



The Office Of The Principal and Vice - Chancellor

UMCIMBI WOKUVULWA NGOKUSESIKWENI KONYAKA WEZIFUNDO

WAMA-2018

KWIHOLO I ZK MATTHEWS KWIKHAMPASI YASEMUCKLENEUK

Ngowe-8 kweyoMdumba 2018

NJINGALWAZI MANDLA S MAKHANYA

INQUNUNU NESEKELA NGQONYELA

IYunivesithi YeAfrika ixonxa ikamva kwinkonzo yoluntu

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- Balingane Bolawulo Olongameleyo Nolongezelelweyo
- Zinkokheli zabafundi
- Zinkokheli zeOL
- Basebenzi nabafundi

- Malungu amajelo eendaba

Kulo nyaka, intetho yam iza kushenxa ngabom kwindlela yesiqhelo. Ndifuna ukuthatha eli thuba lokuvulwa koNYAKA WEZIFUNDO ndinimeme nonke, ndinikhuthaze ukuba nisebenzisane nam, kulo naliphi na icandelo leli ziko akulo umntu, senze okulindeleke ukuba ikwenze iUNISA eluntwini ngokubanzi nakubafundi ikakhulu. Ngoko ke apha kum nakubaphathi beli ziko lo nyaka ayingowezithembiso koko ngowokuphumeza izivumelwano zamacebo neenkqubo zenguqu.

Ndazi kakuhle ukuba le nguqu ilindelekileyo ayinakuqondakala lula ngokungathi sisiganeko semini enye. Le yinkqubo ethatha ixesha, ngoko ke ndimema lonke uluntu lwale yunivesithi ukuba sibhinqele phezulu sifezekise izivumelwano zamacebo neenkqubo zenguqu. Umyalezo wam ulula kakhulu, kwaye uthi konke ukuceba ngobulumko okufanelekileyo kufuneka kuze neziqhamo ezihle.

Mandiphinde ndibethelele into ethi lo nyaka wama-2018 kufuneka ibe ngunyaka 'wokwenza inguqu, unyaka wokuphumeza izivumelwano zamacebo neenkqubo zenguqu ngamandla nangokungenalusini, nokunikezela iinkonzo kubafundi bethu'.

Ndiyanimema nonke ukuba nibe ngumphakathi wokwenza, apho nizijula ijacu nisebenzisana ngenjongo yokunikezela:

- Iyunivesithi yeAfrika eqingqwe ngokutsha nexonxa ikamva kwinkonzo yoluntu;
- Ulawulo jikelele oluphuculweyo lweziko lethu nolusabelayo, luthathe uxanduva kuwo onke amanqanaba;
- Ikhatityhulam eguqulwe ngokuthe vetshe nefanelekileyo;
- Imontlalo ebalaseleyo yokufundisa nokufunda neqinisekisa impumelelo ;
- Amava jikelele abafundi aphuculiweyo nakhululekileyo ekujongelweni phantsi, ekubulaweni kweelwimi ezithile, nasekubukulweni;
- Iinkcubeko zeziko eziguquliweyo nezenza ukuba iUNISA ibe likhaya lethu sonke;
- Iinkqubo nemigaqo-nkqubo esebenza kakuhle neqinisekisa ukuphaphama nokukhuthala kweziko.

Kufuneka sikhumbule ukuba umsebenzi wethu sisonke wokuqingqa ngokutsha iUNISA waqala ngexesha apho zamanyana khona iiyunivesithi ezintathu eziyiUnisa, eyayisakuba yiTekhnikhon yoMzantsi Afrika, neKhampasi Yabafunda Bekude yeVista Yunivesithi

ngeyoMqungu wama-2004, kwaveliswa iyunivesithi enkulukazi nequka okuninzi ekungoku ibhalisa abafundi abangaphaya kwama-350,000. Yile yunivesithi inkulukazi ke le isezandleni zethu kwaye kufuneka siqinisekise ukuba:

- Iprojekthi yayo yobuncubabuchopho nokubalaselela kwezemfundo ikowona mgangatho uphezulu kwaye ifanelene nexesha esikulo;
- Abafundi bayo bayazingca ngokuba seUNISA;
- Isebenzela ukuxonxa ikamva nenkonzo yoluntu;
- Ngokwenene iUNISA inguvulindlela weengcamango ezintsha ezandisa amathuba obomi;
- Ikuthambeke ukuguquguquka kwaye isoloko izibhenca isenza uncomo-gxeko ilungiselele inguqu, ukuqala izinto ezintsha nokwamkela amalinge neendlela ezintsha zokwazi, ukuzinakana ngokutsha nokuqonda ngokutsha amandla olawulo namagunya.

