

**NJINGALWATI MS MAKHANYA, THISHELANHLOKO**

**NASEKELAMSHANSELA**

**ENYUVESI YASENINGIZIMU AFRIKA**

**UMHLANGANOFUNDZISA WEMKLAMO WETINGCWETI TASE-AFRIKA**

**KUBHULELA EMATOLO IMFUNDZISO YANJINGALWATI NKIRU**

**NZEGWU LENESIHLOKO LESITSI**

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

**UNISA MUCKLENEUK CAMPUS, PRETORIA**

**28 INKHWEKHWETI 2019**

Mphatsiluhlelo, kuyintfokoto lenkhulu kimi kulanganyela kulomhlanganofundzisa Wemklamo Wetingcweti tase-Afrika wesibili ngekhati kwenyanga yinye. Lomklamo, locanjwe ngimi nga-2008 uhlose ‘kukhombisa’ imicabango yetifundziswa macondzana netincabhayi letifanele letibukene natsi njengesive, futsi njengenyuvesi.

Kungako ligalelo lami nami linalesihloko lesitsi *“Toward a Gendered and Decolonial Transformation of the Academy”*. Ngitsemba kwekutsi



ngitawetfula emaphuzu lambalwa lengetsemba kwekutsi atawuhambisana nemfundziso yaNjingalwati Nkiru Nzegwu.

Kusichasiselo sabo sesenteko Juliet Ucelli naDennis O'Neil bagcizelela kwekutsi i-Eurocentrism iyimphambhuko yemcondvo kanye nelwati lwemuntfu lwebuntfu, futsi icondziswe yi-Europe ngekwayo kwekutsi ingumkhatsi walo lonkhe lwati lwesayensi, inchubekelebili kutemnotfo lesebentako, kanye netakhiwo tembusave letatiwako kitsi sonkhe.<sup>1</sup>

Ngekulandzela lomcondvo, ngako-ke emagalelo aletinye tifundza tebantfu tigwinywa ngekhati kwalomlandvo waseYurophu, loniketa umhlaba imikhicito yemasiko lemisha yekubaluleka emhlabeni.<sup>2</sup>

Ekubumbeni lelisu lelimalula kodvwa lelisemcoka lekuhlolwa ngalo i-Eurocentrism, Ucelli na O'Neil bebalandzela umsebenti waSamir Amin, sati setemfundvo lesiphakeme lesingasekho lesiphuma kulivekati letfu losinekete lesifundvo lesiyohlala sibalulekile kulesihloko, *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*.<sup>3</sup>

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<sup>1</sup> Juliet Ucelli and Dennis O'Neil (1992) Challenging Eurocentrism, *Forward Motion*, Number 1, pp. 34-45

<sup>2</sup> Ibid

<sup>3</sup> Amin, Samir (2010 [1988]) *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*, 2nd Edition. New York: Monthly Review Press



Laba labahambele inkhulumo Yemklamo Wetingcweti tase-Afrika wekucala lengiyinikete emcimbini wekuvakasha kwekucala kwaNjingalwati Molefi Kete Asante ngamhlaka 10 Mabasa 2019 batawukhumbula kwekutsi ngakhuluma ngemsebenti wa-Amin nalapho.

Amin, kanye nalabanye labanyenti njengaFrantz Fanon naNgũgĩ wa Thiong'o, basiniketa sisekelo lesicinile semklamo wetfu ekukhululweni kwemfundvo lephakeme.

Ngemabomu ngifisa kuphindze ngibuyele futsi ngigcizelele lendlela, ngenhloso yekutfunga kulenkuluma ledzinga kutfolo loku lengilindzele kwekutsi kutawuba ligalelo laNjingalwati Nzegwu emklameni wetfu lobanti.

### **Kugubha umkhosi neKuhlambalata**

Mphatsiluhlelo, ngitsandza kukhuluma ngaletintfo letikhulu letimbili letiselele emuva letinemtselela ekutfufukisweni kweMiklamo Yetingcweti tase-Afrika.

Yekucala, emalangeneni lamatsatfu lasandza kundlula, ngeMgcibelo, besigubha Lusuku Lwenkhululeko yase-Afrika, leyatiwa malula nge-Africa Day. Kubantfu baseNingizimu Afrika, i-Africa Day yalomnyaka



beyihambisana, futsi ngicabanga kwekutsi loku bekuhleliwe, nekugcotjwa kwaMengameli Cyril Ramaphosa.

Ngalesikhatsi Kwame Nkrumah ahlela umhlangano wekucala waloku lokwaba yi-Organisation of African Unity ngamhlaka 15 Mabasa 1958, emvakwaloko Haile Selassie wabamba kumiswa kwalenhlango ngamhlaka 25 Inkhwenkhweti 1963, bebafeza loku bekusifiso se-world-wide pan-Africanist movement – kukhulula livekati le-Afrika.

Njengobe bosolwati labanyenti nyalo bati kwekutsi kukhululwa embusweni webatfumbi kwelivekati le-Afrika, kanye nekukhululwa lokuphelele kwebantfu bayo kulemisalela yembuso webatfumbi, kusasekudze ekupheleni. Kitsi etikhungweni temfundvo, imisalela yembuso webatfumbi isatfolakala elisikweni lemanyuvesi etfu. Lemisalela iyatfolakala kuncukaca yekharikhulamu. Ibonakala kumphumela welucwaningo lwebatfumbi nasekukhicitweni kwelwati emanyuvesi etfu.

Lemisalela, Mphatsiluhlelo, ivela ngendlela lesibona ngayo umphakatsi; kutsi sibaphatsa njani njenge 'sihloko' selucwaningo lwetfu. Ivela ngekutsi siwuhlatiya umhlaba, futsi siwubumba umhlaba.

