

**PROF MS MAKHANYA, OYINHLOKO NEPHINI LIKASHANSELA
ENYUVESI YASENINGIZIMU AFRIKA**

**ISEMINA YEPROJEKHI YEZIFUNDISWA ZASE-AFRIKA
SENDLALELA UKWETHULWA KWENKULUMO KAPROF NKIRU NZEGWU
YESIHLOKO ESITHI**

***“Proper African Woman”: Omumu, Dissembling Subordination, &
Reasserting Endogenous Powers”***

**NGASE-UNISA MUCKLENEUK CAMPUS, EPITOLI
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MPhathi woHlelo, kuyinjabulo engumangaliso kimi ukuthi ngizibandakanye kwihlandla lesibili leSemina yePhrojekhi yeziFundiswa zase-Afrika kule nyanga. Lesi yisihloko esaqanjwa yimi ngonyaka ka 2008, le yimizamo eyayiqonde ukuphemelela imibono yezifundiswa mayelana nezinye zezinselelo esibhekene nazo njengesizwe, kanti futhi njengenyuvesi.



Igalelo lami namuhla kungakuhle uma lingabizwa ngesihloko esithi *Toward a Gendered and Decolonial Transformation of the Academy*. Ngifisa ukwethula amaphuzu ambalwa engithemba ukuthi azohambisana nolwazi lukaProf Nkiru Nzegwu.

Ngesikhathi beveza udaba oluyisimanga o-Juliet Ucelli benoDennis O'Neil bayasho ukuthi inkolelo yaseYurophu (*Eurocentrism*) ingukuguqulwa kweqiniso kanye nolwazi lomuntu ngomuntu, kanti lokhu kwenziwa yiYurophu ngokwayo ukuthi iyinsika yolwazi lwezesayensi kanye nentuthuko yezomnotho, ngokunjalo-ke, lezi zakhiwo zepolitiki sezigcine ngokwaziwa yithi sonke.

Uma kulandelwa lo mqondo, ngakho-ke, amanye amagalelo ezifunda zabantu kufanele afakwe ngaphakathi komlando waseYurophu, lokhu kunikeza umhlaba imiphumela yosikompilo olusha olufanele umhlaba..¹

Njengendlela yokwakha leli thuluzi elilula futhi elisetjenziswa kahle ukuze kuhlolwe uhlelo lwenkolelo yaseYurophu, o-Ucelli beno-O'Neil babencike phezu komsebenzi kaSamir Amin, oyisifundiswa sakamuva esivela kwizwekazi lakithi okungumsebenzi asenzela wona, futhi ucwaningo oluhle esake saba nalo, lwesihloko esithi: *Eurocentrism*:

¹ Ibid



*Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism.*²

Labo ababehambele iPhrojekhi yokuqala yeziFundiswa zase-Afrika engayethula ngesikhathi sivakashelwe nguProf Molefi Kete Asante mhla zi- 10 ku-Aphreli 2019 bazokhumbula ukuthi namanje angizange ngiwuvale umlomo ngomsebenzi kaAmin ngaleso sikhathi.

U-Amin, kanye nabanye abaningi abanjengoFrantz Fanon benoNgũgĩ wa Thiong’o, basenzela isisekelo esiqinile samaphrojekhi ethu ngokuqedwa kobukoloni kumaziko ethu ezemfundo.

Ngamabomu nje ngifisa ukuvakashela futhi ngigqizelele leyo ndlela, ngenhloso yokungena ngaphakathi kwengxoxo efuna ukuthola lokho engithemba ukuthi kuzoba yigalelo likaProf Nzegwu kuprojekhi yonke ngokunabile.

Celebration and Shame

Mphathi woHlelo, ngifisa ukwendlala igalelo lami mayelana nezintuthuko ezimbili eziqala eziye zaba nomthintela phezu kweProjekhi yeziFundiswa zase-Afrika.

