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UKUBALULEKA KWELEXICOGRAPHY (UHLALUTYO LWEZICHAZI-MAGAMA) EKUPHUHLISENI IILWIMI ZESINTU

“Ayikokuchitha xesha na ukufunda ngedictionary” imibuzo elolu hlobo ivela qho xa abafundi abenza ilexicography bephuma kwizifundo zabo zelexicography. Abangakuqondiyo kukuba ukufunda ngezichazi-magama kubalulekile kwaye yenye yeendlela enokunceda ukuphuhlisa iilwimi zesiNtu. iLexicography lufundo banzi ngezichazi magama, oku kuquka ukusisebenzisa, ukusihlela kunye nokusihlalutya. Ukusihlalutya kubaluleke ukogqitha zonke ezinye kuba kunika ithuba lokuba abathethi bolwimi olo lukwisichazimagama babenako [...]

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iGingerbread latte noKatlego Maboe

Zinike lo mfanekiso ngqondweni: umile phambi kwevenkile yokutya iOcean Basket kwindawo ekuthiwa kuseSeapoint ekapa, ulinde umfana owawumbukela rhoqo ekuseni xa ulungiselela ukuya esikolweni. Akungena kule ndawo umlinde kuyo, ungena ngathi ngumntu njee-e, uzicofela iphone yakhe kuba ecinga ukuba ufike ngaphambi kwakho. Ibindim ke lo obekulendawo mhla ndidibana nokatlego Maboe, umdlali wakumabonwakude, imvumi, i-presenter kwakunyeye nobhuti omdala kusisi wakhe omncinci onobuhle bentyatyambo enqabileyo, othi [...]

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SHARON RANKAPOLA
Chairperson

WITHIN THE IVORY TOWERS, WITHOUT THE PEOPLE: INTERSECTIONALITY IN DECOLONIZATION

English In the previous edition, we asked an important question that once the black Afrikans take back the land, who is it going to belong to? Is it going to be shared equally amongst men and women who fought for it, or is it going to be used as a proxy for discrimination against the black Afrikan woman? Intersectionality extends on that and asks if the needs of different bodies will be considered. It suggests that a person cannot be looked in isolation from all the factors that make up that person. For instance, it will analyse one as a graduate middle-class, able-bodied, black woman, than just saying she is a black woman, and by her possessing those ‘qualities’, she is oppressional on a poor black physically impaired woman who doesn’t even have a matric certificate.

So, it may be a good idea to consider that even after decolonization, the black woman will still be oppressed, because although she is contributing equally to the struggles and fighting for the land as hard as the black man, she’d still have to prove to men that she’s as strong and powerful as them. The LGBTQ+ will still have to fight for acceptance in the society, because although they are equally contributing to the struggles, ‘we deserve it better than them’. So I think in as much as we think that decolonization will ease the black person’s heart because finally justice will have been served and he will get what he rightfully deserves, the land, we will see a black man fighting his own because one will always be richer, literate, able, and more accepted by

the society than the other, but that doesn’t mean we should stop trying.

With that being said, we should then educate our society on the concept of intersectionality, and how it can be used as a basis to measure our progress, in as far as inclusivity, oppression and humanity are concerned. It is of no use to me, if these concepts are defined and practised within the ivory towers (within UCT, amongst academia, or students) but without the people (our communities who have no idea what intersection, for instance, means). These concepts that has the potential to bring light to every single individual should be made known to all (and not only academia or the educated), so that when the black man finally takes back the land, understanding all these concepts and their possible impacts, he doesn’t side-line the unprivileged, and oppress them further by withholding the land from them because of either greed, or the perception that they are less deserving of the land than him.

In this edition, our cover page was sourced from The Febenza Collective. Zizipho Mxayiya, one of its members describes it as a movement “that is about repossessing the words ukufeba and ukusebenza. Essentially, we’re a group of independent black, non-binary, queer, straight bodies who work to live their best lives, in a society that rushes to dictate what and

what not the female, black, queer, non-binary body should do. It’s about flourishing, be it in the club, in the business world, academics; Febenza flourishes. In addition, the whole point of photo shoots is to tell the story through pictures. A black woman going back eKasi and bringing back that power that she is everything, smart, beautiful, intelligent and all the slut-shaming does not dictate who she is.”



CAMILLA SIBANDA
Vice-Chairperson



THEKWANE NDABA
Vice-Chairperson

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DIPHETOGO

Setswana

Morago ga malatsi a boikhutso mo go ba bangwe eneng ele bekenyana fela ya go ipaakanyetsa ditlhatlhobo, le a mogetswe gape.

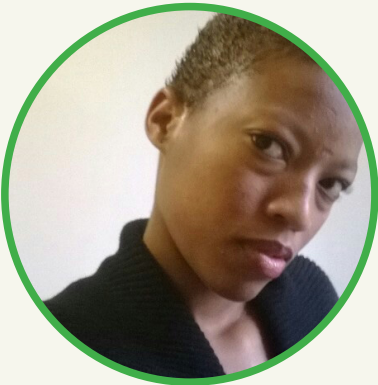
Re solofela fa le nnile le malatsi a boikhutso aa monate mme le bone boitapološo, mme le tla le tlhatlhetse dithunya tsa lona gape go tla go feleletsa “semester” eno ka mafolofolo.

Mo dingwageng di ka nna masome -a-mabedi-pedi (22) tsa kgololesego, naga ya rona e tlhoka phetogo e e tseneletseng mo dilong dile dintsi thata. Mme ngwe ya diphethogo tse ke go fedisiwa ga kgethololo ya mmala le semorafe monageng. Fa phethogo eno e se diriwe ka bonako jo bo kgona galang re tla iphitlhela re boetse ko

nakong ele ya kgethololo, mme ditiro tsa bagaka ba naga ya rona diile le naga.

Ana phetogo e simolola ka motho ka esi. Fa re tla simolola go bona batho botlhe ka go tshwana, ra lebelela go feta mmala wa bona le kwa batswang gona , re ka bona kagiso e rena mo go rona le monageng. Diphetogo tseo re di solofetseng kgotsa gona go di e letsa re ka di bona ka bo nako fa rotlhe re dirisana, ka mabogo dinku a thebana.

Kgetsi ya tsie e kgona ka go tshwaraganelwa ana, mo diphethogong tseo naga ya rona e ditlhokang re tshwanelwa ke go dirisana mmogo, re kopane re le bana ba naga eno, go sena dikgotlhang. Re ka kgona seno fela fa re tla ithuta motho ka se aleng sona eseng ka mmala wa gagwe, mme ra nna ngatana elengwe fela, ra dirisana mmogo.



TSHOLOFELO MOCWENYANE
Head Tswana-Sotho Editor

Remember change begins with an individual. It is time to look past other people’s skin colour and work together in the struggle to change the current state of our nation. The burden becomes easier when shared amongst us. A person is not defined by their skin colour, but by what they stand for.

INKUPHO YETHU YESIBINI

isiXhosa

“Sizukulwana ngasinye sifanele siqonde injongo yaso size siyifezekise okanye siyingcatshe.” La ngamazwi womnye wabagqalwa nje ngamaqhawe kumzabalazo wokukhululeka kumakhamandela obukoloniyali,uFrance Fanon. La mazwi aye abangele ulutsha oluninzi namhlanje luzibuze imibuzo emininzi ingakumbi olo luzixhalabisa ngenkululeyo yabantu abantsundu kuba besithi njengoluntu oluntsundu asikakhululeki ngokupheleleyo. Eneneni ke ziseninzi iindlela esingekakhululeki kakuhle ngazo.

Into yokuba asikakhululeki gqibe siyibona nalapha phakathi kwamaqela abafundi abanga ukuba alwela inkululeko yakhe wonke umntu omnyama. Kanye iingqondo ezisabanjise kumakhamandela okucinezela kweengqondo zabantsundu sizibona koo “singaBiko” bala maqela okulwela amalungelo nenkululeko yabantu abamnyama. Kutsha nje, kuqhankqalazo obelusenzeka kwidyunivesithi yase-Wits, kubekho ugquzulwano phakathi kwamadoda namabinqa eqela lokuwiswa kwamaxabiso aphezulu emfundo ephakamileyo kweli lethu i#FEESMUSTFALL. Unobangela wolu ngquzulwano kucaca ukuba yinto ethethwe ngamadoda eli qela kwintlanganis ekutyholwa ngelithi ibibanjelwe emfihlekweni ngala madoda kufihlelwa amabhinqa kunye namalungu azizini zimbi ngaphandle kwendoda nebhinqa, ekuthiwa ngesiNgesi zii-queer bodies.

Olu ngquzulwano luye lothusa ke kuba

This edition explores different topics within the larger and wide topic of decolonisation. One of the interesting articles is looking at what intersectionality might mean and how it could be practised in students’ movements. We have also tried to give you your language equivalents to some English terms that we find to be often used by people on campus.

kaloku, xa sisithi silwela inkululeko yakhe wonke umntu omnyama, kwaye njeNgoBiko sisithi sizabalazela ukuba wonke umntu oNtsundu awubize umphefumlo wakhe owakhe, kwenzeka njani ukuba kubekho esibashiya ngaphandle kuba sisithi owabo umzabalazo uyasilibazisa? Ingaba umzabalazo wabo uyasilibazisa kuba ucela umngeni kuthi ngokuba ibe sithi thina kuqalal ekufuneka sitsintshe indlela yokucing nayo ecinezelayo kwabanye? Abanye iimpendulo zabo kule mibuzo mibini iye yaba nguEWE. Ukuba neyakho nguEWE, siyaqondakala isizathu soko.Ukuba kuza kuqhubeka kukho iingxaki ezifana nezi kumaqela abafundi, ezifana nokungaqondi kanyekanye ukudibana kobuntu yintoni, loo nto iya kuthetha ukuba kusekude engqinibeni.

Ngeli xesha usachukusha lo mba ungasentla, uzukhe uphinde ukhangele esikuphathele kona kule inkupho. Makhe ndikubethele amabala engwe ngoko sikuphathele kona kule inkupho yale nyanga: Yintoni ukudibana kobuntu? Lo mbuzo uza kuphendulwa linqaku likaSakhi Dlala esichubela ukuba xa sithetha ngalo mbandela wokudibana kobuntu yintoni ngokwenene esibhekisa kuyo. Okwesibini, kumaxa simi ndawoni nokulwa ucalucalulo ngokobuhlanga kwiidyunivesithi zeli phondo leNtshona Kapa, kwangaxesha nye, siza kukhe sikhangele ukuba, phakathi kweendlela ezininzi zokuphucula iilwimi zethu, ukuhlalutya izichazimagama kudlala yiphi indima. Okokugqibela, nceda khawukhangele kwi-center spread yethu ukuba, UFEBENZA usiphathele ntoni na.

Njengephephandaba elisakhulayo siyazingca ngoko sikwenzileyo nesiphumeleleyo kuko. Ngenxa yoko, sizama ngadlela zonke ukubhala nokushicilela okuyinyani nokuchanileyo. Kuko Kanye oku esakuthethayo xa besibizwe kwingxoxo esasimenywe kuyo yi-Black Law Students’ Forum (BLSF) emayela nokuba yintoni kanyekanye indima efanlewe kukudlalwa ngamajelo eendaba afana neli lethi ngokunxulumene nokusasazwa komzabalazo wabafundi. Salenza lacaca elokuba, eyona njongo yethu kukusasaza amabali nezimvo zabafundi njengoko ziinjalo, zingakhange zingxengwe.Kaloku loo nto siyenza ngokubavulela ithuba lokuba baqhagamishelane ngokuthe ngqo nathi ukuze baziphalaze njengoko zinjalo size thina sizibhale ziinjalo. Kaloku loo nto isenza sithenjwe ngabafundi bephepha lethu. Yiyo loo nto sisoloko sinikhuthaza ukuba nisibhalele xa nibona kuyimfuneko ukwenjenjalo.



