

**NOMZANA A S SIMELANE, ONGUSIHLALO WOMKHANDLU**  
**WEYUNIVESITHI YESEWULA AFRIKA**  
**UMNYANYA WOKUVULWA NGOKUSEMTHETHWENI KWEYUNIVESITHI**  
**KANYE NOKUNIKELWA KWABONONGORWANA**  
**E-MAIN CAMPUS**  
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MPhathihlelo, ngithokoza ukungivumela kwakho ukobana ngethule ikulumo emhlanganweni lo wesemina namhlanjesi, ukuVulwa ngokuseMthethweni kweYunivesithi. Ukuvulwa ngokusemthethweni kweyunivesithi kuhlala kumnyanya oqakathekileko epilweni yananyana ngiyiphi iyunivesithi. Kuhlala kumnyanya wokuzikhakhazisa nomnyanya orhanyazelako lapho ivunulo yeemfundiswa yeemfundiswa ikhuthaza abafundi Kanye neemvakatjhi ngobuhle befundo, ngesikhathi kwenziwa umqaliso begodu itshwaya ukuqakatheka kweyunivesithi ebantwini Kanye nemnothweni, njengombana iyunivesithi ithathwa njengendawo yyokuphalisana ngobukhali bengcondo Kanye nekundla yeenkulumiswano lapho kukhuthazwa bona imibono eyahlukeneko kobana ivezwe begodu yakhiwe. Nangingezelelelako, kumnyanya lapho umphakathi weyunivesithi uhlangana khona ndawonye, lapho uburholi beyunivesithi babelana

ngelwazi elimalungana nendlela iziko lisebenza ngayo begodu lihlela i-ajenda yomnyaka. Le ajenda ifaka ukubekwa kweminqopho Kanye nokuveza amatshwayo akhombisa ukumeda umsebenzi weziko. Kungalesi sikhathi lapho umphakathi weyunivesithi utjelwa ngeentjhijilo iyunivesithi engahlangabezana nazo phakathi komnyaka. Ngaphezu kwalokho, emnyanyeni onje kulapho abasebenzi abasebenze ngaphezu komsebenzi abamedelwe wona bahlonitjiswa khona bebatlonyeliswa ngabonongorwana ngendima ehle khulu abayidlalileko ekunikeleni ifundo yekhwalthi e-Unisa Kanye nakubadlalindima bayo. MPhathihlelo, namhlanjesi ngizokuqalisa ikulumo yami ezintweni ezithandathu.

Umnyaka lo, njengombana i-VC seyivezile, ukobana kuzoba mnyaka onezinto ezinengi, ngalokho iKomidi eQalene neKhwalthi emaZikweni aPhezulu (*Higher Education Quality Committee* (HEQC) izabe ihlola iyunivesithi malungana nokuthi mhlambe amasistimu wethu, imithethomgomo Kanye neenkambiso zikhambisana namano wokuqinisa ikhwalthi njengombana lokhu kwabekwa liphiko lezomthetho eliqakatheke kangaka.

MPhathihlelo, lo kumsebenzi oqakatheke khulu begodu okarisa khulu, kanti ngithabile ukobana iyunivesithi yakubona kulungile ukobana imeme ihlangano yeenarha ze-*Commonwealth of Learning* (COL) ukubamba ihlelo lokuhlola lika 2019 ngehloso yokusiza ekulungiseleleni ihlelo elizako lokuhlolale-HEQC. NjengoMkhandlu, siqale phambili ukobana sithole

besibone ummongo begodu nalokho okuzokuvela kumbiko wehlelo lokugcina lokuhlola le- COL. Basebenzindawonye, umsebenzi wekhwalthi, Kanye nemizamo yokuletha ikhwalthi kuyinto engekhe yabuzwa, njengombana lokhu kuyisika yokuthi ngabe sibobani begodu siyini.