² Amin, Samir (2010 [1988]) *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*, 2nd Edition. New York: Monthly Review Press



Okokuqala, ezinsukwini ezintathu nje ezedlule, ngoMgqibelo, sibhiyoza iLanga leNkululeka yase-Afrika (*African Liberation Day*), yileli langa elejwayeleke ngokuthi yiLanga lase-Afrika (*Africa Day*). Kubantu baseNingizimu Afrika, iLanga lase-Afrika lalo nyaka liqondene nelinye ilanga , kanti ngiyacabanga ukuthi lolu hlelo lenziwa ngamabomu ukuthi luqondane nomcimbi wokubekwa esikhundleni kukaMongameli Cyril Ramaphosa.

Ngesikhathi uKwame Nkrumah wayehlela umbuthano wokuqala kwalokho emva kwesikhathi kwakuzobizwa ngokuthi yiNhlangotho yoBunye base-Afrika (*Organisation of African Unity*) mhla zi15 ku-Aphreli 1958, kanti-ke uHaile Selassie wuye kanye owamukela ukubanjwa komcimbi wokusungulwa kwawo mhla zingama25 kuMeyi 1963, ngokwenze njalo babefezekisa lokho okwakukade kuyintshisakalo womhlaba wonke woMkhankaso wobu-*pan-Africanist movement* – ukuze kuqedwe ubukoloni kwizwekazi lase-Afrika.

Njengoba izifundiswa eziningi manje ziyabona ukuthi ukuqedwa kobukoloni kwizwekazi lase-Afrika, kanye nenkululeko yonke yabantu base-Afrika kwizinsalelo zobukoloni, kuyiphupho elikude nakufezeka. Thina njengezikhungo zemfundo, izinsalela zobukoloni zingatholakala kusikompilo lwasemanyuvesi. Lezi zinsalelo zobukoloni zingatholakala kumongo wekharikhulamu. Lezi zinsalela zibonakala kwimiphumela



yocwaningo lobukoloni kanye nasekukhiqizweni kolwazi lwamanyuvesi ethu..

Mphathi woHlelo, lezi zinsalela zibonakala ngendlela sibona ngayo umphakathi, ngendlela siphatha ngayo abantu njengendikimba yocwaningo lwethu. Zibonakala ngendlela sihlaziya ngayo umhlaba, nangendlela sakha ngayo imiqondo yethu.

Lokhu kungiholela kwintuthuko yesibili engifisa ukuyiveza.

Kwisifundo socwaningo lwamanyuvesi ase-Afrika kanye nezinhlelo zokwakha kabusha ezisetshenziswa ngemuva kobukoloni obuhlelekile,u-Aina unikeza ngamafuphi izinselelo kanye nezingxubevange ezivelela amaziko ethu zilethwa wukugxekwa kohlelo olusha lwamalibherali. Njengoba singazenzisi mayelana nokuthi sigxeke lezi zinguquko ezisheshayo, Imibono ka-Aina 'strike a nerve' kanye no 'buttress' kungezinye zemibono eveziwe.. Yena ubeka ngale ndlela, kanti bengithanda ukucaphuna kabanzi uma ethi:

The language and practice of reform have always been framed by a managerialist and incremental perspective concerned with operations, processes, and functions. The reform process scarcely attempts to confront values or the power relations inherent in organizations or the fundamental assumptions that define their existence. The reform process addresses efficiency and



effectiveness variables and does not question the status quo. For instance, it does not question the racism or hierarchy of the colonial order that surfaced as soon as colonialists began to be replaced with nationals; it does not question sexism or offer affirmative action for women; it does not question the international division of academic and intellectual labor, recommending new laboratories, libraries, and capacity-building for academics without engaging the structures of global academic mobility or the politics of international publishing, the definition of standards, and academic ratings.³

Isivumelwano esivelayo mayelana nemingcele yezinguquko eseqale ukubonakala eminyakeni eyedlule sekuvuse imibono eqinile neqondile mayelana nokuqedwa kobukoloni emazikweni aphakeme ezemfundo. Thina e-UNISA sidikadikana namaqiniso ababayo empilo. Kungakho, sesamukele indlela yezinguquko engenabo ubukoloni.