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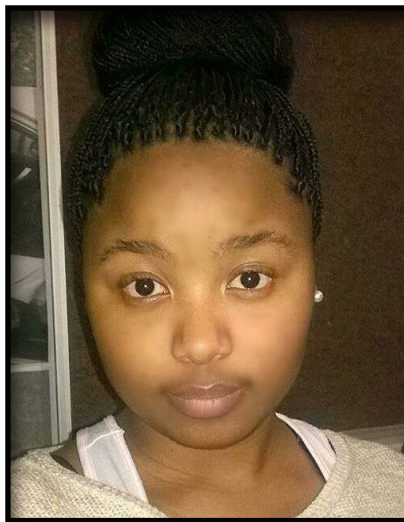
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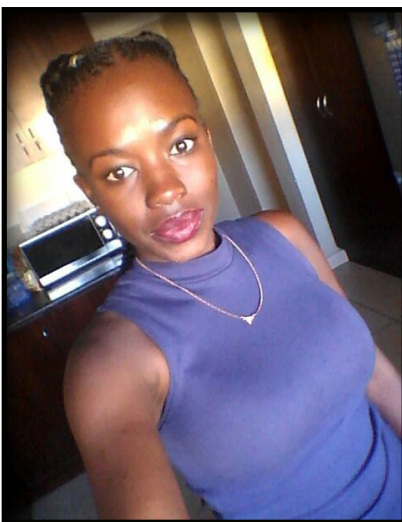
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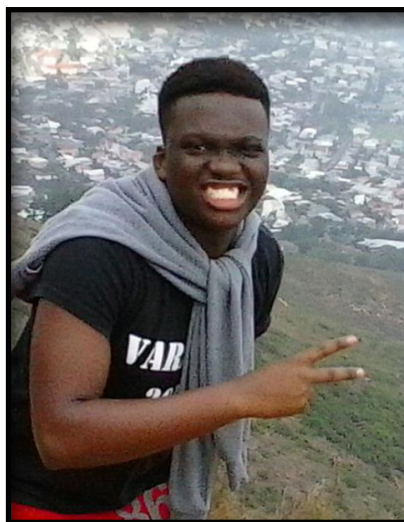
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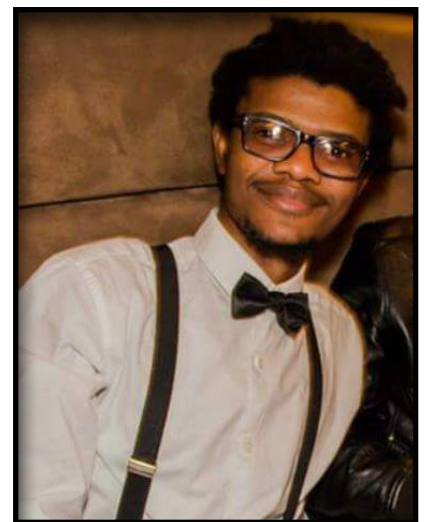
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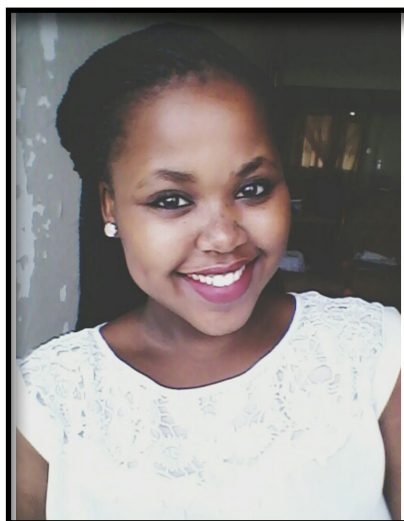
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INTERSECTIONALITY

PRIYANKA NAIDOO *English* “Towards the logical conclusion”. The one sentence that had perfect attendance at every #FeesMustFall plenary, meeting after meeting and it soon became clear that we all had different versions of the ‘logical conclusion’. This was until Intersectionality became an agenda point at every meeting.

Intersectionality- a term first used by Kimberlè Krenshaw, which allows us to understand how identity plays a pivotal role in both oppression and privilege. The term encompasses race, class, ability as well as gender. It also highlights the fact that oppression is not hierarchical and can come in various forms. This of course means that you can simultaneously be an oppressor while forming part of a marginalized group. For example, you can be a cisgender heterosexual Black male who is privileged due to the fact that we live in a patriarchal cis-heteronormative world. But at the same time they are marginalized on the basis of their race.

This brings us to intersectionality in Student movements and more specifically the #FeesMustFall and #EndOutsourcing Campaign which was made up of various student movements and organizations each with their own politics. In an article written by Corinne Knowles, a lecturer at the university currently known as Rhodes the campaign is examined through a feminist lens by which Knowles highlights the fact the rights of workers, a diverse student body as well as a decolonized curriculum are necessary for making a university an accessible public commodity. Knowles perfectly highlights how these issues are intersectional. Similarly, Black Radical Feminist Audre Lorde has said “there is no thing as a single-issue struggle as we do not live single-issues lives”.

Within the campaign discussing issues of gender was seen as “divisive” and “straying” away from the logical conclusion- the one where cis-het black males reigned supreme. There was a clear lack of understanding around the intersectionality of these issues and how they played out as lived realities for many of the people within the movement. This sort of “racism now, patriarchy later” rhetoric is what happens when privilege goes unchecked in these social justice movements. The main problem with this is that you’re expected to priorities your Blackness before your Womxnhood, Queerness or any other

identity- something you don’t have the luxury of doing as these identities are entangled. This of course begs the question: What does it mean to call a social justice movement progressive or revolutionary if it contributes to the silencing and marginalization of the lived experience of its members?

Intersectionality is not simply a feminist term, it has been the banner under which people in the movement have demanded to have their voices heard and have reclaimed their space. Social justice movements that ignore intersecting identities in essence end up being the vanguard of the system that they are seeking to dismantle as they are maintain the status quo. #WokeOnlyOnRace was a twitter trend started by HeJin Kim, in which she highlighted the fact that mostly the men in #FeesMustFall could quote Biko and Fanon verbatim but would never go near a book by Audre Lorde, or even examine how their hyper-masculinity contributed to oppression within the movement. If we want to continue labeling these as social justice campaigns- intersectionality needs to be at the forefront of every decision made, the politics of any space needs to be cognizant of the fact that it is made up of a diverse group of individuals who lead intersecting lives. My favorite quote is that “The revolution will be intersectional, or it will be bullshit.”



MATSALWA YA XITSONGA KWALA TINYONGENI TA HINA

MATIMBA MABONDA
Xitsonga

Ndzi vula ndzi nga tipfinyingi leswaku Xitsonga i ririmi lero fuwa ri tlhela ri saseka swinene. Ku sukela eka mimpfumawulo leyi hi yi endlaka loko hi angulana ku fikela eku tsaleni ka Xitsonga!

“Xewani vatukulu va Gwambe na Dzavani. N’wina swihluke swa Nghunghunyani. N’wina vo chava ku tsongola swa tinxaka-timbe. N’wina maGaza. Ndza mi losa.” Lawa a ku ri marito ya mudyondzisi wa Xitsonga exikolweni xa le henhla eSoweto. Mpundzu wo sungula loko vana va fika kona, u va xewetile hi ndlela leyi. A ku na ku kanakana ni kun’we leswaku endzhaku ko amukeriwa xihenhla hi ndlela leyi munhu u titwa a ri ekaya.

Xin’wana xa leswi xi nandzihisaka ririmi ra hina i ku tirhisa swigaririmi. Ku hlaya swona i ku twa ku xurha. Ndzi nga tata tibuku to tala swinene.

Mhakankulu hi leyi:

Xana hi nga endlisa ku yini leswaku ririmi ra hina ri nga lovi? Tindlela titele, kambe ndzi ta khumba ya matsalwa ntsena. Matsalwa ya kumeka hi swiyenge swo hambanahambana- swiphato, mintsheketo, switori, migaringana,mintlangu na yin’wana minxaka ya matsalelo.

Hina tani hi machudeni kwala UCT hi katekile hikuva matsalwa ya Xitsonga ya kona kwala layiburari ya hina. Xin’wana xa kona hi leswaku swa koteka no lombamba matsalwa munhu a ya tihlayela ekaya. A hi ku xonga ka swona, Gaza ya pfuka eKapa mpela.

Kahle-kahle xikongomelo-nkulu xa tsalwa leri i ku hlohlotela maGaza-kulorhi ku hlaya matsalwa lama nga kona kwala layiburari ya hina. Loko hina hi nga ma hlayi kumbe ku hlayela tinxaka tin’wana, i mani a nga swi endlaka?

Xo hetelela,a hi buleni. Hi swihi swigaririmi leswi mi swi tivika swo nyanganyisa Xitsonga? Mi nga ndzi rhumela eka email leyi: mbnmat008@myuct.ac.za. Swi ta kandziyisiwa eka phephahungu rona reri eka xiphemu lexi landzelaka.

Inkomu, ndzi ta hela kwala ku fana na papila...

Xitsonga is a beautiful African language; from words pronunciation to our dialogues. The use of figures of speech makes it more pleasurable to the ears. Fortunately for us here at UCT, literature material is available in our main library. Should we not read our own African literature stories, no one will.



RE LEBILE KAE MAAFORIKA

LEBOGANG SELEMELA
Sepedi

Le hlabile lefaseng la Rantsho , megwageng ye masomepedi pedi morago ga gore banna le basadi ba bogale ba atlege go fateng kgotso setšhabeng sa Aforika Borwa. Eupsa morago ga mengwaga ye ka moka re ka re re atlegile?

Ye ke potšišo yeo mang le mang yo a nyakang go buna dienywa tša tokologo a swanetšeng go ipotšiša. Tše di diregang mehlang ya lehono mo nageng re a di bona. Baetapele bao re ba kgethilego ba a ikhumiša, ga ba hlokomele setšhaba seo se ba kgethilego. Go subeletša kgomo ka bodibeng, baetapele ba rena ba fošana ka dinoga di phela. E no ba tšhaba legotlo, katse ya go loma.

Ge re dira tekolanthao go mengwageng ye masomepedi pedi ya tokologo ke swaba nko go feta molomo. Ditiragalo tše ga di bontšhe tokologo ka nnete, ebile ga di šupe moo re lebilego gona, baetapele ba fošana ka noga ya mokopa e phela ka palamenteng, ba fetotše palamente ya naga

lefelo la metlae. Go re ba tle ka di tharollo tša mathata ao a aparetšeng naga ya bona, bona ba lwa le go šilela morabeng.

Mathata a thomile go ipopa kudu ka Marikana moo batho bao ba swanetšego go šireletša ban aba Rantsho e lego bona ba ba kwešago. Go tloga moo ya ba ge mathata a fetogile mmutla o tšhaba dimpša. MaAforika Borwa a mantši a sa dula maemong a go kweša bohloko mola baetapele ba phela maphelo a bogoši.

Mogolo o rile “go bea ditho o tliša kgomo” efela ke kgale kudu. Ga o le nko ya go tšwa lemina. Ba re thuto ke yona e ka fedišang mathata a naga ye, efela ye yona ke diphišamare. Thuto yeo mmušo o fago setšhaba ga se yeo o ka ipethang sefega ka yona. Godimo ga moo, megopolo ya go phadima e dutše gae ga ena tšhelete ya go ya dikolong mola baetapele bao setšhaba se ba kgethileng ba phumula sethitho ka tšhelete.

E kaba ke tokologo? Leeto le le lebile kae? Wa re ke dinnyane, merafe e lwa ntwa ya kgaphamadi. Motho moso le mošweu

a ba sa ntšhana sa inong, ba hlolana ka digolo. Naga e tla tšwela pele jwang ge o mongwe le o mongwe a nyaka go ja a le tee, go diragetšeng go bana ba motho ba go ngwathelana hlogo ya tšie?

Mo kgweding ye re swanetšego go keteka tokologo pelo yaka e tšholla dikeledi ka ge ke palelwa ke go bona bokamoso ba naga gore bokae. Thuto ke mathata, ke dintwa gohle. Go bonagala e ke ro keteka mathata a naga ya rena ka gore tokologo yona e dioba leina fela, a re bone. Re ya kae Aforika borwa? Bodibeng goba go buneng dienywa tša tokologo?