MPhathihlelo, iphuzu lesibili engifuna ukuliveza njengephuzu eliqakathekileko, ngelithi umnyaka lo, siqeda isikhathi seminyaka emihlanu yokwendlala ihlelo lamano we-Unisa womnyaka ka 2030. Njengombana i-VC seyivezile, ukobana sizokubuyekeza amano wagadesi ukobana akhambisane neentjhijilo iyunivesithi ehlangabezana nazo ekuqinisekiseni ukobana sinamathela khulu ekutheni sibe liziko lamambala le-ODEL ye-Afrika. Igadango lokusebenzisa imodeli ye-ODEL liqakatheke khulu, nakuqalwa isidingo sokufaka lelo hlelo okukhulunywa ngalo khulu lamaTjhuguluko weSine wezamaBubulo (*Fourth Industrial Revolution*).

Umbuzo esidinga bona sizibuze wona ngothi, ngabe umuntu ulakha njani ihlelo lamano weminyaka emihlanu ebhodulukweni elitjhugulukako nelihlala litjhuguluka njalo elinjengomkhakha wezefundo? Ipendulo yami ithi amano akusiyo into ejamileko, kodwana kumtlolelo ophilako okufuneka ubuyekezwe lokha ubujamo namatjhuguluko avelako nakukhona akufunako, nanyana lokha izinto naziluphalako/naziphelelwa sikhathi. Nakubuyekezwa ihlelo le-Unisa lamano lika 2030, kuqakathekile ukutjheja

imibono ka-Geschwind (2019: 383)<sup>1</sup> lokha nakatjhoko ukobana lokha nakuhlathululwa ikulumo yamatjhuguluko kanye nokutjhuguluka, okuzizinto ezinomthelela phezu kwehlelo lokuthuthukisa amano, ilwazi elidephileko legama elithi ukugcwaliseka ngokomthetho (*legitimacy*) kuligama elinomsebenzi omkhulu, kanti lihlala njalo liligama elinehlathululo enabileko. Lo mtloli uragela phambili uyatjho ukobana igama elithi (*legitimacy*) liyi “*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*”. Kimi, nezi zinto ezijwayeleko okukhulunywa ngazo, kuziindlela ezisetjenziswa yiyunivesithi ukuthuthukisa amano. Njengombana akusi ngekokuthoma iyunivesithi yakha amano, kuqakathekile ukuzwisisa lokho obekusebenza nalokho obekungasebenzi isikhathi esidlulileko. Phezulu ekuqakathekeni kweenjwayelo ebezisetjenziswa esikhathini esidlulileko, kukuthi nanyana ngiliphi ihlelo lamano wetuthuko kufanele amumathe ihlelo lokuthintana, ukobana lilawulwe bunengi babadlalindima. NjengoMkhandlu, sesithome ukwakha ihlelo elihlumako,, kanengi elimalungana nokuyelelisa, ukobana iminyaka yokuthoma emihlanu yamano wagadesi akhange yamukeleka ngokwanelisako beyalawulwa bunengi babadlalindima. Kuyacaca, ukobana lobu kubujamo obungamukelekiko kanti ukuragela phambili siding bona siqinisekise ukobana amahlelo lawa athintana nabantu ukobana amano lawa amukelwe ngokunabileko.

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

Malungana neemfundiso (*values*), nginombono wokuthi iimfundiso esizozamukela kufanele zibe ngezifaneleko begodu zikhambisane neendlela zokufikelela (*mission*) Kanye neenombono zeziko. Ngaphezu kwalokho, leziimfundiso kufanele zifikelele woke yoke imisebenzi yamayunivesithi, lokhu, kufanele *siphile nakho*. Ngitjhukumisa kobana sisebenzise ithulusi lokuhlola ukuthi mhlambe leziimfundiso siphila ngazo na. Ukuhlola lokhu kufanele kusirholele ekutheni thina senze i-Unisa ibe yiyunivesithi yamambala ye-Afrika begodu iyunivesithi engenabukoloni, elikhaya lomuntu woke, kungaqalwa ubuhlanga, ubulili Kanye nesigaba sepilo yomuntu.

