

PROF M S MAKHANYA, OYINHLOKO NEPHINI LESHANSELA
YASENYUVESI YASENINGIZIMU AFRIKA
UKWETHULWA KWENKULUMO YE-10 YESIKHUMBUZO SIKA-ES'KIA
MPHAHLELE
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Ku-athikili yakhe yonyaka ka 1980 yesihloko esithi “*The humanism of Ezekiel Mphahlele*”, uSamuel Omo Asein ubeka ngale ndlelat:

*There are few African writers who have contributed much to the development of modern African literature and have had little written about them. Of the few, the black South African writer, Ezekiel Mphahlele, stands out rather pathetically as much neglected, generally underestimated and often misjudged.*¹

U-Asein uqhubekela phambili nokuveza eminye yemisebenzi yakhe enomthelela, ngaphambi kokwengeza olunye ulwazi olumayelana nangendlela uMphahlele anikezela ngempilo yakhe ukuthuthukisa ubuciko bokuloba e-Afrika ukuze kube wumsebenzi ohlonishwa kakhulu namuhla.

¹Asein, SO. 1980. The Humanism of Ezekiel Mphahlele. *The Journal of Commonwealth Literature*, 15(1):38-49.

Uma esekhuluma ngenkulumo ka-Asein, uPhil Ndlela uveza akubonile qede aphonsele inselelo ngesikhathi ebhala okulandelayo eminyakeni emibili eyedlule, kanti ngifisa ukumcaphuna kabanzi:

Asein's concerns cannot be dismissed as obsolete or unwarranted. They are as relevant today as they were when he conceived them. There is still a lot of work to be done by us academics in terms of giving due prominence to Mphahlele's immense literary and scholarly output by way of prescribing it in our literary studies courses at universities. Even the laudable initiative that culminated in the establishment of the Es'kia Institute was his brain child. It would be interesting to know the number of departments of English literature that prescribe and teach Mphahlele's works in South Africa. It would also be interesting to know how many of our Provincial and National Departments of Education have included Mphahlele's works in the curriculum.²

Ukucinga umsebenzi wezemfundo omayelana noMphahlele kuveza ukuthi kuye kwaba nentuthuko ephawulekayo mayelana nokubhekiwe emsebenzini kaMphahlele selokhu u-Asein aveza lokho akubonile, kuhlala kubonakala umsebenzi omkhulu esingawenza

²Ndlela, P. 2017. Do not let him die: Celebrating the legacy of Es'kiaMphahlele. *Literator*, 38(1).http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2219-82372017000100020 (accessed on 25 September 2019).

ukuze sikwazi ukubonga ngokujulile igalelo likaMphahlele. Lokhu kungasuselwa kwizinto ezimbili.

Udaba lokuqala, kukhona isenzo esiqhubekayo sokungagqizwa qakala kwama-ephistemoloji ase-Afrika, lokhu kuxuba imisebenzi yobuciko bombhalo kanye namagalelo wezingcweti ezinjengoMphahlele. Kanti inkulumo ehambisana nalokhu evezwa nguNdlela ngisho nasezingeni lenyuvesi ichaza ukuthi kukhona ukushabalala kwesenzo sokubheka izingcweti zemibhalo yobuciko zase-Afrika.

Udaba lwesibili esingacabanga ngalo yimingcele kanye nezici zokungaziphathi kahle. Kanti lokhu akuhluphi uMphahlele kuphela. Izingcweti eziningi zombhalo wobuciko imisebenzi yazo ayigqizwa qakala, ngoba kuyimisebenzi ethinta ipolitiki, umlando, isosiyoloji kanye nepolitiki yezomnotho, kalula njen ngoba azithathwa ncamashi njengombhalo woqobo uma sezikhishwa. Njengesibonelo, naphezu kokukhiqizwa kwemisebenzi eyinqwaba ekhuluma ngomlando, ngezinto zepolitiki kanye nepolitiki yezomnotho yesikhathi ikakhulukazi esingemuva kwenkululeko yezwe laseKenya, kanye nesimo sonke sohlelo olusha lobukoloni e-Afrika yonkana, uNgugi waThiongo usathathwa kancane yiningi ngezinye njengombhali oyedwa vo, uyingcweti kwezemibhalo yobuciko.

Lokhu kungashiwo ngendlela efanayo ngoMphahlele. Naphezu kokuba engusolwazi wethiyori eyaziwa ngokuthi wuBuntu base-

Afrika (*African Humanism*), uMphahlele, njengaye uNgugi, wahlangabezana nenhlupheko yokuthathwa njengesilomo sezifundo zemibhalo yobuciko kuphela.

Kungenxa yalo mqondo wokufakwa ngaphansi komkhakha owodwa kuphela ukuthi thina e-Unisa eminyakeni eyishumi eyedlule sabona ukuthi sikulungise lokhu, ngokuthi sibe nomcimbi woKwethulwa kweNkulumo yeSikhumbuzo soNyaka sika-Es'kia Mphahlele. Lolu chungechunge lwemisebenzi yesikhumbuzo luyasanceda ukuba sisebenzise indlela yombhalo wobuciko kanyenezifundo zemibhalo yobuciko, uMphahlele wayengaphezu kokuba yingcweti yemibhalo yobuciko kuphela.