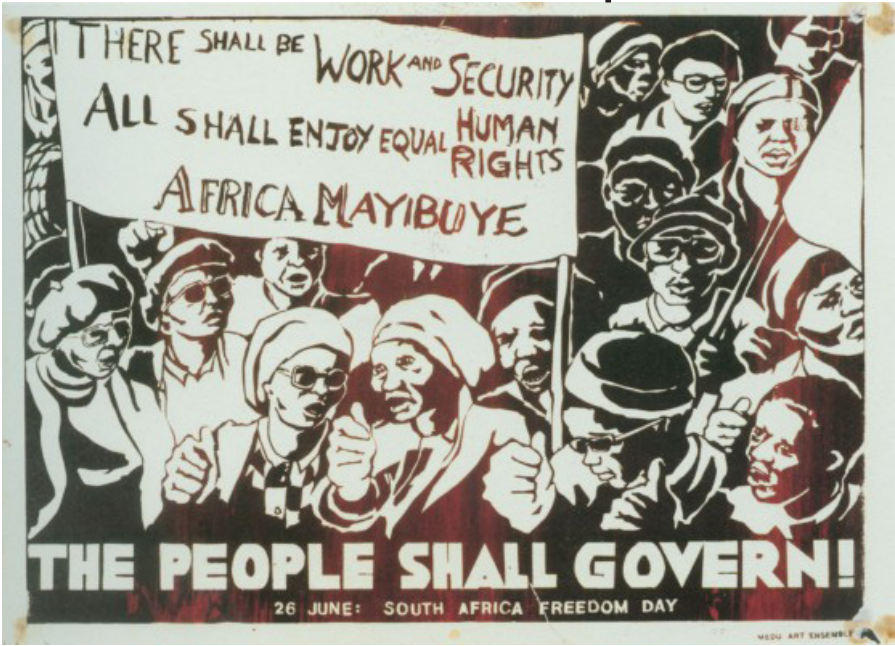


Image credit: amauta.org

GO IKGWERANA LE BATHO

MANOKO MESO
Sepedi

Ka ge ka moka re tseba go thwe thutela bogolo ea roba, thuto ya lehono e lebane mo go go rutana go phedišana le batho. A na go ka direga bjang gore o bone setswalle sa gago le bageno se ba sa go tia? O ba bone bjale ka philara ya matla, noka ya lethabo le lerato leo le sa felego. Go ka direga bjang gore ge o bona mogwera wa gago o kwe o aparetšwe ke lethabo, o ipone o ntšha la mohlagare, o kwe e ke o ja mamapo o nwela ka maswi? Marega a tsena, dula fase ka tee motheeletši, ke di letše.

Be ke rata go le amogela gape kotareng ye ya bobedi, kea kgolwa re thabile kamoka ebile re ipshinne ka yona Paseka (Good Friday). Ka tša manyami ke rata go romela borutho go ba gaKhanyile, ba gaMadiba le ba gaKolisi ka ge ba lahlegetšwe ke bana ba bona, sello sa lena ke sa rena.

Se segolo sa go thuba digwerano kamoka, ke go se “appreciat’e” batho. Re nyaka ka matla go tsebjwa ke batho re lebala bao ba re ratilego re sa ratege. Ke neng la mafelelo re boditšeng bagwera/ ba le lapa gore “Ke a go leboga o le ka bophelong ba ka”, “O mpha maatla”, “ Kea go rata”, “ Be nka ba kae ntle le wena?”. Re ntšhitše mantšu ao malemeng a rena ra a khupetša ka bo, Xoxo, Sharp Sharp, Esvaar, Awee, Yeah watseba. Re feleletša re bolela empa re sa agane le gatee. Jeso o rile rata moagišane wa gago go ya ka mo Nna ke go ratang. MoAGIŠANE- motho wa go nkaga le nna ka mo aga. Ntle le gore o re: ‘Sharp Sharp’ ge o laela mogwera wa gago, nagana borutho bjo o ka mo fago bjona ge o ka re :’O sepele botse/O tsene ka khutšo’.

Le lapa la geno ke mpho ya go feta dilo kamoka mo lefaseng: malome ola wa go phela a tagilwe, buti ola wa go tswenya, motswala ola wa go o utswetša marokgwana a ka gare, batswadi ba le ba go phela ba balabala e ke a ba go rate, mmame ola wa go phela a go thabetše a go romela

ya dijo, setlogolo sela sa seleka. Batho ba ke bona lethabo la gago. Ke mpho yeo Modimo a iphelleditšego ge a go šegofatša. O fele o ba hlola o ba gopotša gore oa ba rata, tša bo bae di tla latela.

Ile ka kwa tlhaloso ya seema se se botse kudu la pele ka Tlou Sithole ke sa le segatamarokgwana kua morago. O ile a re ,seatla se saka sa nnyele se hlatswa se sa go ja mola sa go ja se hlatswa la nnyele namile bobedi bja tšona diatla tše di sepela di hlatswitšwe”. Bana ba gešo ba thari ye ntsho, a re ketekaneng re be bao re bileditšwego go ba bona.

The article is about improving our relationships with everyone around us, mostly our close ones. The greatest emphasis is that we should appreciate the people around us. Instead of always trying to make more friends we should celebrate the presence of our families and current friends. Tell them more regularly what they mean to us and thank them for staying in our lives. If we'd all do that, we would all have real, trustworthy and joyful relations with our friends and families.



Image credit: elitedaily.com

LUISIMANE NA MVELELE YA MA-AFRIKA

MASHUDU MOKHITHI
Tshivenda

Ro no pfa vhanzhi vha tshi amba uri mvelele, sialala, na vhufa hashu ndi zwithu zwa kale; zwi ri humisela murahu kha u kandela phanda sa lushaka, na hone zwi fanela u hangwa ha tevhelwa ndila ntswa ya kutshilele.

Vhanwe avha tendelani na mbuno yo nwalwaho afho ntha. Vha amba uri u sa divha vhufa na vhubvo hau zwi ita uri ri si kone u wanulusa midzi ine ra bva khayo, ngauralo u sokou xela vhutshiloni wa sa divhe kana u talukanya hune wabva, zwine wa vha zwone, kana hune wa khou ya.

Mvelele a si tshithu tshine wa tou bebwa na tsho. Ni tshithu tshine wa tou guda kha muta, tshikolo, televishini na hunwe ho fhambananaho. Media ndi tshi shumiswa tshi hulwane tsha u fundedza vhatu ndila yaku tshilele. Sa tsumbo, nyimbo dza America dzi nga tutuwedza ndila inwe ya kuambarele, ndila ine muthu a tshila na vhanwe vhatu. Athikili heyi I do sedza kha ndila dzine luisimane ,sa luambo, lwa tutuwedza kana u sa tutuwedza u vhulungwa ha vhufa hashu sa maAfrika.

Zwino ha, ri nga vhulungisa hani vhufa kana mvelele yashu? U mbulunga mvelelo yashu zwi amba uri riIta uri mvelele I lalame ubva kha vho makhulukuku vhashu u vhuya u swika kha vhaquhulu vhashu. Azwihudziswi uri ro no shandukisa ndila ya kutshilele u tshisedza ndila ine ra vHINGA ngayo, u vhulunga vho ri siaho, ngauralo

ngauralo. Ano maduvha u wana vhavenda vhavhili vha tshi khou amba vhothe nga tshiisimane. Zwi tou vha khagala uri luambo lu a kwama ndila ine ra nga vhulunga ngayo mvelelo yashu.

Hone ha, luisimane kana nyambo dzi kwamanahani na mvelelo yashu? William Z. Shetter ori “When a language goes out of use, something central in human thought has vanished.” Kha luambo lunwe na lunwe, huna zwithu zwa vhut hogwa zwino divhonadza henefho hune luambo lwa ambiwa hone. Azwi hanedzwi uri luisimane lu a ri thusa u kona u davihdzana na vhatu vhanu amba dzinwe nyambo. Ndi luisimane lune lwa ita uri muvenda na muxhosa vha kone u davihdzana. Vhanwe vha nga amba uri muvenda u tea u guda tshixhosa, na muxhosa utea u guda Tshivenda, mara u do dzi guda dzothe nyambo dza afrika tshipembe wa dzikona?

Vhanwe vha nga amba uri u vhulunga nyambo dzadamuni azwina mushumo na hone asi zwa vhut hogwa musalauno. Mbuno eyi kanzhi I vha yo sedza khauri ri khou tshila kha tshifhinga tsha gubalizesheni hune muthu a fanela u kona u amba dzinwe nyambo dzine dza ambiwa mashango-davha. Uya nga ha kuhumbulele kwanga nne athi tendelani na mbuno iyi tshothe. Zwi fanela u bviselwa khagala uri a huna luambo luthihi lune lwa khwalifaya u dzhia zwithu zwavhudi zwine zwaqa na gubalizesheni. Arali zwovha zwo ralo, ikonomi dza Japani, Malezhia na Tshaina vhukati ha dzinwe dza dzi tshi dovha dzi fhasi. Na ngoho, luambo ndi tshipida tsha sialala. Ra vhulunga nyambo

dza damuni, ri vha ro vhulunga mvelelo; ra vhulunga mvelelo ro vhulunga nyambo dza damuni. Sa maafrika, ri nga si tendele uri nyambo dzashu dzi ime u shumisiwa. Vhunzhi ha maitele a mvelele yashu ono xela nga nwambo wa mvelele dza tshikhuwa .

Sa dzhango lo tshinyadziwaho nga vhupuli na kholonaizesheni zwe zwa ita uri mvelele dzashu dzi nyadzee, ri nga si tende uri nyambo dzashu dzi ngala ngale.

*kha hei athikili, mvelelo na vhufa zwo shumisa sa tshithu tshithihi.

We have heard that our cultures and traditions are old-fashioned; they hold back progress in nation building and that we should completely forget about them and adopt new ways of life. Some say they are ‘dirt’ and ‘primitive’. Some believe that without a specific culture/heritage to claim as their birthright, people are rootless and consequently drift through life without knowing or understanding where they came from, who they are, or where they’re truly going. Language is an embodiment of culture. A preserved language is a preserved culture and the opposite is true. As Africans, we cannot afford to allow our languages to undergo extinction when we already suffer some forms of denials and estrangements in our own lands. Our rich cultural values and systems have diminished through the forces of western culture.

UKUDLWENGULA ESOUTH AFRICA

THANDOLWETHU S. NDLOVU
isiNdebele

Indaba yokudlwengula eSouth Africa layisondaba eqale kulomnyaka kodwa kumnyaka lo isibeyindaba esiqakathekiswa ngoba ukudlwengulwa ikakhulu kwabesifazana sokusenzakala ngedlela eyesabisayi phakathi kwesikhathi esifitshane. Sokube lemihlangano yabantu abatshiyeneyo abadinga ukumisa ukudlwenhulwa njalo bafuna ukulungisa indawo lapho abadlwengulweyo abangakhuluma ngendlela abazizwa ngayo langendlela abakwanisa ngayo kuqubeka ngezimpilo zabo. Imihlangano le igogela i ‘The Rose has thorns’movement’le UCT survivors.

Phakathi kwesikhathi esifitshane esingamatshumi amabili lesitshiya ngalombili umuntu wesifazana eSouth Africa uyadlwengulwa ngalokhu kuyakhaynya ukuthi yinto eyenzakala ngendlela eyesabekayo ngesikhathi esifitshane njalo lapho kukhulunywa ngezindaba ezahanjiswa emapholiseni ngemva kokwenzakala, kulezinye ezinga hanjiswa phambili emapholiseni lokhu kuveza ukuthi kwenzakala kanengi ukudlula lokhu esikwazi ngakho.

Kulohlupho lokuqakathekiswa kokudlwengulwa njengamanye amacala ngamapholisa njoba ngamanye amalunga emphakathini. IUnivesithi yaseCape Town ilegatsha abayibiza ngokuthi yiDISCHO ekhangela phakathi kokunye izindaba zokudlwengulwa kwabafundi baseUCT kodwa sokuvela ukuthi umsebenzi wabo abawuqhubi ngendlela eqondilieyo. IUCT

survivors movement, emele ukulungisa ukuthi kube lezindlela ezikhanyayo njalo leziqondileyo zokulungisa indaba lezi phakathi kweUnivesithi yaseCape Town ezinjengokuxotshwa kwabafundi abatholakala bedlwengula abanye abafundi njalo loku hanjwa emapholiseni lezindaba lezi. Sokutholakale ukuthi nxa umfundi angadlwengulwa, ahambe ukuya eDISCHO ukuya bika indaba le, umfundi onguye odlengule omunye uyabhaliswa incwadi eyokuxolisa, kaxotshwa njalo odlwengulweyo uphiwa isikhathi sokusuka esikolo, omdlenguleyo eqhubeka esiya esikolo. Izindlela zokucazula kwamacala lawo ezimsetshenziswa yiDISCHO azamukeli ngoba yikho sokube lomhlangano weUCT survivors ngoba abafaundi abasuthisekanga ngezindlela ezisetshenziswa yiDISCHO.