Malungana neenkolelo (*beliefs*), ngitjhukumisa ukobana sikhambise ukuqinisekisa ukobana mbala sibe liziko le-ODEL elisebenzisa ithekinoloji ukwenzela abafundi bethu kanye nabanye abadlalindima umsebenzi wekhwalthi. Isizathu salokhu, kuyikolelo yethu yokuthi indlela eyodwa esingabonakala sisebujameni bokuphalisana begodu siphumelele ehlosweni yethu yokusiza umphakathi, kukuthi sibe liziko le-ODEL elisebenza ngokupheleleko elitholakala kizo zoke iindlela eendaweni zabo. Kokugcina, kuyikolelo yami eqinileko ukobana ukuze sifikelele le pokophelo ehle kangaka, kuqakathekile ukobana sifikelele izivumelwano zeziko “*ezaneleko*” malungana *neenhlathululo* eziqakathekileko eziragela phambili nokunyaza inombono yethu yokuba yiyunivesithi ye-Afrika eyakha ikusasa labantu (*African University shaping the future in the service*

*of humanity*). Ezinye zeenhathululo okufanele sizendlale ngenca yale hloso zifaka amagama anjengokutjala ubu-Afrika (*Africanisation*), ukuqeda ubukoloni (*decolonization*), i- ODeL, ukuzwisiseka (*comprehensiveness*), nokhunye okunengi. Ngaphandle kokuthi kube khona ihlathululo emalungana namanye amagama engiwavezileko, mancani amathuba wokuthi amano azokuba semthethweni emehlweni wabadlalindima abahlukeneko.

Indaba eqakathekileko yesithathu yomnyaka ka 2020, kusukela emqondweni woMkhandlu ngeyokuthi iyunivesithi yenze imizamo ebonakalako yokuthuthukisa ilwazi labafundi, kufakwa phakathi ukwenza bona umthangalasisekelo wethu utholakale, uvikeleke, uphephe, begodu ibe ngofaneleko. Eminyakeni embalwa edlulileko , kade sithola iinghonyayo ezinengi ezivela ebafundini malungana nemiraro abahlangabezana nayo ne-Unisa. UMkhandlu unomnako ukuthi iyunivesithi ibonakala sengathi idosa budisi ngokusebenzisa imizamo efanele yokuqinisa ilwazi labafundi. Ngibawa abaphathi beyunivesithi kobana bahlole woke amasistimu, imithethomgomo, Kanye nezakhiwo, kufakwa phakathi umthangalasisekelo osebenza omalungana nokuqinisa ilwazi labafundi. Ngalokho-ke, imibono kaDougherty, K.J. & Natow, R.S. (2019: 15)<sup>2</sup> ingarhabisa begodu ikhuthaze malungana nokuqakatheka

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

kwehlathululo yomqondo wobulibherali obutjha (*neoliberal theory*) esele siwamukele besawusebenzisa malungana nelwazi labafundi.

Bayaphika ukobana nanyana amanye amasistimu wobulibherali obutjha, imithethomgomo, Kanye nezakhiwo ezamukelweko zibonakala ukobana phecelezi: *“produce improvements in instructional and student-support practices, research administration, and faculty research productivity, there is little evidence that, on the whole, this produces better student retention and graduation rates”*, begodu nazo zidala imithintela eminengi engakahloswa *“unintended impacts”* yomqondo wobulibherali obutjhatha kanengi iyararhwa. Kanengi ekhabo lakhona iveza iindleko zokulandela umthetho begodu iphungula igalelo lekhwalithi yomphumela, kodwana iyahluleka ukubona ngaphambili imiphumela enjalo engakanqotjiswa njengokwehlisa imbalo yabafundi abavela ebujameni bepilo obungakarisiko, lokhu kwehlisa izinga leenrhuluphelo zeziko, kungezelela izinga lokungalingani hlangana namaziko wefundo ephakemeko, kungezelela izinga lokwehlukahlukana ngeengaba kwabasebenzi bomkhakha wefundo, kanti begodu kulimaza izinga lokukhuthala kwabasebenzi bamaziko aphakemeko.