Sihlangene lapha namuhla njengoba inkulumompikiswano iqhubekela phambili ngaphakathi kwesikhungo sezemfundo, lokhu kuhlobene nezifundo zocwaningo ezimbili eziphazamisayo, esinye isifundo socwaningo salotshwa yizifundiswa ezivela eNyuvesi yaseStellenbosch, kanti olunye ucwaningo lwalotshwa ngokubambisana ndawonye nosolwazi ovela eNyuvesi yaseKapa (UCT).

³ Tade Akin Aina (2010) Beyond Reforms: The Politics of Higher Education Transformation in Africa, *African Studies Review*, Vol. 53, No. 1 (APRIL 2010), pp. 21-40, pg. 30



Ucwaningo lokuqala lwalumayelana namakhono okucabanga komama ababizwa ngomama bebala.⁴ Ucwaningo lwesibili lwalumayelana nekhono lokucabanga kanye nezobunhloli kwezokuthunyelwa kwempahla eyizigqila eziphuma e-Afrika, kuyashiwo ukuthi lawo mazwe ayethathwa njengamazwe anabantu abanekhono eliphezulu lokucabanga ayenezinga eliphasi lezehlakalo zokuthunjwa kwabantu benziwe izigqila ezaziypahla ethunyelwa emazweni angaphandle.⁵

Kanti ngakolunye uhlangothi ucwaningo lwase*Stellenbosch* lwalukhishwe yijenali ekhipha izincwadi, ucwaningo lwase-UCT lusekhona, yize uthisha othintekayo wayeka esikhundleni sakhe enyuvesi.

Inhloso yami akukona ukuma phezu kwegquma bese ngiqale ukuba yisibonela sokuziphatha kahle *vis a vis* mayelana nabasebenzi abawozakwethu emanyuvesi omabili. Kunalokho, ngifuna ukusexwayisa sonke ukuthi singakwenzi lokho.

Udaba lokuthi angikwazi ukuhlaziya yonke imininingwane yomphumela yocwaningo oluvela kwiziko lethu kungenza ukuthi ngihlale ngibhekisisa

⁴ Sharné Nieuwoudt. Kasha Elizabeth Dickie, Carla Coetsee, Louise Engelbrecht & Elmarie Terblanche (2019) RETRACTED ARTICLE: Age- and education-related effects on cognitive functioning in Colored South African women, *Aging, Neuropsychology, and Cognition: A Journal on Normal and Dysfunctional Development*, DOI: [10.1080/13825585.2019.1598538](https://doi.org/10.1080/13825585.2019.1598538)

⁵ Simplice A. Asongu & Oasis Kodila-Tedika (2019) Intelligence and Slave Exports from Africa, *Journal of Interdisciplinary Economics*, DOI: 10.1177/0260107919829963



isenzo sokwahlulela ozakwethu. Kungenzeka ukuthi nathi sinazo iziqi zethu ezifihlekile ezingavela obala.

Esikhonjiswa khona yilezi zinguquko futhi nempeleni okusiphonsela inselelo yokuthi sikwenze ukwamukela ukuthi kwethu kuyisimo esisagcwele ubukoloni.

Udaba lokuthi ozakwethu esisebenza nabo basengantsontsha esinye isigaba sokwehlukana kwesizwe ngokobuhlanga, ngokwezizwana, ngokwezigaba zabantu kanye nangokwehluka ngobulili, bese kubhekwe izidalwa ezingabantu abasezingeni eliphansi lokucabanga lukhombisa ukuthi iseyinde indlela esazohanjwa mayelana nokuqedwa kobukoloni kumanyuvesi ethu. Udaba lokuthi izinga lesihluku kanye nobudlova bokuthunjwa kungancishiswa kanti ozakwethu bangathathwa njengabantu okukade bancedwa umqondo wakudala wokuzinyaza mayelana nokuthunjwa kuwudaba olubuhlungu kubukoloni obugcwele ezikhungwini zemfundo.

