Mandela yileyo yokuba achithe iintsuku ezingama-491 entolongweni, ixesha elininzi evalelwe yedwa esiseleni.<sup>5</sup> Nokuba sekusithiwa unentliziyo elukhuni kangakanani na awusoze ungaphuki xa ufunda ngeemeko ezifana nezo yayiphantsi kwazo le nkosikazi ikhetheke ngolu hlobo.

Umsebenzi wakhe ongapheliyo nokuzimisela kwakhe ngoqhankqalazo lowe-1976 kunye nokubambisana nabantu, kwade kwafika ixesha lakhe lokuhamba emhlabeni, konke oku kuyafumaneka kwiindawo ekubhalwa kuzo iziganeko kwaye umsebenzi wakhe ufuna ukufumana ingqalelo ewufaneleyo.

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

<sup>5</sup> Madikizela-Mandela, W. 2014. *491 Days: prisoner number 1323/69*. Athens (Ohio): Ohio University Press.

Kungaso esi sizathu, njengeliziko, sizama ukumgcina ephila nokulikhumbula igama lake sisenzela nezizukulwana ezizayo.

Kodwa, kutheni le nto sikhetha ukuthiya izakhiwo zethu ezibini ngegama likaLembede (ithala leencwadi) noMama Winnie Madikizela-Mandela (isakhiwo esingundoqo samacandelo ezifundo)?

### **Intsingiselo kaLembede noMadikizela-Mandela**

Koko kuncinci ndithe ndacaphula kuko ngesi sibini singamaqhawe oqhankqalazo, enyanisweni, kunzima ukuba ndingawuvelela wonke umsebenzi wabo ngexesha elingaphantsi kwemizuzu engamashumi amathathu, kubalulekile ukuveza ukuba ezinye izinto ezimalunga nabo zigqamile.

Uphawu lokuqala ngoLembede noMama Winnie Madikizela-Mandela yinto yokuba babeyithanda, beyixabisile imfundo. Baziphikisa iinkolelo ezigwenxa ngabo, ukuze bafumane imfundo ngexesha apho abantu abamnyama babengakhuthazwa, besalelwa ukufunda kumaziko aphakamileyo emfundo.

Ngokwenza amagama abo izikhumbuzo, sifuna ukuqinisa unxulumano phakathi kwala maqhawe noqhankqalazo ukuze kufumaneke imfundo ngabo bonke abatsha beli lizwe.

Uphawu lwesibini, esendilubalule, yinto yokuba uLembede noMama Winnie Madikizela-Mandela abazange batsalwe bubuncwane bezinga loluntu olunemisebenzi ephezulu, obabuza kwenza ukuba bangazihoyi izidingo zabantu koko baqwalasele ezabo iimpilo neentsapho zabo. Ewe, oko kuze nexabiso eliphezulu. Sikule ndawo sikuyo namhlanje ngenxa yokuzinikela nokungacingeli bona bodwa kwala maqhawe. Bayadinga ukunikwa amawonga abawafaneleyo kuthi sisizwe.

Uphawu lwesithathu endifuna ukuluveza oluchaza uLembede noMama Winnie Madikizela-Mandela yinto yokuba basebenzisa imfundo yabo ukuphakamisa ulwazi lwabantu babo. Incwadi yembalelwano ethe yaba yindumasi eyabhalwa ngomnye wabasinda ekutshatyalalisweni kwamaJuda, uHaim Ginott, uqukumbela izenzo zikaLembede noMama Winnie ngolu hlobo:

*Kuwe Titshala,*

*Ndingomnye wabasinda kwinkampu eyayivalele amaxhoba engqumbo. Amehlo am abone izinto ezingafanelanga kubonwa mntu. Amagumbi okurhaxa abantu awakhiwe ziinjini ezifundileyo, abantwana betyiswa ityhefu ngoogqirha abaphambili, iintsana zibaluwa ngabongikazi, abafazi neentsana bedutyulwa batshiswe ngabafundi*

*bamaziko emfundo ephakamileyo. Ngoko ke, andiyithembanga imfundo.*

*Isicelo sam nasi:*

*Nceda abafundi bakho ukuba babe ngabantu. Imizamo yakho mayingaphuhlisi izilwanyana ezifundisiweyo, izikhohlakali ezikrelekrele. Ukufunda, ukubhala, nezibalo kubalulekile kuphela xa kusekelwe ukunceda abantu ukuba babe nobuntu.<sup>6</sup>*

Into eveliswa kule ncwadi yembalelwano nokubaluleka kwayo kuthi namhlanje, kukuba ulwazi nokunxanelwa ubuntu akufuneki zahlukaniswe. Ulwazi, nemfundo kananjalo, lubalulekile kuphela xa luthi lusenze abantu. Kweyethu imeko yeli lizwe, ngokujonga kwintlungu esisuka kuyo, apho “ubundlobongela obenziwe eluntwini” babusenziwa ngokusemthethweni, imfundo kufuneka isetyenziselwe ukusenza abantu kwakhona. Njengokuba uSteve Biko wakhe wathi ukulwa nocalucalulo lwalusekelwe kwinjongo “yokubuyisela isipho esikhulukazi esinokubakho kuMzantsi Afrika – ubuso bomntu”.<sup>7</sup>

Kuyinjongo yethu ukuba la magama mabini aza kusinceda ukunika nokubethelela, kubafundi bethu, ulwazi olunzulu ngemfundo nendlela

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<sup>6</sup> Anonymous holocaust survivor, quoted in Ginott, HG. 1972. *Teacher and child: a book for parents and teacher*. London: Macmillan

<sup>7</sup> Biko, S. 1978. *I write what I like*. Oxford, Heinemann Educational Publishers.

ekufanele isetyenzise ngayo ekukhuthazeni inkqubela phambili kuluntu.