Lo gama ndisazi ukuba kule minyaka mibini idluleyo icandelo lemfundo ephakamileyo eMzantsi Afrika likhe lathwaxwa zizidubedube ezishukumise izisekelo zalo ngendlela engazange ibonwe okoko kwafika ulawulo lwedemokhrasi kwilizwe lwethu, thina apha eUNISA kufuneka sizithathe ezi zidubedube njengethuba lokudala ngokutsha iziko lethu elaqala ngowama-2004.

Njengeziko elizimisele ekubeni leleAfrika ngenene lo gama likhuphisana nawehlabathi jikelele, ekuxonxeni ikamva ngokukhonza uluntu, nasekubeni likhaya eliphume lodwa leSikolo *iAnnual Decoloniality Summer School* nesabakho phambi kweentshukumo ezaziwa ngokuba yi#Rhodes Must Fall ne #Fees Must Fall, lifikile ngoku ixesha lokuphila ngokombono wethu, ngokoMmiselo wethu, ngokwe11Cs+1 yethu, ngokuzikhulula kwethu emakhamandeleni obukholoniyali nokungenisa ngokubonakalayo inguqu nempatho ngolingano kuluntu.

Kulo nyaka kufuneka sikubonakalise ukuqina nokuzithemba ekuyixilongeni ngobunzululwazi imbono eyingxaki yeyunivesithi, yokutsho ngeliphandle ukuba ukuqingqwa ngokutsha kweUNISA ibe liziko elinkqenkqeza phambili kusekelwe kwiimpawu ezintandathu eziyenza yahluke:

- Isiza seelwimi ngeelwimi: iziko apho ulwazi lwemveli lwama-Afrika, iilwimi, iinzululwazi zokuvela kwehlabathi noluntu zisesizikithini somphefumlo nobubona beli ziko;
- Isiza sempatho yolingano ngokucinga/eluntwini nesiyamkela ngokupheleleyo ingcinga ethi bonke abantu bazalelwa kwinkqubo yolwazi eqinisekileyo nefanelekileyo;

- Isiza ‘solwalamano lolwazi’ apho iindidi ngeendidi zolwazi zikhuphisana ziphinde zomelezane;
- Iziko elisabelayo kuluntu nelingakunyamezeliyo ukutshatyalaliswa kolwazi lwemveli, ukubulawa kweelwimi ezithile, nokuziphakamisa kwezinye iinkcubeko zifune ukongamela ezinye;
- Iziko elikumila kumbi ngokwezemali, apho nabo bangenamali benokuyifumana imfundo – apho imfundo ililungelo hayi uyolo lwabambalwa; noku
- Ikhaya likawonkewonke elikhululekileyo kumakhamandela obukoloniya, elingenabuhlanga, elingacaluli ngokwebala, elingaxabisanga amadoda ngephezu kwabafazi, elingaxabisanga ukwenza imali ngaphezu kwemfundo.

Kufuneka somelezwe yinto yokuba kwangonyaka wama-2014 Isigqeba seUNISA sasamkela isicwangciso sethu esaziwa ngokuba yi*Strategy 2030* esiquka ukubeka ngokutsha iUNISA njengeyunivesithi yokwenene nekhokelayo eAfrika, iyunivesithi ekhuphisana nezehlabathi jikelele, hayi nje ukuba yiyunivesithi ekhoyo eAfrika. Somelezwa kwakhona yinto yokuba iUNISA igcine awona maziko ophando maninzi, ajolise kwiAfrika naneziphumo ezanceda ukuphumeza izicwangciso, amacebo neenkqubo zethu.