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Okubalulekile ngalokho okufanele kwenziwe ngezifundo ezimbili zocwaningo ezikhonjisiwe ukuthi i-atikili yase-Stellenbosch yalotshwa ngozakwethu abamhlophe kanti i-atikili yase-UCT yona yalotshwa wozakwethu abampisholo.

Ukuthi lokhu kukhombisa ini futhi kusebenza njengesifundo esibalulekile akubalulekanga, kodwa okubalulekile ukugcina izikhungo zemfundo zabamhlophe. Lo akuwona umqondo



wengqubekelaphambili, kanti futhi akunaso isidingo, sokugcina izifundiswa zabamnyama. Ngakho-ke, lokhu okutholakele kusebenza njengesexwayiso sobuzwe uma kuliwa nobukoloni, ngakolunye uhlangothi kube kuqedwa ubukoloni. What this demonstrates and serves as a major lesson is that coloniality is not, of necessity, a preserve of the white academy. Neither is progressive thinking, again of necessity, the preserve of black academics. This observation therefore.

Nzegwu and the Decolonisation Project: Some Possibilities

Ekuhlanganiseni ndawonye le milando yentuthuko ngazama ukuhlola udaba locwaningo lukaProf Nzegwu, nangendlela lezi zinhlelo zentuthuko zingahlobana ngayo nemizamo yokulwa nokuqedwa kobukoloni kwizikhungo zemfundo.

Kunezihloko ezintathu esezivelile kuwo wonke umsebenzi wakhe wezocwaningo.. The first is *Feminist and African Women Studies*. Isihloko sesibili yi *African Philosophy*. Esesithathu isihloko yi- *African and African Diaspora Art Studies*.

Anginikhumbuze ukuthi esikuqondile lo nyaka ngale mibuthano elandelanayo yesihloko esithi iziFundiswa zase-Afrika wukuhlola uhlelo lwemfundo emazikweni aphezulu, nangendlela singaluguqula kwisimo salo samanje sobukoloni, lube wuhlelo olungasivumela ukuthi sikwazi ukuqeda ubukoloni endaweni. Uma ngihlahla indlela ngifisa ukugxila



phezu kwezihloko zokuqala ezimbili zikaProf Nzegwu – *Feminist and African Women Studies and African Philosophy*.

Encwadini yakhe ethi: *Talking Back: Thinking Feminist, Thinking Black*, uBell Hooks wehlukana lokho okungabizwa ngokulinganisa amaphimbo acindezelwe ‘*appropriation of marginal voices*’.

Emhlabeni wamanje wobuYurophu kanye nokubuswa kwawo ngendlela ethi: “misrepresentation of the scope and validity of the Eurocentric forms of forms of knowledge”, njengoba uLewis Gordon ayibeka le ndaba, kukhona ingozi yokulinganisa amaphimbo acindezelwe. Yingakho, emzabalazweni wenkululeko yomama kugcindezelo yamakapitali, ukuxhashazwa kanye nokubuswa kwabesilisa, izikhalo zomama zibhekene nobungozi bokulinganiswa, kanti ukucindezelwa kwabo kubonakala kukhuliswa.

UHooks ukhuluma kanje ngalokhu kulinganisa: “*appropriation of the marginal voice threatens the very core of self-determination and free self-expression for exploited and oppressed peoples.*”⁶

Isidingo sokwehlukana amaphimbo womama abamnyama njengoba babhekisa umzabalazo wabo ekulweni nohlelo lobukapitali oluxubene nokubusa kwabesilisa ngaphakathi kohlelo olubanzi lomzabalazo womama angeke sakhulunywa ngaphandle kokugcizelelwa. Lokhu

⁶ Bell Hooks (1989) *Talking Back: Thinking Feminism, Thinking Black*. Boston, MA, South End Press. pg. 14



kungakho, ngoba umzabalazo womama akufanele uzwisiswe kancane njengengxenye yesigaba seiated “*global sisterhood*”. Okwabo kuyiphimbo futhi eliyingxenye yabantu abathunjiwe, okungabantu abasagqilaziwe ngezindlela eziningi. .