### **UNjingalwazi Nkoana Simon Radipere**

Yayilolu thando lwemfundo, ukuphikisana neenkolelo ezingenasiseko nokuzinikela eluntwini, okwaboniswa nguLembede noMama Winnie Madikizela-Mandela, okwathi kwavuselela owethu, uNjingalwazi uNkoana Simon Radipere. Umfundi owayeselula nowayezinikezele, njengoLembede, owathi wathwetyulwa kukufa phambi kwexesha lakhe.

Ekufundeni gabalala umsebenzi wobungcali obhalwe nguNjingalwazi Radipere, sibona ukuba wayegxile kunxulumano phakathi kokukhuthazwa nokubalasele komsebenzi wezorhwebo, ingakumbi kumashishini amancinci.

Le ngqwalasela ibalulekile, njengokuba ibonakalisa ukuba ukusebenza nzima kunomvuzo, ukuba sifuna ilizwe lethu libe nempumelelo.

Okunye okuvela emsebenzini kaNjingalwazi Radipere, kukuzixakekisa kwakhe okunzulu ngezintlalo nezopolitiko kunye nezokurhwebelana apho amashishini amancinci asebenza ngakhona. Eli candelo loshishino lelona linonyamezelo kwaye liphethwe ngamathandazwe, ngoba aba somashishini abanazo iinjongo zokuthuthela imali yabo

kwamanye amazwe. Noxa kunjalo, bajamelene nemingeni emininzi, njengokuba imithetho emininzi inovelwano kwizidingo noloyiko lwamashishini amakhulu ezizwe ngezizwe.

Ilizwe lethu lingenza kakuhle xa linokumamela imisebenzi yabo bafana nooRadipere, ngokwenza iinzame zokuphucula amashishini amancinci nokuxhasa oosomashishini abasakhasayo, abafuna ukuba negalelo ekuphuculweni kwezorhwebo kweli.

Ezi ngcinga gabalala ngobomi bukaNjingalwazi Radipere zifika ngexesha apho ilizwe lethu lingazinzanga. Abafundi abasebancinci bayabizwa ukuba bazekelise umsebenzi onzima nokuzimisela okwaboniswa nguNjingalwazi Radipere. Wayesabelana ngolwazi, enceda abaphandi abaqalayo ukwenza uphando, enikela ngexesha lakhe ngokuthi ancede bonke abafundi kwizifundo ngezifundo zoshishino, hayi kwezo wayefundele zona qha. Yena wayefundele Ezokuqala Ushishino (*Entrepreneurship*) kodwa wayanceda nakwezinye izifundo ezingoshishino kumaziko aphakamileyo ahlukeneyo.

Siphinda sidibana ngeli xesha thina njengale yunivesithi, sifuna iinjingalwazi ezongezelekileyo ezimnyama, kule kholeji apho uRadipere wayelilungu khona – kwikholeji yeNzululwazi Yorhwebo Nolawulo. Inxaso emayinikwe abo basakhasayo nabahlumayo



nababalasele ezifundweni zabo kumaziko aphakamileyo iyadingeka kwaye iya kuncedisa ukuguqulwa kwemithetho yeyunivesithi nokwamkeleka kwabo bonke abantu, nalapho bakhuthazwa ukusebenza nzima nangokuzimisela.

Yena wayenokuzimisela okungathethekiyo, engaba bantu beza emsebenzini nokuba umntu akaziva mnandi, ngelishwa waye wawa xa wayengena kwisango lekholeji awayesebenzela yona.

Siyathemba ke ukuba lo mzekelo wakhe uya kuba yindlela yokukhuthaza abaninzi abanqwenela, nabanesakhono sokufikelela nokudlula apho yena wafikelela khona.

### **Elokugqibela**

Mphathi Nkqubo, yimbono nomnqweno wethu ukuba eli nyathelo silithathileyo namhlanje liza kongeza kulawo ekufanele ukuba siwathathe ukukhokelela kwiyunivesithi eguqukileyo nekhonza uluntu. Indlela esiza kuyithatha kwiinzame zethu zokuguqula eli ziko iza kuquka oku:

- ukuguqula indlela ekufunyanwa ngayo ulwazi nobungcali kwezemfundo

- ukutshintsha inkcubeko yeziko – njengoko kulandelwa yokuthiywa kwezakhiwo – kwimizamo yokufumana iimpawu ezintsha
- ukucingwa ngokutsha kweenkqubo nemithetho
- ukucingwa ngokutsha kwendlela yokukulawula, eyobunkokheli neyokuphatha
- ukukhuthaza ingxoxo emalunga notshintsho

Sinqwenela ukubulela iintsapho zikaLembede, uMama Winnie Madikizela-Mandela noNjingalwazi uRadipere, ukuba basivumele ukuba senze izikhumbuzo ngabantu ababathandayo. Siyabulela ukuba nabelane nathi ngabo. Siza kuthi nathi sabelane ngamagama abo nesizwe sethu, nelizwekazi kunye nehlabathi liphela.

Siyabulela !