MPhathihlelo, ngifanele bona ngivume ukobana kunesidingo sehlelo lokuhlola elithembekileko nelicatjangisiswe kuhle lomthintela Kanye neendleko zenzuzo zehlelo lokungenelela elisetjenziswako, Kanye nokuqinisekisa ukobana lokhu kukhambisana nendlela yethu yokufikelela,

nenembombono, Kanye neemfundiso, kufakwa phakathi amano wethu wokuragela phambili. Nakunjalo-ke, indima yeemphande njengesikhungo sokuthoma sokuthola abafundi beyunivesithi siqakathekile. Nginethemba lokobana iModeli yeslyingi eyamukelwe mhlapha nje, Kanye neentjhijilo zomthangalasisekelo ezikhambisana naso, zizokusetjenziswa ukuqinisa ikghono leyunivesithi ukuthuthukisa ilwazi labafundi.

Indaba yesine engifuna ukuyilungisa kafitjhazana kuqalana nokuthuthukisa ipumelelo yabafundi Kanye nokugrajuweyitha, kufakwa phakathi nokuqatjheka kwabafundi. Koke lokhu kuqakathekile njengombana kukhambelana nehloso yokusebenzela umphakathi. Soke siyitjhejile into yokuthi i-Unisa ayisebenzi ngendlela elindelwe ngayo malungana nalezi zinto. Ngitjhukumisa bona iyunivesithi yamukele indlela yokubandakanya abafundi kobana baphumelele, phecelezi, (*participatory approach to student success*). Nakunjalo-ke, uChang, London Kanye noFoster (2019: 481)<sup>3</sup> bayakuphikisa lokhu phecelezi, "*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*". Bayatjho ukobana phecelezi, "*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*

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<sup>3</sup> 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



*the faculty and staff who aim to serve them”* (Chang, London & Foster, 2019: 482). Leziimfundiswa zithole imihlobo emithathu yokungenelela ezikholwa bona inqophe ukufikelela ipumelelo ephezulu, phecelezi *“expansive notions of student success”*. Zona ngilezi, phecelezi, *“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 ngaphezulu isekelwa kunamathela kwethu kuhlelo lokutjhugululela izinto kubu-Afrika Kanye nokuqedwa kobukoloni kumayunivesithi, kufakwa phakathi amasistimu wakho, imithethomgomo, iinkambiso Kanye nemisebenzi yayo. Njengencenye yaleli hlelo, sizokudinga ukobana silungise imithintela engakahloswa yemithethomgomo yobulibherali obutjha obusetjenziswe kumayunivesithi wethu.

MPhathihlelo, ngiphakamisa lezi zinto ngombana lokha nasingahluleka ukulungisa ukungalingani ezikweni lethu, asizokuphumelela ekufikeleleni umsebenzi esinikelwe wona womphakathi, wona ngewokuletha amathuba alinganako, amathuba, Kanye nemiphumela kubasebenzi, kubafundi, Kanye nakwabanye abadlalindima, kufakwa phakathi ukutholakala kwelwazi elahlukahlukeneko.