Okulandelayo okushiwo nguHooks kunikeza isisekelo sefilosofi sokubaluleka kwalokhu kwehlukahlukana. Yena ubeka kanje uma esenaba ngenkulumo:

The struggle to end domination, the individual struggle to resist colonization, to move from object to subject, is expressed in the effort to establish the liberatory voice – that way of speaking that is no longer determined by one’s status as object – as oppressed being. That way of speaking is characterized by opposition, by resistance. It demands that paradigms shift – that we learn to talk – to listen – to hear in a new way.⁷

What Hooks says echoes what our own Steve Biko articulated more than 45 years ago when he argued that: “(black people) are tired of standing at the touchlines to witness a game that they should be playing. They want to do things for themselves and all by themselves”.⁸

⁷ Ibid, pg. 15

⁸ Steve Biko ([1978]2004) / *Write What I Like*. Johannesburg, Picador Africa



Ngempela, ukuvela kwamaphimbo oMama base-Afrika/abaMnyama, kwakuyindlela yokubhikisha, kanti namanje kuseyindlela yokubhikisha komama abamnyama, uma beveza lokhu okuthiwa phecelezi: *'tiredness of standing at the touchlines to witness a game that they should be playing'*.

Kodwa ngabe konke lokhu kuhlobana kanjani nesimo sezemfundo kanye nesinqumo sethu sokuyiguqula kanye nokuqeda ubukoloni kwezemfundo?

Towards a Gendered Approach to Transformation

Olunye lodaba oluvelayo kwizingxoxo zethu zangaphakathi njengenyuvesi kuyisidingo sokuveza kahle indlela yobulili ohlelweni lwezinguquko. Okungenani kunezinhlelo ezintathu zodaba ezizobhekwa ezivelayo futhi zimayelana nobulili ngaphakathi kwezikhungo zemfundo ephakeme..

Udaba lokuqala lumayelana nokubekwa komama endaweni ethize kanye nokuthi mhlawumbe banikezwa amathuba alingene njengamadoda. Ngaphakathi kweminyango yomibili wezemfundo nalowo wokuqhutshwa kwemisebenzi, omama abanikezwa izikhundla zakophatha. Yingakho, esigabeni sesisekelo sokulinganiswa kobulili leli ziko lidonsa kanzima ukufika ezingeni elifanayo *'level the playing fields'*.



Ngakolunye uhlangothi, lolu hlelo lokulingana kobulili njengoba silusebenzisa singaze sigxekwe ngokomqondo wezigaba zabantu. Mhlawumbe kungaba yiminako kanye nokuthuthukiswa kwemikhankaso yokulingana evela emqondweni wesigaba sabantu esiphakathi, okusho ukuthi omama abavela esigabeni sabantu sokugcina bangaze bacindezelwe.

Lokhu kungibeka odabeni lwesibili okufanele lubhekwe, okudaba oluphakathi kobuhlanga kanye nobulili. Lokhu kuhambisana kahle nesihloko sikaProf Nzegwu soMama base-Afrika/abaMnyama.

Njengohlelo lwezigaba zabantu, kungakho omama abamnyama bahlangabezana nezinhlobo zengcindezelo kanye nokuxhashazwa, okuyizinto ezehlukile kozakwabo abamhlophe. Empeleni, lokhu yikho izishosovu zamalungelo abesifazane zivamise ukulwa nakho..

Ukudingidana nalolu daba, uMcFadden ubikwe ukuthi waphendula ngendlela elandelayo ngesikhathi udaba lobuhlanga luvelayo eminyakeni embalwa eyadlula.