Siphinde sakhuthazeka lulwazi esiluoqokeleleyo sileli ziko, oluqukuqela kwiindibano zokwabelana ngolwazi nophando, iintlanganiso zokufundisana neenkamfa zamazwe ngamazwe apho kugxininiswa kwiimbono ezingeyunivesithi, ukukhulula ulwazi kumakhamandela obukoloniyali, inguqu yezentlalo nezemfundo kunye nokufundisa nokufunda.

Somelezwe namgaphezulu ziziphakamiso zengxelo eyaziwa ngokuba yi *South African Human Rights Commission Report on Transformation of Public Universities*, ngxelo leyo ethetha ngqo ngeenguqu kwimfundo ephakamileyo.

Ukusekwa kwecandelo lokulawula inguqu elaziwa ngokuba yi *Change Management Unit (CMU)* kwiofisi yeNqununu neSekela Ngqonyela ngowama-2016 kuncede kakhulu ngokuba kuqhutywe amalinge enguqu asebenze phantsi kwesihloko esithi 'Ukuguqulwa kweUNISA: Uphuhliso lwempatho elinganayo kweMfundo nezeNtlalo' (*Transforming UNISA: Academic and Social Mpatho elinganayo nengenamkhethe for Development*).

Kuwo wonke unyaka wama-2017 kwenziwe amalinge akhokela inguqu abebandakanya iingxoxo-mpikiswano neencoko ngeentsingiselo nokuchaphazeleka kweemfuno zabafundi zemfundo esemgangathweni

nekhululiweyo kumakhamandela obukoloniwali. La malinge asincedile thina njengeziko, ukuba sixoxe kuvokotheke ngeentsingiselo zamagama neenkqubo ezifana nokukhululwa kumakhamandela obukoloniwali, ukwahlukahlukana, ukuqinisa ubuAfrika nokucebisa izicwangciso neenkqubo zenguqu.

Manditsho ukuba impumelelo yethu sisonke njengokuba sizilungiselela unyaka wokwenza umsebenzi wenguqu nje, ixhomekeke ekubeni sicinge nzulu kwakhona ngezi zinto:

- Ubunkokheli bethu obungaphaya kokuphatha okuqhelekileyo;
- Ukuziphatha kwethu okusulungekileyo njengeenkokheli neetitshala;
- Ukuziphatha kwethu emsebenzini njengeenkokheli neetitshala;
- Ukuthembeka kwethu kwiziko nokuzinikezela kubafundi bethu; noku,
- Ukubuyisela ngobungxamo kokuthembana phakathi kweenkokheli, iititshala nabafundi.

Oku kuziphonononga kubaluleke kakhulu ngoba iUNISA, ngokuqinisekileyo, idlala eyona ndima ibalulekileyo kuqoqosho lolwazi eMzantsi Afrika ngokusebenzisa abanezidanga zayo, kwaye eli ziko

liyinto ebalulekileyo esizweni nakwizwekazi leAfrika. Sibhalisa ngaphezulu kwesinye kwisithathu sabo bonke abafundi bemfundo ephakamileyo eMzantsi Afrika kwaye elona nani liphezulu labantu abanezidanga eAfrika liphuma eUNISA. Ngoko ke kufuneka sikhale sizezingqondweni zoxanduva lwembali nekamva esilithweleyo njengeUNISA.

Masiqale ukwakha sisukela ekuvumeni ngokuzeleyo imitsi eyenziwe yiUNISA kule minyaka idluleyo. Le mitsi ibe ziziphumo zokubambisana kwabo bonke abachaphazelekayo – Isigqeba, abaphathi, izifundiswa, abaxhasayo kumacandelo ahlukeneyo, imibutho yabasebenzi nabafundi. Umsebenzi wabo ongenachaphaza uncedisile ekwenzeni imitsi esibeke kule ndawo sizifumene sikuyo kweli xeshana lidluleyo.

Kungoku nje sineSigqeba esitsha phantsi kobunkokheli bukaMnu. Simelane. Nineli nene lithetha nani namhlanje, nelasoloko lizimisele kwimizamo yokubeka eli ziko kwizinga elingentla. Ndikhokela iqela eliyiphilayo injongo yethu. Esi Sigqeba naBalawuli abanikezeli ngenguqu kuba yiyo exela ikamva eliqaqambileyo kwiyunivesithi yethu.