Indaba yesihlanu engifuna ukuyiveza njengento eqakathekileko kilomnyanya imalungana nokulungisa ubujamo bezeemali beziko, kufakwa phakathi ukusimelela kwalo ngokweemali. Lokhu kuyinto enobungozi khulu kuhlelo lokusimelela kweyunivesithi kodwana godu kuyinto ebangwa khulu ngenca yemibono etjhayisanako elandelwa badlalindima abahlukahlukeneko ngaphakathi kweyunivesithi, okutjho bona ubujamo bezeemali eyunivesithi abuzwisiswa ngendlela efanako. Lokhu kuphikisana kuvele kuhle khulu ngesikhathi kuneenkulumiswano zemirholo, kanti ngetjhu elimbi ziye zakhamba kumbi bezafika ebujameni obufana nebeemveke ezimbili ezidlulileko. Ngithokoza abaphathi beyunivesithi ngokuba nomhlangano othembekileko nehlangano yabasebenzi Kanye nabarholi beenhlangano zabafundi ukobana babelane ngelwazi malungana nendaba le. Kanti begodu ngithanda ukubawa abasebenzi bangaphakathi emsebenzini abazibandakanye eamakhandlwini ukudlala indima yokufundisa umphakathi weyunivesithi ngokunabileko malungana nokuthi iinqunto zithathwa kunjani emihlanganweni yoMkhandlu emalungana neemali zeyunivesithi nangendlela ukusimelela kweemali zayo kungaqinisekiswa ngayo..NjengoMkhandlu, kade sayeleliswa ngeendleko zokuqatjiswa kwabasebenzi (*human resource*)ezihlala zikhuphuka njalo kanti sifake abaphathi beyunivesithi imibuzo malungana namahlelo wokulingisa lokhu, kanti kuya ngokuya kuyacaca ukuthi lemizamo yokulamula ayilethi imiphumela elindelweko. Sidinga ukuzibophelela kweziko loke ukuvikela ukusimelela kweemali zaleli ziko eliqakatheke kangaka. Nakunjalo-ke, ayikho ipengu yokurarulula ubujamo be-UKZN

msinyana ngemva kwehlelo lokuhlanganisa amaziko wezefundo ephakemeko eminyakeni yabo-2005 angaba sifundo kithi soke.

Indaba yesithandathu engifuna ukuyilungisa malungana nesithombe seyunivesithi. MPhathisihlalo, umnyaka ophelileko, iyunivesithi kheyaba seendabeni ngeenzathu ezimbi. Kwaba buhlungu ukubona ukuthi ubunengi beendaba ezavela emaphephandabeni zazikhulunywa basebenzi bangaphakathi, abaphathwa kumbi yiyunivesithi ngendlela eyodwa nanyana ngenye indlela. Ngibawa boke abasebenzi ukobana baveze iinghonyoyilo zabo kuyunivesithi ngokusebenzisa amahlelo wangaphakathi wokunghonyoyila begodu baqinisekise ukobana woke amahlelo wangaphakathi bawalandela woke ngaphambi kokuba bagijimele kumaphephandaba nanyana bathumele iinghonyoyilo zabo eenkundleni zabezeendaba. Indima yabanye abadlalindima, abanjengabafundi, ama-*alumni*, iimbizo ezivuzisa ilwazi eliyifihlo emazikweni wezeendaba Kanye nokuzithumela eenkundleni zeendaba kufanele ipheliswe. Kuneendlela zangaphakathi okufanele zilandelwe lokha nangabe omunye ubona ukuthi ilungelo lakhe liyadlelezela. Ngibawa ulandele ihlelveli ngaphambi kokuba uhlazise iyunivesithi begodu usilaphaze isithunzi sayo. Ngiveze ngamabomu indaba yokuvuzisa ilwazi eliyifihlo kwabezeendaba, ngalendlela, engenze ngayo, ngombana lesi simo sesithoma ukuphuma ngaphasi kwelawulo. Sidinga ukobana sikuqede lokhu. Nangabe kudingeka kobana sibuyekeze umthethomgomo wethu wezokukhalima Kanye

nekambiso, bengicabanga ukuthi lokho sikwenze, ukuvikela isithunzi seyunivesithi.