Women ... need a different kind of modern identity. [One] that is African, that is part of the longer journey that we come from, [but] which also enables African women, wherever they are, to move on, to become people who can function with dignity and integrity in a new world.⁹

⁹ Patricia McFadden, quoted in Mona Phillips (2003) Contesting the Costs of Belonging: A Global Black Feminists Seminar at Spelman College, Atlanta, Georgia, *Agenda: Empowering Women for Gender Equality*, Number, Number 58, pp. 59-64, pg. 61



Ngiyacabanga ukuthi uProf Nzegwu wayekhuluma ngale nsumansumane yokuba wumama wom-Afrika ngesikhathi ethi ukuba *“an African woman is to (be) culturally prepared to handle a lot of roles without having one role define your identity.”*¹⁰ Ngokusho kanjalo, kungenxa yokuba nolwazi oluningi olumsiza ukuthi akwazi ukwamukela kanye nokulandela izinhlelo eziningi, ezimvumela ukuthi abe uthisha, usobuciko kanye nomnakekeli mawaphrojekhi amaningi.

Ngakolunye uhlangothi, ngiye ngaqhubeka nokusola ukuthi uProf Nzegwu uzohluka kuMcFadden mayelana nokucindezeleka kosiko lwe-Afrika ngokobulili *“gender oppressiveness of African tradition”*,¹¹ lokho uMcFadden abezokusho ukuthi kukhona, kanti uNzegwu ubezobuza ngobufakazi balokho. . TMina ngokwami, lokhu akuyona indlela yokuqhatha izifundiswa zase-Afrika ezingomama. Kunalokho, lokhu kuyindlela yokuholela kwinkulumompikiswano enothile kanye nokuveza ukuthi lokhu kufanele kuzwakale hlangana nezifundiswa zakithi, kuvele ukwehlukahlukana kwemibono okuphakathi kwethu. .

Udaba lwesithathu olufanelwe lubhekwe wusikompilo olungaphakathi kweziko lezemfundo. Kanti-ke, iKhomishani yamaLungelo oBuntu

¹⁰ Quoted in an interview by Eric Coker (2019) Nkiru Nzegwu Receives SUNY Distinguished Professorship (04 April 2019). See <https://www.binghamton.edu/news/story/1761/nkiru-nzegwu-receives-suny-distinguished-professorship> (04 April 2019). (Accessed on 25 May 2019)

¹¹ Nkiru Nzegwu (2006). *Family Matters: Feminist Concepts in African Philosophy of Culture*. New York, State University of New York Press, pg. 14



yamanje iye yabheka udaba lobuhlanga kanye nokuba yingqwele, kufanele kube yisinengiso kithi uma kuvela amahlebezi wokuhlukunyezwa kwabesifazane. Thina, ihlebezi elilodwa elizwakalayo kufanele lithathelwe phezulu njengamanye amahlebezi. Lokhu kungenxa yokuthi imikhuba yokuzonda abesifazane ayinayo indawo ngaphakathi kweziko lezefundo eliphakeme

Isidingo sokushintsha usikompilo olukhona ngaphakathi kwamaziko aphakeme ezefundo, kufakwa phakathi thina, lokhu angekhe kwagcizelelwa kakhulu. Kulesi simo esibhekene naso kufanele silwe nezenzo zokunyaza kanye nokucindezela abesifazane, kanti ngakolunye uhlangothi samukela usikompilo olusha olunikeza omama indawo yabo yokuzikhulumela. UBadat ucaphuna ngendlela elandelayo: *“Implementing a social justice vision in education entails establishing new institutions, reconfiguring old ones, and changing institutional cultures and practices.”*¹²

African Philosophy

Iphuzu lokugcina engifuna ukudingidana nalo ngamafuphi ngelokusetshenziswa kweFilosofi yase-Afrika njengodaba lwe-epistemoloji.. Ku-athikili yakhe yesihloko esithi: titled *I doubt, therefore African philosophy exists*; uRamosse ubonakala eluphiksa udaba lokuthi

¹² Saleem Badat & Yusuf Sayed (2014) Post-1994 South Africa Education: The Challenge of Social Justice, *The Annals of the American Academy of Political and Social Science*, Volume 652, pp. 127-148, pg. 145



i-Afrika kanye nabantu bayo bangumsinsi wokuzimilela kanti kufanele kube nobufakazi obanele ukuze kube neFilosofi yase-Afrika. Empeleni, abanye bangasho, balandele uJames basho ukuthi umkhakah weFilosofi, njengoba siwuzwisisa unezimpande zawo ezichazayo ukuthi udabuka e-Afrika..¹³