Lo kuwumsebenzi obanzi wemiqondo kaMphahlele, kanti nendlela aveza ngayo uBuntu base-Afrika, okuyinto engifuna ukuyisebenzisa njengesingeniso sami kwinkulumo yesikhumbuzo ezothulwa nguDr Khoza.

Emsebenzini wakhe wonke, nangendlela azichaza ngayo, uMphahlele ukhuluma ngoBuntu base-Afrika kanti futhi naye ungosolwazi woBuntu base-Afrika (*African Humanist*). Uhambo lwaqala kudala eminyakeni eminingi eyedlule ngesikhathi lapho eqala izifundo zakhe e-UNISA, waqeda iziqu zakhe zobudokotela e-USA, futhi waveza imibhalo yakhe.

Kuhle ukwazi ukuthi ngesikhathi uMphahlele engena ohambeni lwakhe lokwakha umqondo woBuntu base-Afrika, kanti lokhu wakwenza, ngesikhathi esisodwa lapho uLeopold Senghor ebhala ngoBuntu, ungobuNigro, uKenneth Kaunda yena wabhala ngoBuntu, u-Aime Cesaire wabhala ngokuqedwa kobukoloni, kanti uFrantz Fanon yena wahlola umthintela wobukoloni phezu kwesithunzi somuntu omnyama.

Lapha ekhaya, u--Anton Lembede wayeseqalile ukwethula umqondo woBuzwe base-Afrika (*African Nationalism*), okwakuwumqondo owawufanele uthuthukiswe nguRobert Sobukwe ngesikhathi ehlanganisa lokho nomzabalazo wonke wabantu base-Afrika kanti ngalokho wethula umqondo wePan-Afrikanizimu eNingizimu Afrika. Le mizamo yaphinde yatholakala lapho izezwa emibhalweni kaSteve Biko ngesikhathi ayeveza ifilosofi YokuziGqaja ngobuMnyama boMuntu Ompisholo, phecelezi i- (*Black Consciousness*).

Okungaphakathi kwezikole zale miqondo yentuthuko esheshayo kanye nempokophelo eqonde phambili, eqonde, okokuqala, ukuzwisisa isimo sabacindezelwe, kanti, okwesibili, ukwakha izindlela lapho abantu abangakwazi ukuzikhulula ngokwabo, uMphahlele angaqondwa njengomuntu osungule imiqondo yakhe ukuze ibe ngaphezu kwegalelo nje lemibhalo yobuciko.

Eminyakeni eyedlule, le misebenzi ezeziwe emayelana noBuntu base-Afrika iye yabonakala kulokho okwaziwa, ikakhulu ngaphakathi kwesifundo seFilosofi, enjengobuntu/*botho*.

Njengokubona kukaRob Gaylard, njengoba kungaba khona okufanayo phakathi “kobuntu” ngokwengqubo yaseNtshonalanga, njengoba kungenzeka nasemiqondweni elandelwa ngabantu bonke, kunezimpawu ezehlukile kwimigomo yobuntu/*botho*, noma uBuntu base-Afrika.

Ubuntu/botho buyizimpande esibambelele ngazo thina njengabantu, njengezidalwa ezingabantu. NgokukaMogobe Ramose, kukhona ukubambana okungaguquki nokungeke kwagudluka kwimigomo yomuntu/*motho* njengokuvezwa kwe-ontholoji. Angeke kwaba *nobuntu/botho* ngaphandle kwendawo ethathwa yisenzo sokuhlonipha umuntu/*motho*. Ngokunjalo, “*ubuntu then is the wellspring flowing with African ontology and epistemology*”.³

Ngabe ngiyaphi ngalokhu, kanti futhi ngabe lokhu kuhlobana kanjani noMphahlele?

Ingekudala izwe liye lakhungathwa yisivunguvungu esiphazamisayo sezehlakalo zezinga eliphezulu zodlame olubhekiswe kubulili. Ngiyasho ukuthi yizehlakalo ezisezingeni eliphezulu ngoba kukhona

³Ibid, page 230.

ezinye izehlakalo eziningi ezibandakanya abesifazane nje emalokishini ethu kanye nasezindaweni zasemakhaya, kanti lezi zehlakalo zokubulawa kwalaba besifazane ngabalingani babo azithathwa ngabezindaba ngenxa yokuba sezingeni lempilo eliphansi. La manani, ayihlazo akhungethe izwe lonke, esikhathini esiningi ayalitshalwa, kanti futhi ayafihlwa.

Ngaphandle kwezincazelo zesosiyoloji esingazinikeza, empeleni ezikhuluma iqiniso, mayelana nomlilo obhebhethekayo wokubulawa kwabesifazane kanye nodlame oluqondiswe kubulili obuthize ezweni lakithi, kufanele kube nezinye izizathu zokuthi kungani sihlangabezane nalesi simo ezweni.