NjengoMkhandlu, siphatheke kumbi ngomonakalo ohlala unje begodu ongapheliko omotjha isithunzi seyunivesithi. UMkhandlu unomnako ngokuvuza kwamaphepha weenhlahlubo njengombana lokhu kunyaza isithunzi sephrojekthi yeyunivesithi yefundo, kufaka phakathi iziqu. Okhunye okubuhlungu kuyinto yokuthi sibonakala sengathi asikwazi ukuruthula lokhu nemirabhu yakho. Naphezu kokungenelela kwenarha ekuhlonyweni kwehlelo lezokuphepha, umraro lo solo uragela phambili. Ngabe lokhu kutjho bona leli lehlelo langaphathi elimalungana naangendlela iinhlahlubo zihlelwa begodu ziphathwa bfayo eyunivesithi, kufakwa phakathi ukukhethwa kwabagada abatlolako? Nangabe kunjalo, ngabe khesakutjheja ukuthunyelwa kwabasebenzi bethu, kufakwa phakathi iimfundiswa njengabagadi babatloli na? Indaba yamuva le yokusebenzisa iimfundiswa ingalunga, lokha nangabe, umraro usuka ehlelweni lokugada ukutlolwa kweenhlahlubo. Ngibawa abaphathi beyunivesithi ukobana bacabange amaqhinga amatjha wokulungisa indaba le unomphela. Angekhe savelelwa ngesinye godu isehlakalo sokuvuza kwephepha ngomnyaka ka 2020.

MPhathihlelo, lokhu akutjho bona akukho okwenziweko esikhathini esidlulileko ukulungisa umraro wesithunzi seziko. Nginombono wokuthi ukuze sikghone ukulungisa indaba yokumotjhakala kwebhrendi nesithunzi,

siding ukobana siqalane nebhoduluko leziko elinetjhefu Kanye namasikopilo asele aqediweko eyunivesithi. Kukade sikhunjuzwa ngalawa amasikopilo ayitjhefu nangendlela lamasikopilo asele aqedwa liphenyo elenziwa ngomnyaka ka 2018 yiKomitjhani yezamaLungelo woBuntu yeSewula Afrika (SAHRC) ngemva kwesibawo seyunivesithi. Ikomitjhani yathola okulandelako, hlangana nokhunye yathola ukuthi:

- Kuneentjhijilo ezisasistimu nezeziko e-Unisa engekhe zararululwa ngendlela eyodwa yokungenelela.
- I-Unisa iragela phambili nokuhlangabezana namazinga aphezulu wetjharagano yobuhlanga, ukuthuselwa, izenzo zobulili, Kanye nokukhethululana okususelwa phezu kweenzathu ezivinjelweko zobuhlanga Kanye nobulili, naphezu kokuba khona kwemithethomgomo.
- Kunokuhluleka ekusebenziseni imithethomgomo (ukutlhogeka kweendlela zokukhalima ukuphulwa kwemigomo) Kanye nokungabikhona kokuzibophelela ehlelweni lezamatjhuguluko.
- Kubonakala sengathi ziliqiniso iinzwangobatjho zokuthi kunesikopilo lobuhlanga, lobulili, lokuhlunguphazwa, Kanye nokuthuselwa ngaphakathi kwe-Unisa .
- Izakhiwo zemigomo yokuphatha ngaphakathi e-Unisa azibambisani ngokugcweleko malungana nokuraga i-ajenda yamatjhuguluko.

Lokhu okutholakeleko kuyingozi khulu. NjengoMkhandlu, sitjhejile ukobana iyunivesithi seyakhe amaphrogremu wokuqeda lokhu. Silindele umbiko ukobana abaphathi beyunivesithi seabhambe kangangani ekulungiseni iindabezi ngombana njengombana sengitjhwile, ukobana ibhrendi Kanye nesithunzi zihlobene nebhoduluko leziko Kanye nesikopilo leziko. Ukumotjhakala kwebhrendi nesithunzi kulitshwayo lesikopilo leziko eliyitjhefu nelingafunekiko.