Ndithanda ukuphakamisa indima edlalwa yiNgqonyela yethu uMongameli Thabo Mbeki, ogama lakhe liludumo ngokwalo kwaye

iUNISA iyazingca ngokuba yinxalenye yelo gama. Akukho mathandabuzo okuba ayikho into enokusoyisa xa singasebenzela iinjongo ezifanayo njengosapho lweUNISA, siqhubele phambili iqweba (iprojekthi) lolwazi, siphucule inkonzo kubafundi bethu.

Ndibethelela umba wokuqina nokuzithemba njengexalenye yesimemo sokuba sonke sijongane ngqo nemibuzo yanamhla efana nengxaki yeelwimi, ingxaki yengcingane (ithiyori) yezentlalo, ingxaki yekharithulam nengxaki yokuguqulwa kwenkcubeko yeziko. Ingcali yezifundo zentlalo nomququzeleli womanyano lwama-Afrika, uKwesi Prah wakhe wathi:

'The intimidating question we face as academics in Africa today is, how do we decolonize the academic enterprise, how do we indigenize knowledge production, how do we usefully domesticate knowledge and its production.' (Umbuzo onzima esijamelene nawo thina zifundiswa zaseAfrika namhlanje ngowokuba siyikhulula njani imizamo yemfundo kumakhamandela obukoloniyali, senza njani ukuze ulwazi lube lolweenzalelwane, senza njani ukuze ulwazi nendlela yokuluvelisa lusetyenziswe emakhaya).

Unyaka wethu wokusebenzela ngamandla izicwangciso neenkqubo awunakuba nempumelelo ukuba siqhubeka nokuba manyonywana nokoyikiswa zezo zinyanzeliso ziyimfuneko zibekwe phambi kwethu, nezo nguqu ziyimfuneko kufuneka zenziwe.

Siqinisekile ngokuxilonga okungobunzululwazi esikwenzileyo ngengxubakaxaka yenkqubo, ngoko ke kufuneka singoyiki ukuqhuba ngenguqu yekharithulam. Kunganjani ukuba singakwenza oku sikhokelwa zezi ngcinga zintlanu zilandelayo:

<u>Ubunzulu bokukhululwa</u> <u>kumakhamandela obukoloniwali</u>	<u>Amanqaku ayinkcazelo</u>
1. Ukushenxisa ulwazi lwaseYurophu noMntla Melika lungabi sesizikithini	Oku kunokwenzeka ngamanyathelo amabini: Ukubuyiselwa kweAfrika njengesiza solwazi esivunyiweyo nokuthathelwa ingqalelo kakuhle kolwazi lwama-Afrika njengendawo ekuqalwa kuyo ukufunda, oko kungathethi ukuba kulahlwa ulwazi lwaseYurophu naseMntla Melika. Injongo yoku kukunqanda ingxubakaxaka

	<p>yokubaluleka okanye ukubukulwa kolwazi. Yindlela yokubuyisela isidima nokwenza ukuba ama-Afrika azibone kakuhle. Ithetha ukuba kulungiswa indlela le ama-Afrika alufumana ngayo ulwazi nendlela alitolika ngayo ihlabathi.</p>
<p>2. Ukulungelelanisa ulwazi nobu-Afrika</p>	<p>Le nto ithetha ukubethelela ukwamkela ubuAfrika nokufumanisa ngokutsha ulwazi lweenkcubeko neenqobo zesimilo zama-Afrika. Yinkqubo yokubuyisela esekelwe kwiimbono ezithi ulwazi lwemveli 'yimveliso yangaphakathi esukela kwinkcubeko ethile, hayi ukuba ibe lulwazi oluthathwe kwezinye izizwe.'</p>
<p>3.ukongeza/ukuquka ulwazi lwama-Afrika kolu lwazi sele lukho kakade</p>	<p>Le yindledlana eyekeyeke yokukhulula amakhamandela obukoloniyali. Yindlela elandela isimo sokunqena, sokongeza nje</p>