Kulemihlangano phandle kweUCT njenge ‘The Rose has Thorns movement’ ekhangelane lokudlwengulwa kwama ‘lesbians’, abasefazana abathandana labifazani, amacala lawa ngawenzondo. Umhlangano lo umele ukumisa amacala ayeziwa ngenxa yenzondo abanye abantu abalayo ebantwini abangamalesbians. Imihlangano lo ufuna ukuyenza ukuthi amapholisa lawo athathatha amacala lawa ngendlela ephakemeyo njengamanye amcala.

Imihlangano le izama ngendlela ezitshiyeneyo ukumisa ukudlwengulwa kwabesifazana eSouth Africa. Ukudlwengulwa kwabesifazana yindaba

eqakathekileyo kwe eUCT laseSouth Africa jikelele.



Image credit: www.gettyimages.ca/detail/photo/abuse-royalty.../143921142

The issue of Rape in South Africa is new however it has in the past year to present been prioritised due to the alarming increase of rape cases against women in the last few months. Ther have been movements that seek to bring to a stop rape in South Africa and also to create safe spaces for rape victims to interact and share their stories and how they have continued on with their lives. Such movements include ‘The Rose has Thorns Movement’ and the ‘UCT survivors movement’.

ISIGODLO SEZIFUNDISWA: LUGCINWA ULWAZI EMAGCEKENI AKWANGQONDONKULU

THEKWANE NDABA
isiZulu

KwaNgqondonkulu thina abafundi nezifundiswa sisendaweni lapho kukhona ixoxo elikhalayo emgodini, asilalele isexwayiso salo. KwaNgqondonkulu emagcekeni onke thina abangaphakathi senziwa ukuba sikholwe ukuthi umsebenzi wethu muhle. Iqiniso lisababa nxa kubonwe isimo sezifundiswa ezahlukaniswa nemindeni yazo. Kule ndaba kuzobekwa phansi izindlela ezintathu ulwazi lakwaNgqondonkulu lwebiwa ngazo. Okokuqala kungukusetshenziswa kwesiNgisi nakwesiBhunu emagcekeni emfundo ephakeme. Okwesibili kuyizinhlobo ezimbi zocwaningo eziceliwe ngabaphathi bezigodlo zezifundiswa. Okwesithathu kuyizinhloso zokucindezela zalo cwaningo ezifihliwe.

Kade sasetshenziswa isilungu ukucindezela abaningi. Lokhu kusenzeka emagcekeni ethu esimanje. Ikakhulu abantu ezweni lethu bakhuluma izilimi zabo njengesibhaca, isiLala, Sepedi, Xitsonga, isiXhosa, Setswana, Sesotho, Tshivenda, isiBhunu, isiCamtho, SiSwati, isiNdebele, isiZulu nezinye eziningi, kodwa ke sisaduma isiNgisi nesiBhunu emnothweni, komabonwakude, ekuqashweni nangaphakathi kwezombusazwe. Isilungu sesithathile zonke zezikhundla zokuzwakala kuleli zwe.

Yingakho ke kusondela kithi inkinga la.Njengabafundi asifuni neze ukuzilondolozela lo lwazi esilutholayo khona. Cha, kufuze silufake ezandleni zabakithi ekhaya balunwampule. Kodwa pho kunganikezwa njani lo lwazi nxa lusesilungwini? Kuzobachazelwa njani nxa abazali nabomndeni wethu bangakazwile neze la magama athize enhlobo yesiNgisi esibondayo? “Intersectionality” kungathiwa kanjani ngesiZulu? Ne-”Decolonial project”,

Those of us who are within the walls of the university often forget or do not know that we are at risk of supporting the ivory tower. This means that as much as we research or work to create good and important knowledge, we can often still exclude those who are not in the university. This article discusses the ways in which the universities of the world exclude the experiences of people who are not granted the status of an ‘academic’.

If you would like to learn more about *isibheqe sohlamvu* visit their website: www.isibheqe.org or contact us at vernacnewsuct@yahoo.co.za.

“Transgender” ne-“Modernism” futhi? Akungukuthi ingekho leyo miqondo ezilimini zethu, okuyinkinga kodwa kungukuswela kwemibhalo ezilimini zethu ezingasimela njengamaseko omlilo wengqondo. Ngakho ke kuzomane sicwaninge sicabange ngezilimi zethu ukuze ulwazi lwethu lungandiza emiphefumulweni kuze lufike emiphakathini yonke.

Ziningi izinhlobo zalo lwazi olukwazi ukufuna ukuphapha ‘maphiko. Lo lwazi nalo cwaningo olwenziwa yizifundiswa luyinhlobonhlobo njengempuphu ebigaywa kamnandi. Ezinye zalezo zinhlobo zibalulekile zimi phezulu nokho zisakhona ezinye zazo ezingudaka ngenxa yokusetshenziselwa kwazo ngobukoloni. Esigabeni esizayo kuzokhonjiswa isibonelo salokho. Okunye kungucwaningo lolo olungakwazi ukusiza abantu bomhlaba ekukhuphukeni kwabo, njengokuchaza izitho zezilwanyane ezithi “thorax”, “abdomen” nezinye njalo. Angithi sidinga ukuluchitha lo lwazi kodwa ngenkathi iyakhula indlala yabakithi pho ngabe sishayane ngenduku ngezitho zezilwanyane? Sinemithwalo yabazali nayokhokho bethu esidinge siyithwale.

Njengoba ngishilo ngenhla, kade kwaqanjwe ucwaningo



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olwalubasiza abelungu bohulumeni wobandlululo ukuba baqhube nokwazi ukubacindezela abantu kanjani. Esinye isibonelo salona silona luka-A.T. Bryant olwalucwaninga ngombuso wesifundazwe saKwaZulu. Lona lwabonwa yizikhulu zaseKoloni yase-’Natali’. Abelungu bona babefuna ukwazi ukuthi umbuso wakhiwe njani KwaZulu ukuze bethole indlela ethile ukuhlasela ngayo abantu bomdabu. Lolu cwaningo lungaphakathi kwenhlobo yolwazi ethiwa ngesilungu i-’Anthropology’, kumbe ngesiZulu ethi ukucwaninga mayelana namasiko, umnotho, ubukhosi, umbuso, inkolo nezinye izinto zonke ezenziwa ngabantu bonke bomhlaba. Luyingozi lo cwaningo ngoba lusaceliwa yizinkampani ezifuna ukuqhamuka ezweni labantu.

Ngakho ke kungathiwa ukuthi amagceka akwaNgqondonkulu ayizigodlo zezifundiswa ngoba lo lwazi lwazo lungavunyelwe ukuphuma kuleso sigodlo ukuba luhambe kuze lufike ezandleni zabakithi abangenayo imithuba yokufunda. Ngaphezu kwalokho kwaNgqondonkulu kufuneka ucwaningo oluyokhombisa izindlela ezintsha ukweba umhlaba wabantu ngazo.

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MATITWELO YA MACHUDENI EUCT MAYELANA NI MHAKA YA DECOLONISATION #GAZAEKAPA

MATIMBA MABONDA *Xitsonga* “Mbangu lowu hi nga eka wona sweswi wu cincile swinene. Maendlelo ya swilo a ya ha fani ni tolo kumbe tolweni. Tshumba ri boxekile, wantima u lava leswi a ngo i swa yena hi nomu lowu.”

“The environment that we are in now has changed as compared to a few years ago. Anger from black people is now coming out openly, they want what belongs to them.” Mi ta tsundzuka leswaku n’wexemu mhaka ya decolonisation a a yi ti nyikile matimba kwala UCT, etiyunivhesithi tin’wana ta tiko ra hina ku katsa na tindhawu to hambana-hambana laha misaveni hi ku angarhela.

Wa yi pana mbhongholo masiku hinkwawo, kambe ku fika siku laha yi ku rahaka xifuva wa ha tamele tomu. Yi va yi karhele, yi va yi dyile makala. Vuthathaka-thakatha bya n’wexemu ku fikela nan’waka mayelana ni decolonisation byi komba hi laha wantima a karhaleke ha kona hi ku xanisiwa hi maendlelo ya swilo laha tikweni. Hina hi nga kwala tiyunivhesithi, hi tivonela hi hexe ntshikelelo lowu hi nga ehansi ka wona. Ina, swa endleka muntima un’wana a nga wu voni ni kan’we ntshikelelo kambe mimbuyelo ya machudeni mo tala ya vantima loko lembe ri hela yi va yi nga tsakisi, va va va weriwile hi khombo ro ka va nga tirhanga kahle, van’wana va tikuma va xoteriwa hi macheleni yo yisa tidyondzo ta vona emahlweni. Leswi swi namba swi tikomba leswaku wantima u kokela exilogweni hi ku xiya mimbuyelo yo tani.

Njhani? Mhaka ya decolonisation yi anamile. Ma tsundzuka leswaku tolo ka siku mulungu a a tshikelela wantima, kambe endzhaku ka ntshuxeko ku vile ni ku cinca ko karhi. Eka siku ra namuntlha vantima vo tala va ha hanya evuswetini lebyikulu kuveni valungu va ya emahlweni va tikhorwisa hi swilovolovo swa tiko ra Afrika Dzonga. Leswi swi khunguvanyisa wantima swinene ngopfu, van’wana va twa onge Nkulukumba Mandela a a fanele a hlongorile valungu endzhaku ka loko a vile murhangeri wa tiko ra hina hikuva namuntlha ku ni ku tshukerisana ka mahlo swi nga heli. Wantima u hlundzukile loko na yena mulungu a ri ni ku chavela ku tekeriwa ndzhaka leyi a ngo i ya yena.

Xana maendlelo lawa ya vangaka ntshikelelo hi wahi? Xivangelo-nkulu i mhaka ya leswaku maendlelo ya swilo laha tikweni ya ha vevukisela mulungu vutomi ku tlula wantimeni. Hi kule hi ri karhi hi dyondzisiwa leswaku valungu i tinghwazi ku sukela eswikolweni, kharikhulamu a a yi tshikelela hi laha vanhu vo fana na va Jan Van Riebeeck a va ri ni vutlhari ha kona. Leswi swi byala moya wo pfumala vutitshembi eka wantima.

Matshala-tshala yo herisa colonisation hi la manene, munhu un’wana na un’wana u fanele ku amukeleka kwihi ni kwihi etikweni ra hina. Eka hinkwaswo leswi nga eku humeleleni muchudeni un’wana ni un’wana u na matitwelo ya yena mayelana ni mhaka leyi. Ndlela leyi valungu ni vantima va langutanaka ha yona sweswi himpfhuka ku va na nkwetlembetano wa decolonisation wu cincile.

Mavonelo ya machudeni man’wana hi lama landzelaka: Wo sungula i Mashudu Muridili, loyi a endlaka tidyondzo ta Engineering na Sayense.

Matimba: Xana u titwa njhani hi switandzhaku leswi nga eku humeleleni sweswi mayelana ni decolonisation?

Mashudu: Kahle-kahle mhaka leyi a yi fanele yi lulamisiwile khale xihlawuhlawu xa ha ku hela. I mhaka ya khale leyi.

Matimba: A swi ta va swi endlisiwile ku yini hi nkarhi wolowo?

Mashudu: Swo tala a swi fanele swi cinciwile. Xa nkoka ngopfu i kharikhulamu ya le swikolweni, a yi fanele yi cinciwile. Leyi hina hi nga kula hi yona yi lo ya emahlweni yi tiyisisa mhaka ya colonisation ku ya emahlweni.

Matimba: U vona onge hi le ku kumeni ka xintshuxo kumbe e-e?