Engikufunayo akukona ukuzifaka kwinkulumompikiswano yokuthi mhlawumbe njengoba iFilosofi siyazi, noma iFilosofi yaseNtshonalanga, ngempela iwumlando owatshontshwa “*stolen legacy*” e-Afrika; noma mhlawumbe le thiyori kuyisifiso esizicabangela sona. Mina engikufunayo kungendlela iFilosofi yase-Afrika sesiyizwisisa ngayo, kufanele isetshenziswe njengethuluzi lokuqeda ubukoloni kwiziko lezemfundo..

Kanti futhi okufanele sikukhumbule ukuthi, njenganoma yiluphi usiko oluneFilosofi, iFilosofi yase-Afrika yehlukahlukene. Njengesibonelo, enye yemikhakha emincane ecwaningiwe lapha eNingizimu Afrika kuyiFilosofi yase-Afrika yoBuntu. ¹⁴

Uma kubhekwa usikompilo, nalo olufuze umkhakha wezemfundo ophakeme, uNzegwu ubeka ngendlela elandelayo:

¹³ Ibid

¹⁴ Mogobe Ramose (2002) The Philosophy of Ubuntu and Ubuntu as a Philosophy, in P.H. Coetzee & A.P.J Roux (eds.), *Philosophy from Africa: A Text with Readings*. Oxford, Oxford University Press, pp. 230-237



*African philosophy of culture is concerned with the sum total of a people's ways of living, histories, conventions, and practices that have been passed on from generation to generation and that endow them with a distinctive character. This means we have to consider social institutions at different points in time, including the changes produced during and after the colonial period. We need to be mindful that the dialectics of modernity speak about change and traditions in convoluted ways, and that references to tradition are sometimes projections of the present unto the past, projections designed to compel a particular type of action or mark a behavior as authentic.*¹⁵

Ngokukhuthazwa yile nkulumo, iphrojekhi yethu mayelana nokuqedwa kobukoloni emazikweni ezemfundo kufanele kususelwe phezu kolwazi lwempilo yabantu bezweni kanye nasezwenikazi lakithi. Ikharihulamu yethu kanye nomphumela wocwaningo kufanele kubheke, kuveze futhi kuqonde ukuzwisisa umlando, imithetho kanye nezenzo zethu Thina okwethu kufanele kube yiphrojekhi ehlose ukunceda abantu ukuthi baguquke ukusukela esimeni sokungabi nobuntu ukufika esimeni sokwakhiwa kabusha kobuntu. Yingakho, iFilosofi yase-Afrika yoBuntu, yesekelwe phezu kwemfundiso yokuthi: *'me being human because of*

¹⁵ Nkiru Nzegwu (2006). *Family Matters: Feminist Concepts in African Philosophy of Culture*. New York, State University of New York Press, pp. 14-15



other human beings' lokhu kunikeza isisekelo esiqinile samathuba wokwakhiwa kwemfundo yobuntu.

Uma lokhu sekucashunwa emqondweni wobulili, iFilosofi yase-Afrika yoBuntu isinikela inselelo futhi iphinde isihlomise ukuthi siqede ukubusa kwabesilisa. Lokhu kusekela iphuzu lokuthi ubuntu bomuntu bungahlonishwa kuphela uma ubuntu bomama kanye nalobo babantwana bungafezekiswa, buvikelwe futhi buphakanyiswe.

Mphathi woHlelo, kuyinhlonipho kithi njengenyuvesi ukuthi silethe ezikweni lethu usolwazi wohlobo lukaProf Nzegu. Angithathe leli thuba ngimamukele. Ngivumeleni ukuthi ngimbongele ngokuqokwa kwakhe njengomunye woprofesa abali-18 abavelele benyuvesi i-*State University of New York*. Njengoba sazi kahle kakhlophe njengezifundiswa ukuthi akulula neze ukufinyelela impumelelo.

Sibheke phambili ukuzwa ukuthi nithini!

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Wamukelekile!