	<p>amanqaku athile kwikharityhulam esele imile. Injongo ephambili apha kukongeza amanqaku amatsha ngaphandle kokuyiguquguqula ikharityhulam.</p>
<p>4. Ukuqwalasela ngeliso elibukhali ulwazi olukhoyo malunga nokukhula amakhamandela obukoloniwali</p>	<p>Apha kubuzwa imibuzo enzulu malunga nolwazi 'olufunyenweyo' kupononongwe nzulu iimeko zopolitiko ezingqonge ukuveliswa nokusasazwa kolwazi. Le ndlela izama ukutyhila iingxaki ezifihlakeleyo ezifana nobuhlanga nokungalingani kwamagunya osekumilile.</p>
<p>5. Ukuvulela ulawulo lwentando yesininzi kulwazi/kumacandelo olwazi anonxulumano</p>	<p>Le nto ithetha ukuba kuvulwa iziko ukuba libe neendidi ezininzi zolwazi oluquka nolo belukade lucinezelwa. Le nto yenziwa ngenjongo yokufikelela</p>

	<p>kwimpatho elinganayo nengenamkhethe. Oku kuvulwa kweendidi zolwazi kwenzelwa ukuvelisa 'ubumfundimani obunobuhlobo' 'obujamelana buthoboza imingeni yokuxelelwa okugqithisileyo, ukulinganiswa kwemigangatho okubaxiweyo, ukwenziwa ngendlela enye okugqithisileyo nokuqikelela okubaxekileyo'.</p>
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Ukuguqula imo yekharithulam kuquka ukucinga ngokutsha okunzulu nokwenziwa ngenkathalo, kucingiswa imithetho esisisekelo samasebe ezifundo zethu, kuqwalaselwe ukuba ingaba le mithethi ifanelekile kwaye ifanelene na nenjongo yemfundo.

Ndiyanicela nonke ukuba nikhumbule amazwi engcali yembali yamaFrentshi enguMichel Foucault, oxoxa athi inzululwazi yale mihla ayizange izenzekele nje ngendalo, koko yaba sisiqhamo sezidingo zolwazi oluthile olwaludingeka ngaloo maxesha. Amazwi ngqo kaFoucault athi:

The epistemological field traversed by human sciences was not laid down in advance [...]. They appeared when man constituted himself in Western culture as both that which must be conceived of and that which is to be known. There can also be no doubts, certainly, that the historical emergence of each of the human sciences was occasioned by a problem, a requirement, an obstacle of a theoretical or practical order [...]. (Umhlaba weengcingane zolwazi ohanjwe ziinzululwazi zentlalo awuzange ubekelelwe ngaphambili [...]. Zazivelela xa umntu wazifaka kwinkcubeko yaseNtshona ngokungathi le yinto ekufuneka ifunyenwe kwaye yaziwe. Ngokuqinisekileyo, akukho mathandabuzo okuba ukuvela kwembali nganye yenzululwazi yezentlalo kwenzeka ngokusuka kubekho ingxaki, isidingo, isithintelo esicingelwayo okanye esibambekayo [...].

Njengelizwe, ilizwekazi nehlabathi lale mihla ngokubanzi, akusakwazeki ukuqhubeka nokuphepha inyaniso yokuba sivelelwe yingxubakaxaka yolwazi neenkqubo. Umngeni osijameleyo ubekwa ngokuthe gca kwincwadi ebalulekileyo yengcaphephe yenzululwazi yezentlalo ulmanuel Wallerstein, ncwadi leyo inesihloko esithi ***The Uncertainties of Knowledge*** apho athi:

I believe that we live in a very exciting era in the world of knowledge, precisely because we are living in a systemic crisis that is forcing us to reopen the basic epistemological questions and look to structural reorganization of the world of knowledge. It is uncertain whether we shall rise adequately to the intellectual challenge, but it is there for us to address. We engage our responsibility as scientists/scholars in the way in which we address the multiple issues before us at this turning point of our structures of knowledge. (Ndikholelwa ukuba siphila kwixesha elinomdla kakhulu kwilizwe lolwazi, kanye ngenxa yokuba siphila kwingxubakaxaka yenkqubo yezinto esinyanzela ukuba siphinde sivule imibuzo yolwazi sijonge iindlela zokulugalungisa ubume belizwe lolwazi. Akukho siqiniseko sokuba sakuba nakho ukuwusabela ngokwaneleyo lo mngeni, kodwa wona umi usijongile ukuba siwusabele. Sithatha uxanduva lwethu njengeengcali/izifundiswa zentlalo ngendlela esizifunqula ngayo iimeko eziyintaphane eziphambi kwethu ngeli xesha lenguqu yemilo yolwazi lwethu).