Mashudu: A ku na laha hi yaka kona, swi le rivaleni sweswo. Xiphiko-nkulu hi leswaku a hi le ku hlanganeni hi va xilo xin’we. Ku na ku kokelana etlhelo. Loko wantima o vulavula hi mhaka leyi exikarhi ka valungu va sungula ku suka, a va lavi leswaku hi hlanganisa tinhloko, a yi va khomi kahle mhaka leyi. Xin’wana lexi nga pfunaka ku nga va loko tikhoso to fana na GC1, GC2 tiendliwa hi machudeni hinkwawo, a swi ta pfuna ngopfu.

Wo hetelela a nga lavanga ku tiboxa vito:

Matimba: Xana u titwa njhani hi switandzhaku leswi nga eku humeleleni sweswi mayelana ni decolonisation?

Nhlamulo: Vantima va sungula ku ntshuxeka no kota ku humesela ehandle matitwelo ya vona va nga ri ni ku chava

ni swintsanana. Matimba: Xana u ehleketa onge valungu va titwa njhani vona?

Nhlamulo: Valungu vo tala va ha ri na xihlawuhlawu kwala UCT. Vo tala a va lavi na swintsongo ku vulavula hi timhaka leti. Loko ku ri van’wana, va ni ku chava leswaku vantima va ta va tekela rifuwo leri va nga ni rona sweswi. Kahle-kahle valungu a va lavi ku ringana na vantima, va lava ku tshama va tshikelerile vantima.

Matimba: U vona onge hi le ku kumeni ka xintshuxo kumbe e-e?

Nhlamulo: Hi swintsongo-swintsongo. Hi ta kala hi fikelela, swi to teka nkarhi. Loko hi xiya vutomi bya namuntlha vantima vo hlaya va rhangela tikhamphani to karhi, va kota ku nghena eka switulu swa le henhla va rhangela no endla swiboho leswikulu.

The environment that we are in now has changed as compared to a few years ago. Anger from black people is now coming out openly, they want what belongs to them. Some students feel that after the recent political actions on campus they have become freer to express their views. On the other hand, others are of the opinion that we still have a long way to go concerning decolonisation on our campus and in South Africa as a country.



PHAROLOGANTSHO YA DIYUNIBESITI TSA AFORIKA BORWA GO DIYUNIBESITI TSA MAFASE A MANGWE SPOT THE DIFFERENCE: SOUTH AFRICAN UNIVERSITIES VS FOREIGN UNIVERSITIES

PHEEHA MOLEFE
Sepedi

Aforika Borwa e keteka masomepedi pedi a mengwaga ya tokologo ya kgatelelo ya batho baso. Go molaleng gore go bile le diphetogo mola le mola tseo di fetotšego maphelo a batho. Maphelo a batho a kaonafetše kudu mola tokologo e gatang. Re lemoga gore maAforika Borwa a palelwa ke go šomiša tokologo ka moka ga yona le ka mokgwa wa maleba. Mmušo wa kgatelelo o fitile ebile re lebetše ka wona; efela re sa phela goya le ka mekgwa le sepidišo ya mananeo a diyunibesithi tša ka mafeseng a ka ntle.

Dikolo tše dintši di sa le mo maemomg a go hlobagetša ka mabaka a go hloka di dirišwa tseo di hlokegago go thuše ka go hlahla barutwana gore ba be mo maemeng a makaone, mme ba kgone go tsenela dithuto tša diyunibesithi ntle le mathatha. Baithuti swanetše ba fiwe nako ye e bonalago pele ba ka kgona go kgwahlesela go seemo sa di yunibesiti. Di thuto tseo di dirwago ka mengwaga ye meraro goba ye mene di swanetše gore di okeletšwe mengwaga, ka ngwaga o tee goba ye mebedi, seo se tla thuša baithuti gore ba ithute bonnyane ka fao b aka kgonago ka gona.

Ke bolediša ke gore o humane palo ye ntši ya baithuti e gapeletšega go lesa dithuto tša bona ka lebaka la gore ba palelwa ke go ithuta dilo tše dintši ka ngwageng ba feletša ba paletše ke go tšwelela mafelelong a ngwaga; kudukudu baithuti ba baswa diyunibesithing. Kgwekgwe ya taba ke gore diyunibesithi tša ka mafeseng a ka ntle di na le ditirelwa tša go thekga baruwana gore ba kgone go tsenela dithuto tša godimo mola Aforika Borwa e se na tšona.

Go šala diyunibesiti tša mafase a ka ntle morago e no ba moipolai yo a sa llelwego. Aforika Borwa e hloka di enginiya, dingaka, boramahlale le ditsebi tše dingwe gore e fihlelele tokologo ka botlalo. Hlokego ya ditsebi e tlo tšwela pele go hlobaetša ge re ka se sepedišo dilo go ya le ka moo di re dumelelago ka gona. Re nyaka go hlahla ditsebi ka nako ye nyane eupša re a palelwa, go thušang? Aforika Borwa e swanetše go šomiša tokologo go netefatša gore dilo di sepetšwa go ya le ka mokgwa woo di tla letefaletšang badudi ba yona bophelo.

South Africa should use power gained from acquiring freedom and start running universities in such way that it will help students to excel. The current system that we use is derived from abroad, whilst forgetting that those countries developed those systems in such a way that are suitable and aligned to their educational system. There is a recorded high number of drop outs at universities due to high pressure which needs to be absorbed before students can settle. That is the reason I propose extensions of curriculum period across the field of studies to enable students to settle. This serves to support the idea of decolonization.



Image credit: cargocollective.com

LUZA KUPHELA NINI UCALUCALULO KUMAZIKO EMFUNDO EPHAKAMILEYO KWIPHONDO LENTSHONA KAPA?

MZUKISI BOMANA
isiXhosa

“NDINEPHUPHA” La mazwi athethwa nguMartin Luther King, Jr. ngoAgasti 28, 1963. Le nkokeli eyayisilwela amalungelo abantu eMelika yawathetha la mazwi kwiminyaka engamashumi amahlanu eyadlulayo, kweyona ntetho yayo idumileyo. Le ndedeba yayisithi inethemba lokuba ngenye imini abantu baya kuhlala kunye ngoxolo kungekho buhlanga. Nangona wayethetha nabantu baseMelika, eli phupha lakhe liye lanefuthe kubantu beentlanga ezahlukeyo kumazwe amaninzi. Ngomnyaka ka-1994 mhla kwakubekwa uMnu. Nelson Rholihlahla Mandela njengoMongameli wokuqala omnyama weli loMzantsi Afrika, uninzi lwabantu abamnyama babenovuyo kwaye bezele lugcobo kuba uNelson Rholihlahla Mandela kwakunye nesigqeba sakhe sasibathembise ngenkululeko kwakunye nokuphelisa ucalucalulo phakathi kwabantu abamhlophe, abebabala kwakunye nabamnyama.

Njengommi weli loMzantsi Afrika nomfundi kwiDyunivesithi yaseNtshona Kapa (UWC) andikakuboni oko kusenzeka! Into endiyibonayo ucalucalulo nobuhlanga luseluninzi eNtshona Kapa ingakumbi kumaziko emfundo ephakamileyo, kwaye yinto eyenzeka mihla nezolo. Uninzi lwabafundi abamnyama kwiidyunivesithi zeli phondo abaziva bamkelekile kuzo, kwaye uninzi lwabo luyakhala ngempatho abayifumana kubaphathi beedyunivesithi,

ngendlela abafundiswa ngayo kwakunye nempatho abayifumana kubafundi abamhlophe kwakunye nabebala. Sonke siyayazi indlela esiphetheke ngayo eNtshona Kapa. Xa ungenguye umntu omhlophe okanye owebala ujongelwa phantsi kuba kaloku abantu abamhlophe kwakunye nabebala bacinga iNtshona Kapa yeyabo bodwa, thina bantu bamnyama asifanelanga kuba lapha, kwaye asifanelanga kuzakufunda kwiidyunivesithi zeli phondo. Mna ndithi mayiphele loo nto! Sidikiwe kujongelwa phantsi nokuphathwa kakubi ngabantu abamhlophe nabantu bebala. Ibala lethu limnyama kwaye asiyonto sizikhethelayo, okanye esiyithenge evenkileni. We’re black and we are proud! Akukho apho sizakuya khona, kwaye asizokugxothwa ngabo. Ngumhlaba wokhokho bethu! Sinelungelo lokunyathela kuwo ngokukhululekileyo nokuthetha iilwimi zethu zakwaNguni ngokuzingca.

Njengabafundi bebala elimnyama kwiidyunivesithi zephondo leNtshona Kapa, sithi phantsi ngokujongelwa phantsi ngabantu abamhlophe kwakunye nabebala. UCALUCALULO NOBUHLANGA LUYAMA NGXI NGATHI!

Even more than before, black students in the universities of the Western Cape feel unwelcome. Some feel that it is some of those who claim to be originally from this province make it a point that black students, who are told that they do not belong here, do not feel welcome. On the other side, these othered students vow to make it clear that this is their country and so they belong wherever they go to within the borders of this country.



Image credit: <http://www.groundup.org.za/media/features/uwcsmarch/>

YAZINI KWAZA
isiXhosa

Ayikokuchitha
xesha na ukufunda
ngedictionary” imibuzo
elolu hlobo ivela qho xa
bafundi abenza ilexicography bephuma kwizifundo
abo zelexicography. Abangakuqondiyo kukuba
ukufunda ngezichazi-magama kubalulekile kwaye yenye
eendlela enokunceda ukuphuhlisa iilwimi zesiNtu.
Lexicography lufundo banzi ngezichazi magama, oku
luquka ukusisebenzisa, ukusihlela kunye nokusihlalutya.
Ukusihlalutya kubaluleke ukogqitha zonke ezinye
ubaba kunika ithuba lokuba abathethi bolwimi olo
lukwisichazimagama babenako ukunika izimvo zabo nento
eyo encedayo ukuphuhlisa iilwimi zesiNtu ezisasilelayo
engenxa yokongamela kolwimi lwasemzini, isiNgesi.

Uhlalutyo zichazimagama yiyo nayiphi na into
bhaliweyo malunga nesichazimagama nokuba iyancoma
kanye iyagxeka na,utsho u Piet Swanepoel xa ecacisa
yona luyiyo uhlalutyo lwezichazimagama kwiphepha
akhe elithi: Towards a Framework for the Description and
Evaluation of Dictionary Evaluation Criteria. Ukuhlalutya
zichazi magama kubaluleke kanye kanje ngokuba
zichazimagama zibalulekile. Amagama afumaneka
kwisininzi sezichazimagama, ngamagama asetyenziswa
nihla le, kungenjalo ngamagama amatsha afundwayo
ngabantu ukuze bakwazi ukuwasebenzisa mihla le, into
thetha ukuba, ukuba kukho ingxaki kwisichazimagama
ulwimi luyachaphazeleka. Kaloku uhlalutyo zichazi
magama lunceda ekuphuhliseni ulwimi, yiyo loo nto
uhlalutyo zichazimagama lubalulekile.

Uninzi lwabantu abachaphazelekayo zizichazimagama
aye bafune ukuba izimvo zabo ngezichazimagama
ivakale nento leyo ikhuthazwayo ngababhali
ezichazimagama. Noxa kunjalo, ezinye zezi zimvo aziye
ibeluncedo kuba hayi yonke into ebhaliweyo ngesichazi
magama luhlalutyo lwesichazimagama. Umzekelo iOxford
English- Xhosa Dictionary (OEXD) nepapashwe ngo-2014
khwazwe kumajelo osasazo kusithiwa ilikhuphe latsola
kuba igama elithi condom ngukhondom ngesiXhosa. Le
ngxelo, nebonakala ngathi luhlalutyo lwesi sichazimagam
-OEXD ayilulo uhlalutyo lwesichazimagama.
Okokuqala, ayiloncedo kubabhali kunye nabasebenzisi

besichazimagama kuba ayibonakalisi ngxaki ngale
ngcaciso okwesibini ayiniki mkhombandlela wokuba
yintoni engalunganga kwaye kumele ukuba kwenziwe
ntoni ukulungisa loo nto ingalunganga. Oku kunganabi
(ukucacisa iingxaki kunye nezisombululo zazo) kwabantu
abahlalutya isichazimagama kunokubangelwa kukuba
uninzi lwabantu lukholelwa ukuba nabani na osebenzisa
isichazimagama unegunya lokusihlalutya kodwa akukho
njalo kuba ukuhlalutya isichazimagama kunemigaqo yaso
nto leyo ethetha ukuba hayi nabani na unako ukusihlalutya
isichazi magama. Kwakhona ukuba siqaphela ingxelo
eyenziwe ngamaphepha ndaba nge-OEXD sinokuqaphela
ukuba aba bantu ziintatheli nekunokwenzeka ukuba
azinalo ulwazi ngohalutyo lwezichazi magama.