Kungumbono wami, osuselwa phezu kwesifaniso sophawu kanye nokuthatha incazelo yokuphawula kukaFrantz Fanon mayelana nokwehliswa kwesithunzi sabantu abacindezelwe isithunzi sabo sidixizelwa phansi ezingeni lezidalwa ezingezona abantu “*zone of non-beings*”⁴ kanti ezinye zezisombululo zokuhlukunyezwa/zokubulawa kwabesifazane kanye nodlame olubhekiswe kubulili esihlangabezana nalo lungahlotshaniwa nabanye abesilisa abenza izenzo eziluhlazo balahlekelwa ubuntu babo (*ubuntu/botho*), kanti empeleni abahloniphi ubuntu (*ubuntu/botho*) babanye abantu.

⁴ Fanon, F. 1986. (1952) *Black skin, white masks*. London: Pluto Press.

Ngokolimi lokuzalwa lukaMphahlele ngakho siyabuza: “*Botho bokae?*” (ngabe bukuphi ubuntu kikho konke lokhu?). Kanti futhi sibuye sijike siphendule umbuzo thina ngokwethu: “*Botho botsamaile!*” (silahlekelwe ubuntu bethu).

Kuphezu kwethu ukuthi sizifune thina ngokwethu, njalo-nje ngaphezu kokuthola imbangela yalokhu futhi silungise izimbangela zezinkinga ezimayelana nesimo sabantu kwezomnotho esibanga ukubulawa kwabesifazane kanye nodlame olubhekiswe kubulili obuthize, kanti ukwengeza ekuqiniseni izinhlaka zobulungisa bezobugebengu, thina, njengabantu, sizame ukuthola izimpendulo zalezi zinselelo zesikhathi esiphila kuso.

Phakathi kwemizamo yethu yokulungisa lokhu kanye nezinye izinselele zomphakathi kufanele kube yisifiso sethu sokubeka ngaphambili uBuntu lobo uMphahlele ayekhuluma ngabo – uBuntu base-Afrika– buhleli phezulu esiqongweni. Kuyibo uBuntu,, *ubuntu/botho*, obungaqinisa isifiso sethu sokuletha uhlelo lokuqeda ubukoloni emazikweni aphakeme ezemfundo, amaziko, phecelezi “*in the service of all of humanity*”.

Njengoba siye sakukhombisa kwezinye izithangama zokukhuluma ukuthi sibhekene nenselele kanye nomsebenzi wokuqeda ubukoloni emanyuvesi ethu. Lokhu akugcini kuphela kwindikimba

esiyifundisayo futhi esiyicwaningayo, lokhu, kuyimiphumela yethu yekharikhyulamu kanye nemiphumela yocwaningo lwethu.

Uhlelo lokuqeda ubukoloni luxuba usikompilo olutshalwayo noluphakanyiswa emanyuvesi ethu. Lokhu kuxuba ukugudluka kusiko lodlame olunezimpawu zobukoloni, okuwusikompilo, phecelezi, “*othering*”. Usikompilo lokubona abanye “*other*” hayi njengabantu abahlukile kuphela, kodwa abantu ababukeka bephansi kanti ngalokho bafanelwe ukuthi baphathwe ngesihluku, kuze kufike lapho bahlukunyezwa khona ngezindlela ezahlukile.

Mphathi woHlelo, kufanele sikwazi ukubona okufanayo phakathi kwalokho okwenzekayo emphakathini, kumagugu kanye nakumathuluzi esishiyelwe yizingcweti ezinjengoMphahlele, okuyibo uBuntu base-Afrika, *ubuntu/botho*, kanye nekhono lethu lokuqeda ubukoloni kumanyuvesi ethu –ngingasho ngithi nasmphakathi wonke.

Ekugcineni lokhu kungibeka esifundweni sezinguquko, uDr Khoza azokukhuluma ngaso.

Kwinkulumo yakhe, uDr Khoza uzoveza izifundo ezimayelana nobuholi, inhlobo yobuholi esikhathini esithize kanti njengokuhlobana kwaso kanye nezinguquko.

Njengoba iziko lethu, ngezisombululo zoMkhandlu kanye nezisetshenziswa ezahlukahlukene esizakhile nalezo esizamukele, siye sasho ukuthi inhloso yethu enkulu yohambo lwethu lwezinguquko kufanele kube wukubuyisa isithunzi sobuntu enyuvesi yethu, kanti nasemphakathini wethu ngokubanzi.

Kungenxa yale ndlela, esiyifunde kuMphahlele, engicabanga ukuthi sizokwazi ukukhiqiza futhi siholwe ubuholi obusebenzayo, obusesimeni sokuziphendulela nobulandela imigomo yokuziphatha. .

Ngasohlangothini lomkhandlu, labaphathi kanye nabafundi beNyuvesi yaseNingizimu Afrika ngiyanamukela emcimbini wokwethulwa kwenkulumo ye-10 yesikhumbuzo sika-Es'kia Mphahlele,

Ngiyabonga!