Umyalezo wam uthi masisabele lo mngeni ngokwanelisayo. Oko kusabela kwanelisayo kwimingeni yenkqubo nolwazi ifuna ukuba senze izinto ezibambekayo ezifana nezi:

- **Sicinge ngokutsha ukucinga oku ngokwako**

In our endeavour to deliver a fundamentally changed curriculum, we have to engage in a consistently and systematically ‘rethink thinking’ itself and even ‘unthink’ some inherited ideas, theories, and concepts. Kwimizamo yethu yokuza nekharityhulam eguquke ncam kufuneka sisoloko siphonononga ngobuchule ‘ukucinga ngokutsha ukucinga’, maxa wambi singade ‘sicime iingcinga’ ebesesinazo ngezimvo esezililifa lethu, iingcingane zolwazi neembono. Xa bechaza ‘ukucinga ngokutsha ukucinga’ uCathrine Odora Hoppers noHoward Richards bathi:

The casting of light at last onto subjugated peoples, knowledges, histories and ways of living unsettles the toxic pond and transforms passive analysis into a generative force that valorises and recreates life for those previously museumised.

(Kukukhanyiselwa ekugqibeleni kwabantu ababefudula becinezelekile, kolwazi, kwembali neendlela zokuphila eziphazamisa iqula elinetyhefu kuze kuguqulwe ukuhlalutya okungenzi nto kube ngumsinga ovuselela ubomi kwabo bebefudula benziwe izimo zetyuwa).

- **Ukufunda ukucima ukufunda ngenjongo yokufunda ngokutsha**

Le nto ithetha ukuba umntu uyazilibala ezinye izinto esasizifundisiwe, ukwenzela ukuba azikhulule kwiinkqubo zokucinga esasinyanzelwe kuzo yimfundo, inkcubeko nemo yezentlalo neyayisoloko ilungiselelwa abaseNtshona ababezicingela ngcono kwabanye.

- **Ukushenxisa isizikithi**

Oku kukushenxisa ngokwezimbo nolwazi ukusuka kubuYurophu nokuguqula amagxa ezo zigebenga besikade simi kuwo. Ngokwenza oku kufuneka sicinge nzulu malunga neentlanga, isini, indawo yokuhlala, nelizwe abahlala kulo abaphambili ekucingeni xa sihlaziya ikharithulam.

- **Ukubuyela emva**

Le ntshukumo ithetha ngomsebenzi wethu ongundoqo wokusebenzisa iilwimi zethu zemveli ekufundiseni, ekufundeni nakuphando.

Elokugqibela

Mandivale ngokuthi le nto sikuyo ngumzabalazo ofunekayo wokoyisa ukucinezelwa nokundwetyelwa kumhlaba wesizukulwana solwazi

ngendlela echaphazela uphuhliso lwethu bantu kwezopolitiko, ezoqoqosho nezenkcubeko. Nokuba singayibiza ngokuba yinguqu le nto siyenzayo, okanye sithi kukukhulula amakhamandela obukoloniwali okanye kukuvuselela ubuAfrika; into ebalulekileyo kukuba eyona nto siyenzayo eluntwini kukulungisa imingeni ekukudala yabakho malunga nokufuneka kolwazi nemfundo, sizibuza ukuba ingaba ilulutho na kwizakhono ezibambekayo. Manditsho kwakho xa ndivala le ntetho yokuvula ngokusesikweni ukuba kuwo wonke umsebenzi wethu wemihla ngemihla apha eUNISA, kufuneka sonke sazi ukuba okuphambili kakhulu kuthi ngabafundi, kwaye kufuneka sibabeke esizikithini sako konke esikwenzayo xa sisebenza siphumeza amacebo, izicwangciso neenkqubo.

Nkosi Sikelela iAfrika

Nkosi sikelela iUnisa

Re a leboha

Re a leboga

Siyabonga

Dankie

Inkomo

Siyathokoza

Ndo livhuwa

Enkosi

Ro livhuwa

Aio

Thank you