USamukele Hadebe weDyunivesithi yaseZimbabwe kwiphepha lakhe elingapapashwanga, uthi ukusebenzisa isichazimagama ungenalwazi luphangaleleyo ngaso kufana nqwa nokugxeka isakhiwo sendlu kuba uhlala kuyo kodwa ungenalwazi ngokwakhiwa kwezindlu. Oku kubonisa ukubaluleka kolwazi okanye kwemigaqo ebalulekileyo enokusetyenziswa xa ubani ehlalutya isichazimagama kwaye kubonisa ukuba xa ubani engenalo olu lwazi lokuhlalutywa kwezichazi-magama kungakhokelela ekubeni ubani angahalutyi ngokuyinyaniso. UDion Nkomo kwisigxeko-ncomo iOxford Bilingual School Dictionary uthi, idictionary culture, nelulwazi lwezichazi-magama ibalulekile ekuhlalutyeni izichazimagama., Olu lwazi luquka ukwazi ukuba sibhalwe ngubani esibhalela bani, ngeenjongo ezithini. Ukuba ngaba isichazi-magama siyiphendule kwaye sayenza ngokuyimpumelelo le mibuzo ingasentla, loo nto inokuthetha ukuba siwenzile umsebenzi ebesimiselwe ukuwenza kwaye ubani osihlalutyayo kufuneka ejonge loo nto xa esihlalutya.

Eyona nto ingundoqo kukuba ubani azazi ukuba ujongantoni xa ehlalutya isichazimagama, iqweqwe okanye ubukhulu besichazimagama abunanxaxheba iinkulu ekuhlalutyeni isichazimagama kuba kaloku eyona njongo iphambili ekuhlalutyeni isichazimagama kukuphuhlisa ulwimi. UHadebe uhambisa athi kubalulekile ukujonga ixabiso lobulunga lolwazi, ukuchaneka kwamangeniso esichazimagama, ingakumbi kulwimi lwesiXhosa kuba kukho amagama anethoni enye, upelo olunye kodwa

ethetha izinto ezahlukileyo, umzekelo ibala. Kubalulekile kwakhona ukujonga ukuba ngaba amagama acaciswe lula na ngohlobo asetyenziswa ngalo nokuba aqondeka lula na, nokujonga ukuba ngaba amagama afakwe ngemmo elandelelanayo na. Izinto ezifana nobungakanani besichazimagama zibalulekile ukuphuhlisa injongo yesichazi-magama kodwa ayidlali ndima ingako ekuhlalutyeni. Le migaqo yokuhlalutya izichazimagama ngendlela ingayimpumelelo ekuphuhliseni ulwimi, ababhali bezichazi magama kunnye nabasebenzisi bezichazimagama. Oku kulikhwelo elibonisa ukubaluleka kokufunda nzulu ngezichazi –magama nanjengoko izichazimagama zingumthombo wolwimi. Ukutsho oko, xa abantu bengafundi ngezichazimagama nangohlalutyo lwazo ithetha ukuba kusezakuba nzima ukuphuhlisa ulwimi, oku kubonisa ukubaluleka kofundo lwezichazi-magama kuba ulwimi lukwizichazimagama kwaye ukuphuhla nokungaphuhli kwalo kuxhomekeke ekuhlalutyweni kwezi zichazimagama.

Lexicography is an imperative practice in the development of indigenous languages. This is done through allowing space for the users of dictionaries to have a say as to how easy, how clear and how relevant dictionaries are in their everyday language.

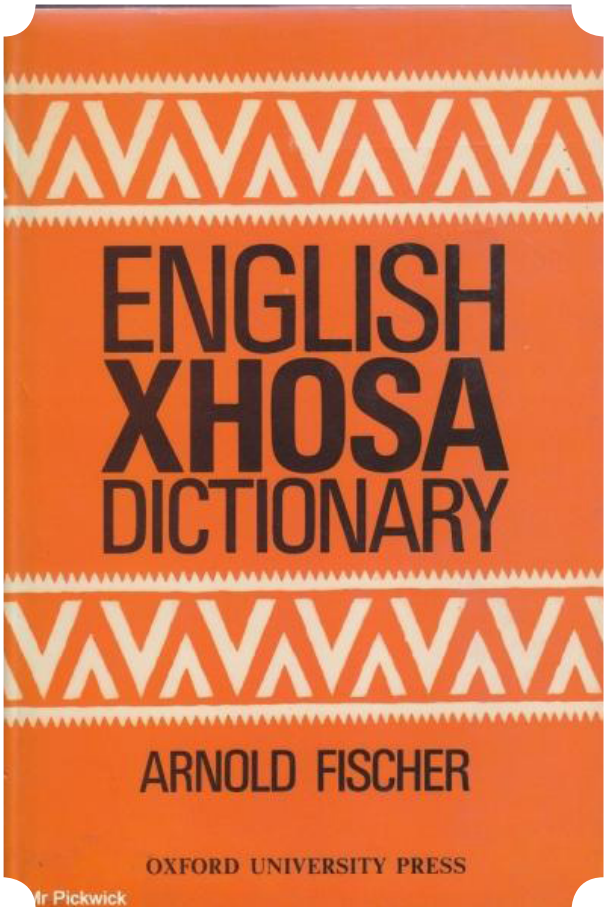


Image credit: <http://pictures.abeebooks.com>

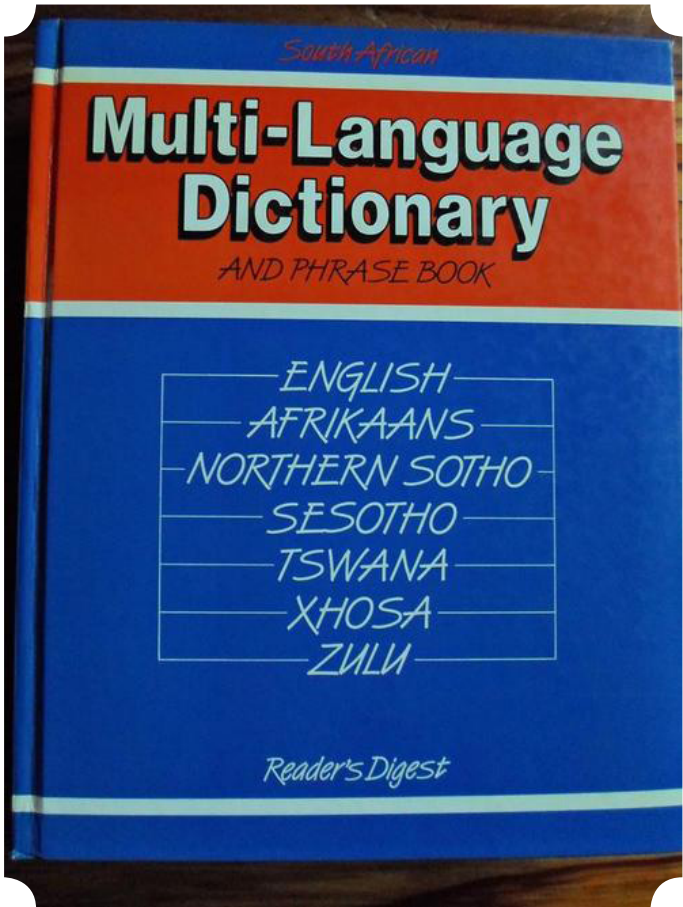


Image credit: <http://images.bidorbuy.co.za>

MASIFUNDENI MZ'ONTSUNDU, SINGAZILIBALI UKUBA SINGOBANI YINTONI UKUDIBANA KOBUNTU (INTERSECTIONALITY)?

PATIENCE BIKITSHA
isiXhosa

Ndikhule ndilangazelela ukuthetha, ukufunda nokusibhala isiNgesi. Nangona ndandimncinci ndingekaqondi, lwalusekhona ulwazi lokuba isiNgesi lulwimi olubalulekileyo, futhi nolunokukwazi ukundivulela iingcango ezininzi.

Ndiye ndafunda kwisikolo sasedolophini, ndatsho ndakwazi ukufunda isiNgesi. Kodwa ke, xa ndijonga ngasemva ndicinga ngeezomini ndisafunda esikolweni samabanga aphantsi nesikolo samabanga aphezulu, ndafumanisa into yokuba asisosiNgesi kuphela endisifundileyo, kodwa njengokuba ndifunde isiNgesi, ndiye ndafunda nendlela yokuphila eyahlukileyo kule yamaXhosa, ndafunda izimbo namasiko abantu abamhlophe, nangona ndimnyama yaye ndinawo awasekhaya amasiko nendlela yokwenza.

UNeville Alexander wayethanda ukubhala ngendima yesiBhulu eMzantsi Afrika nendlela esathi sabonakalisa amandla orhulumente welo xesha, wayethanda nokukhuthaza ukuba abantu basebenzise ulwimi lwabo ekulweni ingcinezelo yabamhlophe. Utata uNeville Alexander wayebona ulwimi njengento enendima ekwenzeni izinto ezithile, umzekelo xa sifundiswa ngolwimi olungelulo olwenkobe, loo nto ithetha ukuba le mfundo uyifumanayo ayizokukuvumela ukuba ube nguwe, ikubumba ukuba ube ngumntu owahlukileyo, futhi ikubhekelisa mpela kubuwena.

Ndingqinelana naye utata uNeville Alexander. Ndazifumanisa ndingumntu owahlukileyo esikolweni nasekhaya. Ndandingumntu osuka kwikhaya elinezizalwana ezininzi, abanye andibazi nokuba sizalana njani kodwa ndiyayazi ukuba singamalungu ekhaya elinye. Umzekelo esiXhoseni xa umakazi okanye udadobawo ekubiza mtshana, loo nto ibonakalisa ubudlelwane, nokuba ubiza umntu amthandayo, kodwa esilungwini kukho u-niece, loo nto seyibonakalisa isini, kodwa esiXhosa asikho isini, umtshana angaba yintombi okanye inkwenkwe. Loo nto ibhidisa kakhulu xa kufuneke ufunde ukuba izinto azifani kolunye ulwimi. Kufuneke uhlale uguqulela amagama esiXhosa uwasa esiNgesini, okanye uguqulela amagama esiNgesi uwasa esiXhoseni xa uthetha ngokuba ezilwimi azifani.

Ndiye ndibone ukuba kunzima mpela ukuthetha ngesiXhosa ndingaxubanga nesiNgesi, futhi ndiye ndibone nabazali bam bethetha isiNgesi xa bethetha nam ngenxa yokuba ndifunde kwisikolo sesiNgesi, futhi nabo kuba bethetha isiNgesi emisebenzini yabo. Nezimbo ezi zam zibonakalisa ukuba ndiye ndanesiNgesi mpela. Ndiye ndizibone

ndizama ukuqonda ukuba ndizalana njani nabantu abathile endingabaqondiyo kusapho lwam, ngenxa yokuba esikolweni sisoloko sibuzwa ngemvelaphi yethu, futhi kuzanywa ukufunyanwa umnombo wethu. Loo nto yayikade ingenziwa kwaXhosa, wonke umntu wayengowakowenu, nokuba akazalani nawe ncakasana.

Ndiye ndithande ukufunda amabali ayebhalwe mandulo, ngokuba uninzi lwawo anembali eninzi endingenakukwazi ukuyifumana kubazali bam. Ndiye ndizibone ndinemifanekiso-ngqondweni yobomi bakudala, nangona ndingazange ndabuphila. Ndiye ndichulumance gqitha xa ndisiva ngamabali ayebhalelwa elalini yam, eZazulwana ndizibone nam ndikulo elo bali. Loo nto iye indixolise futhi indibonise ukuba ulwimi lunamandla, futhi indlela esinokukwazi ngayo ukugcina inkcubeko yethu kukufunda amabali akudala nokubhala amatsha, singazilibali iilwimi zethu futhi singayilibali nemvelaphi yethu.