Nangiphethako, soke sitjhejile ukobana lo kumnyanya wokuVulwa ngokuseMthethweni koMnyaka weFundo ngoyiHloko nosiSandla sikaTjhansela, uProf Mandla Makhanya, obekunguye ophethe iminyaka elisumi (10) edlulileko. NjengoMkhandlu, sithabe khulu ngalokho akwenzileko eminyakeni edlulileko begodu siqale phambili ukobana sithole omutjha oyiHloko neSandla sikaTjhansela ozokuthatha iyunivesithi ayithuthukisele phambili. Njengombana i-VC seyitjhwile ekulumeni yayo yokwamukela abasebenzi ekuthomeni komnyaka, uMkhandlu uphethe ihlelo lokubiza abafaki beembawo, lokukhetha abafaneleko Kanye nokuabakhethako munye ophumeleleko njenge-VC etja. Umphakathi weyunivesithi uzakwasiswa ngesikhathi esifaneleko ngehlelo okufanele lilandelwe. Yeke-ke, asikho isidingo sokuthi sithukwe. Ngithatha ithuba leli ukobana ngibawe boke abakhona, ukobana baragele phambili nesibawo sethu sokwenza umsebenzi wekhwalithi kibo boke abadlalindima abaqakathekileko, njengombana ngakelinye ihlangothi sizakuvumela ihlelo lokukhethwa kweSandla sikaTjhansela esitjha.

Kokugcina, kulomnyanya, sizokunikela abonongorwana, sibala phakathi unongorwana *i-Chair of Council Award*, sinikele abasebenzi Kanye nabafundi abakghone ukuba bajameli beyunivesithi ngokusebenza ngaphezu kwalapho kuphelela umsebenzi wabo basebenze khudlwana ukwenza iyunivesithi ephila ngokulandela iimfundiso zayo. Siyabahlonipha ngombana sifuna ukukhuthaza abanye ukobana bakhambe emthlaleni wabo. Ukuhlonitjiswa ngonongorwana kuyindlela esezingeni eliphezulu umuntu angahlonitjiswa yinduna yakhe, bangani bakhe, kubalwa phakathi umsebenzi omuhle khulu eziqwini ezithize. Ngithanda ukuthokozisa boke labo abafumene abonongorwana namhlanjesi begodu ngibabawa bonyana ukobana baragele phambili ngomsebenzi weqophelo eliphezulu njengendlela yokukhuthaza abanye abasemikhakheni zabo yomsebenzi ukobana benze njengabo. Kukulokha kwaphela lokha soke nasisebenza ngendlela eseqophelweni eliphezulu lokha nasizakukghona ukuqalana nemiraro ye-Unisa. Ngiyazi umthintela womsebenzi wekhwalthiungabonakala lokha nawenziwa siqhema kanti hayi abantu ngamunye. . Ngalokho-ke, kuqakathekile ukuzwisisa ukobana amazinga wokwaneliseka kwamakhastamu anesilinganiso esingaphasi nanyana esingaphezulu nasimadani swa nezinga elilindelwe ngaphambili lokuthi ikhwalthi yomsebenzi kufanele ibe kunjani. Njengesibonelo

- Nangabe umsebenzi owenziwako ubhalelwa ungaphasi kwezinga elilindelweko, yeke amakhastamu azakuthatha umsebenzi njengophasi ngezinga..

- Nangabe umsebenzi owenziwako usezingeni elilindelweko, yeke ikhastamu lizabe lanelisekile.
- Nangabe umsebenzi owenziwako ungaphezu kwezinga elilindelweko, yeke ikhastamu likhamba lazi ukobana umsebenzi owenziweko muhle khulu. <sup>4</sup>

Sihlonipha abasebenzindawonye laba namhlanjesi ngombana bayalazi iqiniso elilula ngezinga lomsebenzi. Nangiqalisa kubo boke abasebenzi Kanye nabafundi, ngithi ngiyanithokozisa begodu zithabiseni ngabonongorwana benu.

Ngiyathokoza.

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<sup>4</sup> 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.