IsiNgesi senza ukuba kube nzima ukugcina amasiko nenkcubeko yethu ngenxa yokuba isiNgesi sibonwa njengolwimi oluphucuke kakhulu kunezethu iilwimi, futhi namasiko nenkcubeko eza nesiNgesi ithathelwa phezu njengeyona isemgangathweni kunenkcubeko namasiko ethu. Kufuneka sisebenzise iilwimi zethu ngendlela esiza kukwazi ukuzibona zibalulekile, futhi sikwazi ukuzibeka kwizinga eliphezulu ngokuzisebenzisa yonke imihla sitsho singabi ngamakhoboka esiNgesi eseza ngeenqanawe ngenjongo yokusicinezela. Iilwimi zethu zibalulekile futhi zibonakalisa ubuthina nemvelaphi yethu. Masingazilabali.

From my experience of being exposed to whiteness I have learnt the importance of one knowing their history, who they are and how they are in the context of their culture. It is thus important to read books containing our history. It is important to read stories about our people. It is through this that we will not completely lose who we are.

SAKHIKHAYA DLALA
isiXhosa

‘Ukudibana kobuntu’ (lenguqulelo ize noZandile Manzini wa kwaZulu Natal obethabatha inxaxheba kumbhiyozo wababhali obubanjelwe eMlazi, kude kufuphi naseThekwini), kuthetha ngokudibana kweenkalo ezenza umntu abengumntu ogqibeleleyo. Umzekelo mna, igama lam ndinguSakhi, kodwa iinkalo ezenza uSakhi ziquka ibala lam, isini sam, izinga lemfundo endinayo, imekobume yam kwezentlalo noqoqosho, ziquka ukomelela kwam kunye nempilo yam kunye nezinye iimpawu ezininzi. Masijonge ke ngoku intsusa yale nkcazo-ngcingane (okanye indlela yokuqiqua/ingqiqo).

Ukudibana kobuntu yinkcazo-ngcingane ecacisa iindlela ingcinezelo ethi yongamele abantu kwiindawo ngeendawo abazifumana bekuzo kweli limaga’ahlabayo. Le ngqiqo siyibone inikwa ingqalelo kunyaka ka-1989, isungulwa ngumbhali netshantliziyo elichasene nokucinezelwa kwamanina uKimberley Crenshaw nongoNtsundu waseMelika ngokuzalwa. Njengetshantliziyo elintsundu elichasene nengcinezelo yamanina, uCrenshaw uqaphele ukunqongophala kwemfundo ebanzi ejongene nengcinezelo yamanina aNtsundu

UCrenshaw waqaphela okokuba amatshantliziyo amhlophe amalungelo amanina axabise imiba engqamene namanina amhlophe kuphela, loo nto yenza okokuba imiba yamanina aNtsundu isalele emva, kungesi sizathu awathi wabona kukho indingeko yokufunda nokuqwalasela ingcinezelo yamanina aNtsundu ngokubanzi. Loo nto ithetha okokuba ingcinezelo eMelika yayizokuqwalaselwa ngokujonga ifuthe elithi lidlalwe ziinkalo ezenza umntu: ibala, isini, imfundo, imekobume yakhe yezoqoqosho, ukomelela komntu, impilo kunye nenkolo yakhe.

Le nkcazo-ngcingane ibe nefuthe elimandla ekusekweni kwemibuto yabafundi elwa ingcinezelo kumaziko emfundo ephakamileyo kweli. Nangona amanye efunyenwe esilela ekuqinisekiseni okokuba le mibutho iyawuqaphela lo mba, kubalulekile ukuncoma

What do we understand by intersectionality and what is its importance in the black liberation project? I understand intersectionality as a social theory that looks at how oppression occurs on various fronts as a result of the intersection of different identities that make up the person. Its significance is that we are able to locate our suffering not only from a racial lens but also through our class, religion, gender and level of education, this is important in that everyone should, however ‘different’ they may seem from others, be able to take part and feel as an important part of the effort towards the full liberation of the African people.

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Vernac News at SONA 2016

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AVAKEL'AMAHM-HM!

SIPHOSETHU PHIKELELA
isiXhosa

Unxila'minxek'imixhad'eGoli akay'qond'intlungu ethe xhakasa kum emagxeni
Ndiboleken'iindlebe, ndizakugqagqanisa ndixel'umgqakhwe'sity'ilifa,
Ndiz'tyand'igil'imbilini yam ndiy'bhodle de ndiy'tyekeze
Ziliqel'iincwadi ndiz'bhalile, kude kwashokoxeka nencindi yosiba ntonje
kunqab'impendulo,
Kumathaf'entandabuzo ndeyele, ndihlangule ndiyafa yiqabaka zezikaTshiwo noba
selinqanqaza, ndiswel'imirhaji yokuqum'ubuze bamelizweni bubhentsile,
Tyhini ndiphendule.

Mhla wafulathel'ikhaya elam labalinye,
'zundikhumbule kwakuvel'ubumnyama uzujong'emv'ubuye,
Wandithembis'izulu nomhlaba,
Uthando nenyanyiso kanti ngamampunge lawo into endingasokuze ndiy'bone,
Waba ngudlalan'into engenamva namphambili,
Kwasesizalweni sikanyoko, waswel'umkhondo,
Uyint'wapheqhwarela ngengqondo. Ndinomsindo.

Akukho mzi ndingawungenanga ndingqiba ndinkinqa sendide ndalixhoba
lentlebenswane,
Intlungu yam bayenz'isixhobo sokuxhuzulana bandixhaphaza ngezigxeko akukho
namnye ondixhasayo. Kungenxa yakho.
Iminyak'engak'useGoli, ubuya neponti sebek'biza nangoSkoli..
Kunjalo nje awuzisoli.
Ndiyahamba'ndidlali, kosa ndibhinq'ityali kwezolali, ndiyaya noba'ndinamali.
Kudala ndijingxela ndixhathala akusanced' ukhala
Mehlo am ndibonise nyawo zam undithwale khe ndiye kwantliziyo ndise, apho
kunge nje.
Kudala ndimnyamezele, mna nguye ndanele,
Zenimxelele ndimkile.

AFRIKA LIZWEKAZI NDINI

ASEMAHLE SONQAYI
isiXhosa

Afrika lizwekazi ndini
Xhoba lamaxhalanga akuxhax'ekuxabel'ekuxhel'ekuxhaphaz'exaph'igazi lakho
Ekusikelela ngokumasikizi, engenalusizi
Indlal'ithwax'abadala ayinalusizi nangaba ncinane
Ishiy'amathambo ombatho izikhumba kuphela phez' kobuso bakho
Kuba kaloku wena ubuncwane bakho ayisebobakho
Lithambo kuxhwitha-xhwithana ngalo zizinja zase Ntshona
Bohluthwa phambi kwakho nje ngokufa kusub'imiphefumlo yabantwana bakho
Kuba kalok'iingqondo zesizwe sakho kulapho ubukhoboka butyalwe khona-
Bufakwa buntyhalwa bunyhalwa bunyanzeliswa
Zizizukulwana ngezizukulwana zengxilimbela zaseNtsona-
Ngcambu zabo ezithe zanabela nakwesesixhenxe isizukulwana
Afrika lizwekazi ndini
Elangcatshswa ngoo Nongqawuse bexel'uYudas Iskariot engcatsha unyana womntu
Belahl'imbo ngophoyiyane bedunyelwa kukukhazimla kweqhosha labanyepha
Bachwechwa bangena bexel'inkqay'ingena ngentlontlo
Laqal'udushe yasisidube-dube
Kukrutha-kruthwana ngobutyebi obombathiswe sisiqu sakho
Izibakala ngezibakala ugxeke ngobudenge ukuswel'ulwazi nobutyhakala
Uselikhoboka elixhagwe ngamatyathang'engcinezelo , oko bayakulibala
Yini na uSombawo asong'izandla kulo monakalo
Afrika lizwekazi ndini
Wena mzalikazi wamagorha amaqhawe namadelakufa
Siyal'ukuba esi ibe sisiphelo sakho
Vukani mlisela nomthinjana
Likhali'ixilongo sabelani
Nyusan'imixakatho yobugorha nijolise phambili edabini
Nitsho nisithi "Ayizange ibe sisiqalo sethu esi, ingasokuze ibe sisiphelo sethu"
Thina sizinkosi neenkosaza!
Afrika lizwekazi ndini, Afrika lizwe lethu

SEANAMARENA!

LESUDI MMAKWATA
Sepedi

Wa mpitša kobo nkekenene ke tla go dumela,
Wa mpitša kobo ya thutu, aowa lenakana le thwi!
Wa mpona o tla re ke mpatlatatšane,
Wa re ke thola, ka la boreletšana letlalo.
Botšiša dialoga di a e tseba teng yaka!
Ee, ke Seanamarena re!

Ke setlering se tleremotša matlekere pelwana tše!
Ke sekhupi sekhupa dihunelwana tša bokamoso!
Ge mathari a mpona, a tla re go betha mokgolokwane!
Masogana a re tlala o itshintše nna ke swere Seanamarena!

Ga ke tlankele ke bašimanyana, maminana!
Aowa! Bo mapimpan'a matwana a masehla!
Eyee! Masetlapelo go dibodu thobela,
La re go mpona la hlaba thedi la bodulala,
La re nkabe Modimo a re dimollele yena!
Re tla mo apara neng yena yo?

Ka bona bo Pheeha, bo kopano le bo Phuti,
Ka kwa ke itšhatšharela.
Tšeuwe gape ke dikakapa,
Di retwa di sa ya mokatong
Ee, ba nkakatletše le ka nala tša maoto!

POETRY

KULA KOKWANA

NKATEKO MALULEKE

Xitsonga

Ti dya ti ya endzhutini ka kokwana,
Xikomu se xa hlomuka embhinyini
Ndzima yona u boxile
Mihandzu ya ntamu wakwe ndzi dyile

U ndzi wundlile kokwana
U ndzi kombile rirhandzu swonghasi
U wile a pfuka na mina
A ndzi ongola loko ndzi vabya

A ndzi bebula hi dzovo,
A ndzi mbuwetela loko ndzi rila
A ndzi swekela swintsongo
A ndzi kufumeta hi vuxika

Namunthla ndzi kurile kaa!
U ndzi kurisile hi rirhandzu mukhegula loyi
Ndza swi kota ku yima ndzi tihandzela,
Xi ndzi dyondzisile xikoxa lexi.

Ndzi ba mandla ndzi vuyelela,
Ndzi khensa rirhandzu raku kokwana
A ndzi tava mani loko a wu lo ndzi hlamba mandla?
Milawu a ndzi ta dyondzisa hi mani?

Jaha ra ka Maluleke ri kumeka eJoni hi vutshamo. Ri endla tidyondzo ta nawu eYunivhesithi ya Limpopo (Turfloop Campus). Ri tirhandzela ku khutaza no hlohlotella vanhu van'wana leswaku va humelela evuton'wini bya vona eka leswinene leswi va swi navelaka. Ri sungule ku tsala switlhokovetselo hi lembe ra 2013 endzhaku ka loko ri vone eka Google ku nga ri na switlhokovetselo swa Xitsonga. Loko ra ha sungula, a ro tsalela ku tsakisa nhwana wa rona loyi a ri hlekisana na yena, rirhandzu manani. Endzhaku ka loko vanghana va rona eka Facebook va rhandzile ntirho wa rona, ri sungule no tsala ri swi hoxa eka Google. Ku tihlanganisa na jaha leri, vito ra rona eka Facebook i: Inkateko Malukz . Twitter: @inkateko_A1 .

Website ya rona hi leyi landzelaka, mi ta kuma ntirho wa rona wun'wana: <https://inkatekonpoetry.wordpress.com/>

Mala Mogodu

PUMELELA NTSEZO

isiXhosa

-Ulusu nesonka samanzi okanye ipapa ngendlela yaseBotswana/yamaTswana
Nanjengakuqala, lendlela yokupheka izakubangesilungu, ndilungiselela wonke umntu, sikwanzi ukupheka sonke

Ingredients

- 500g ox tripe, thoroughly cleaned and cut into strips or cubes
- Ox intestines, also washed thoroughly and cut into pieces
- 5 garlic cloves, crushed
- 3 sprigs fresh rosemary
- 1 large onion, diced
- 2 sprigs fresh thyme
- 1 litre beef stock
- Salt & pepper to season

Method

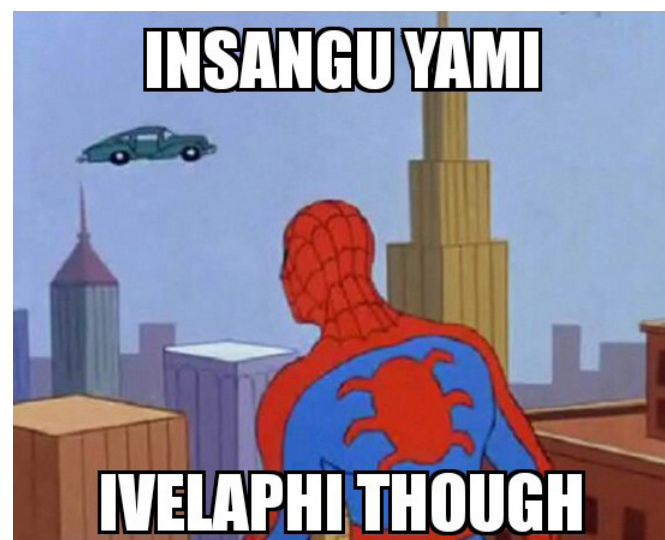
-In a large pot, throw in all the meat and season well.
-Combine the rosemary and thyme into a bouquet garni (The little bags made of silky fabric) and throw into the pot.
-Throw the garlic and onion in and cover well with water and stock and let it simmer on low to medium heat for 3 - 4 hours, constantly checking for water depletion and upping when necessary.

Serve with hot pap or dumplings.

Image credit: twicsy.com



MEMES



iGingerbread latte noKatlego Maboe

PUMELELA NTSEZO
isiXhosa

Zinike lo mfanekiso ngqondweni: Umile phambi kwevenkile yokutya iOcean Basket kwindawo ekuthiwa kuseSeapoint ekapa, ulinde umfana owawumbukela rhoqo ekuseni xa ulungiselela ukuya esikolweni. Akungena kule ndawo umlinde kuyo, ungena ngathi ngumntu njee-e, uzicofela iphone yakhe kuba ecinga ukuba ufike ngaphambi kwakho. Ibindim ke lo obekulendawo mhla ndidibana nokatlego Maboe, umdlali wakumabonwakude, imvumi, i-presenter kwakunyeye nobhuti omdala kusisi wakhe omncinci onobuhle bentyatyambo enqabileyo, othi wakuyibona woyike nokuyichola.

uKatlego usebenza apha ekapa , uyi-presenter yenkqubo kamabonwakude iExpresso edlala rhoqo ekuseni ku-SABC 3. Sithe sakuhlala phantsi ndaqaphela kwangoko ukuba ayinguye lo mntu bendisoyika ukuba uza kubanguye ndakudibana naye. Ebeziphethe ngokungathi ngumhloba wam wakudala kwaye sancokola ngokungathi ngabantu abakha badibana ngaphambili. Unesidima esingaphosekiyo xa uthetha naye. Ukatlego ukhulele eNorthern Cape ehlala nomama wakhe noDadewabo oza emva kwakhe. Ufunde kwaseNothern Cape wade wayakufumana isidanga se-Accounting. Apha kule ncoko yethu ke undibalisele ukuba i-Accounting lena ayonto wayenza ngokuyithanda, nto nje wayesenzela umama wakhe owayefuna enze into ebizakumnika ikamva. Yena wayefuna ukufunda umculo. Ndibone kwezizithuba ke ukuba uKatlego, owaziwa ngoKat, kudala wabangumntu ophumelela kuyo yonke into ayenzayo. Wasifumana isidanga

sakhe, evuya kakhulu umama wakhe, watsho wenza le nto yayilangazelelwa yintliziyo yakhe, umculo.

Uye wacula iminyaka eliqela phambi kokuba babone,yena neqela lakhe, ukuba njengabantu abacula kunye, abafuni zinto zifanayo, yaba kukohlukana kwabo ke oko. Akayekanga apho kodwa ke yena, uqhubelekile nomculo wakhe, wangena nakwezokudlala kumabonwakude wade walapha akhoyo namhlanje.

Zininzi izinto esithethe ngazo noKatlego, usapho yenye yezo zinto. Ndivuye kakhulu ndakuva ukuba siyavumelana kwinto yokuba, ukuba ngumntwana wokuqala kowenu kuye kongeze uxanduva lokuphumelela, ngokuba kukho abantakwenu abalandela emvakwakho abajonge kuwe ngento yonke, ebethetha ngodadewabo apha.

Njengoosaziwayo abaninzi, ndithe ndakumbuza ngeziganeko zezinyanga zisandula kudlula kwiidyunivesithi zeli, ndambona ukuba uyachukumiseka nanjengamntu mnyama owadibana nobunzima naye ngelakhe ixesha edyunivesithi. Uthe uyabaxhasa abafundi kuba zininzi izinto ezisadinga utshintsho apha elizweni lethu kodwa ke, akavumelani ncam neendlela izinto ezenzeke ngayo. Uthi imkhathaze kakhulu into yokuba abona bantu bekufanele ukuba bebekhusela abafundi, ikwangaba bebebaxhaphaza.

Nanjengamntu uthanda ukuzama izinto ezintsha, uthe wakubona i-Gingerbread latte kwi-menu, wakhetha yona. Siyizame ngaxesha linye, iziphumo zafana futhi:

uncumo olukhulu kubuso bethu. uKatlego ngumfo apha owonwabisayo,ohlekisayo kwaye ochubekileyo. Bekumnandi ukhe ndihlale phantsi naye , sincokole. Ndithi ndakumbona kumabonwakude ngoku, ndicinga i-gingerbread latte.

Katlego Maboe is one of the most promising entertainers in Mtzantsi currently. Pumi sat down with him in a short, one-to-one just to find out a few things about him that the public might not know. Find out what are his hobbies and who matters the most to him as he enjoys a gingerbread latte with Pumi.



Moaparo le Mmino wa setso

TSHEGOFATSO NGWAKO
Setswana

Moaparo wa setswana ke mo aparo o e leng gore le sale go tloga bogologolo o dirwa ka matlalo a diphologolo jaaka Kgomo,nku le nkwe. Mo aparo wa setswana o akaretsa Makgabe ke mo aparo wa basetsana,Tshega e aparwa ke borre kana basimane, Serampeetshane ke ditlhako tsone di dirwa ka letlalo la Kgomo.Motlokolo,one o aparwa ke makgarebe, ke sekete se se telele kwa morago.

Dikobo di dirwa ka letlalo la Nku le sugilwe.Leteitsi,lone le aparwa ke basadi ba ba nyetsweng,le ba ba berekang ha gona le ditiro,jaaka kwa dipitseng.Batswana gape ba dirisa letlalo la Nkwe,lone le aparwa fela ke dikgosi.

Tsutsube ke mmينو o o amanang thata le Basarwa,mme one o itsege thata gotswa kwa dikgaolong tsa naga ya Botswana,ko go nnang teng Basarwa le bakgalagadi.mme o ka bonwa gape mo dikgaolong tsa kwa bogareng jwa Bokoni Bophirima.Basarwa ke batho ba e leng gore ba tlhalosa matshelo a bone,kana mokgwa o ba tshelang ka one ka mmينو ono. O ka ithuta ka matshelo abone,jaaka ditumelo tsa bone mo Modimong kana mo Badimong, maikutlo a bona,tiriso ya ditaola le dilo tse dingwe.

Phatisi ke mmينو o o binwang thata ke borre,one

o binwa ka go tswakanya maoto,bangwe ba ka o bitsa morabaraba,eleng motshameko mongwe wa setswana. Ke mmينو o o tlwaelegileng thata mo merafeng ya Bakwena le bangwaketse kwa Botswana,gape o ka fitlhelwa kwa Bokone Bophirima.

Setapa ke mmينو o o binwang ke borre,one o tlwaelegile thata kwa bo Ngwaketsi. One o itsege ka botlalo gotwe Setapa sa diphate,o ne o bediwa jalo gonne o ne o dirisediwa matlalo,mme gompieno mmينو ono o fetogile gonne le bomme ba ka o bina fa borre ba ba binisa,mme bomme ba o bina bantse ba thetha fa pele ga borre,ba ba thethela jaana fela e le go natetsha mmينو.Fa bomme ba ntse ba thetha jalo go bidiwa Konkomi.Kana Setswana sare ‘Konkomi ka kwa morago,ka fa pele kgomo di atswa’.

Mmamarutlhe ke mmينو o o simologileng kwa Lehurutshe,one o binwa gantsi ka thobo.

Huru ke mmينو o eketeng go a tshamikiwa, o binwang ke basimane fa ba ile letsomong kana go disa,ba o bina jaana ba etsa diphologolo,mme one ke mmينو o o tlwaelegileng thata go binwa kei Basarwa,ka ba rata go tsoma,le go disa ka ba tshela thata gaufi le diphologolo.

Hosana ke mmينو o bogologolo o neng o binwa ke Bakalaka,one o binwa fa go rapelelwa pula,mme go aparwa Bontsho le bo sweu,Bontsho bo supa maru a pula mme bosweu bo supa yone Pula kana metsi.

Batswana people like to express their emotions by dancing and singing,Batswana are divided in different clans,and each clan has its own history in terms of the dances. These days all clans dance those different dances of Batswana.

Vernac News Multilingual Dictionary

Whenever we find dictionaries for our own languages they are not only serving the purpose of translating between that language and english, but they also do not aim to keep up with changing trends and new terms that are invented everyday. This is why this initiative exists to record and create important terminology that we can reference between our languages instead of relying on english as a middleground.

If you would like to contribute to the Vernac News Multilingual Dictionary, please contact us at: vernacnewsuct@yahoo.co.za

ENGLISH	XITSONGA	SETSWANA	ISI NDEBELE	ISI ZULU	ISI XHOSA
Dictionary	Xihlamuselamarito	Bukafoko	Ibhuku elichaza ulimi	Isichazamazwi	Isichazimagama
University	Yunivhesithi	Yunibesiti	iYunivesithi	kwaNgqondonkulu	Idyunivesithi
Tutorial	Thuthoriyali		Ithuthoriyali	Ithuthoriyali	Ithuthoriyali
Lecture	Kamara ro dyondzela	Thuto	Isifundo	Isifundo	Isifundo
Book	Buku	Buka	Ibhuku	Incwadi	Incwadi
Time	Nkarhi	Nako	Isikhathi	Isikhathi	Ixesha
Essay	Xitsalwana	Tlhamo		Imvusamqondo	Isincoko
Project	Purojeke	Projeke/letsema		Umklamo	Iprojekthi
Assignment	Ntirho		Umsebenzi	Umsebenzi	Umsebenzi
Meeting	Nhlangano	Bokopano		Umhlangano	Intlanganiso
Initiative	Goza	Maitlhomo		Isongozo	Iphulo
Idea	Miehleketo	Kakanyo	Umcabango	Umbono	Uluvo
Write	Tsala	Kwala	Bhala	Bhala	Bhala
Edit	Lulamisa/hlela	Baakanya/siamisa	Ukulungisa umbhalo	Hlela	Hlela
Cafeteria	Xitolo xa swakudya	Lefelo la dijo	Indawo yokudla	Indlu Yokudla	Ikhefi
Going out	Ku tihumesa	Ikhitsha/go tswa	Ukuzikhipha	Hambahamba	Ukuphuma
Party	Ntlangu	Moetlo	Iphathi	Umbhidli	Isisusa
Library	Layiburari	Laeborari	Indlu yokubala	Umtapo	Ithala leencwadi
Shop (n)	Xitolo	Lebenkele	Isitolo	Isitolo	Ivenkile
Language	Ririmi	Puo	Ulimi	Ulimi	Ulwimi
Politics	Tipolotiki	Dipolotiki	Ipholithiki	Ezombusazwe	Ezopolitiki
Protest	Toyitoya/Toyitoyi	Mogwanto		Umbhikisho	Uqhankqalazo
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