Loku kungiletsa kulentfutuko yesibili lengitsandza kuyihayatisa.



Kulesifundvo semanyuvesi ase-Afrika kanye netinhlelo teluntjintjo labatisebentise ngemuva kwembuso lohlelekile, Aina uniketa sifinyeto lesibalulekile setincabhayi kanye netinkimbonkimbo letifakwe etikhungweni tetfu ngulethlelo te-neoliberalism. Nanobe tingenti kwangatsi tiniketa luhlathiyo lolusegcagca lwaletingucuko, lucwaningo lwa-Aina 'lushaya emhlohlweni' futsi 'lwesekela' leminyeye yalemicabanga lephawulwe ngetulu. Ubhala ngaleindlela, futsi ngifisa kumucaphuna kabanti:

*Lulwimi nemkhuba wetingucuko bewuhlala uboniswa njengemcondvo wekuphatsa newekukhula lokhatsalela imisebenti, tinchubo, kanye nemicimbi. Lenchubo yekuhlela kabusha yetama kancane-nje kubukana nemagugu kanye nebudlelwano bemandla lobutfolakala etinhlanganweni nobe imicondvo lesisekelo lechaza kuba khona kwato. Inchubo yekuhlela kabusha ibuka likhono nekusebenta kahle kwetingucungucuko futsi akufaki imibuto ngesimo sanyalo. Njengesibonelo, ayibuti ngekubandlulula ngelibala nobe kubusa kweluhlelo lwebatfumbi lolwavela masinyane ngalesikhatsi batfumbi bavalwa ngebaniyo bendzawo; ayibuti kubandlulula ngebulili nobe inikete sentakulungisa sabomake; ayibuti lokwehlukana kwemhlaba jikelele kwemsebenti wetemfundvo lephakeme nemsebenti webuhlakani inconote emalabholathri lamasha, emalayibhrari kanye nekutfufukiswa kwemakhono*



*etifundziswa ngaphandle kwekubandzaka takhiwo tekunyakata kwemfundvo yemhlaba nobe emapolitiki ekushicelela emave emhlaba, kuchazwa kwemazinga, kanye nekulinganiswa kwemfundvo lephakeme.*<sup>4</sup>

Kuvumelana lokusacalako ngemikhawulo yekuhlela kabusha lebesisebenta ngayo kuyo yonkhe leminyaka kuletse kukhula kwetikhalo leticinile futsi leticondzisiwe tekucedza umbusobucalu emfundvweni lephakeme. Tsina e-UNISA 'sishukashukana' nalelicinisa lelibabako. Kungako-ke, sisebentisa indlela yekucedza umbuso webatfumbi kulokuhlela kabusha.

Sihlangene lapha lomuhla njengobe inkhulumomphikiswano ichubeka ngekhatsi kwemfundvo lephakeme, macondzana netifundvo letingatsandzeki letimbili; sinye lesibhalwe yingcweti yaseNyuvesi yaseStellenbosch, bese kutsi lesinye lesibhalwe sikanye neNyuvesi yaseCape Town (UCT).

Sifundvo sekucala besingemakhono engcondvo ebantfu labasikati bemakhaladzi. Lesi sesibili besingelikhono lengcondvo nekuhlakanipha kwetigcila letiphuma e-Afrika, lesitsi lamave lebekaphiwe emazinga

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<sup>4</sup> 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



lasetulu elikhono lengcondvo bekasematfubeni ekuba nemazinga laphasi etigcila letitfunjwako.<sup>56</sup>

Nanobe lesifundvo saseStellenbosch sesikhishwe ngulejenali leshicilelako, sifundvo sase-UCT sisasekhona, nanobe-nje lomfundzisi lotsintsekile sekashiyile esikhundleni sakhe enyuvesi.

Akusiso sifiso sami kutsi ngitente umuntfu loncono kubalingani bami kulamanyuvesi lamabili. Kodvwa, ngifuna kwecwayisa wonkhe umuntfu ekwenteni intfo lefana nalena.

Ngesizatfu sekutsi angikhoni kwenta luhlathiyo lolujulile kuwo wonkhe umphumela welucwaningo kusikhungo setfu loko kungenta kwekutsi ngicaphelele ekwahluleleni balingani betfu. Natsi kungenteka sinawo ematfukutfuku etfu langaphumela ebaleni.

Loku lokwentekako kuyasikhombisa kwekutsi kumele semukele simo setfu lesisagcwele ngembuso webatfumbi.

Kwekutsi balingani betfu basakhona 'kwehlukana' incenye yemphakatsi ngelibala, ngebuve, ngelizinga lemphilu nangebulili, futsi

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<sup>5</sup> 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)

<sup>6</sup> Simplice A. Asongu & Oasis Kodila-Tedika (2019) Intelligence and Slave Exports from Africa, *Journal of Interdisciplinary Economics*, DOI: 10.1177/0260107919829963



babuke labanye bantfu njengalabangakaphiwa enhloko kusho kutsi isaseyindze indlele lekumele siyihambe kucedza umbuso webatfumbi emanyuvesi etfu.

Lomcondvo wekutsi lunya nekungabi nebuntfu kungentiwa intfo lencane futsi balingani bangatsatsa intfo lenjalo njengentfo lebangelwa kucabanga buphasi bengcondvo kulelicala lalaba labahluliwe kuyinkhulumo lembi ekutfunjweni kwemfundvo lephakeme.

Liphuzu lelibalulekile lelingentiwa ngaletehlakalo letimbili letingatsandzeki ngaletifundvo kutsi lombhalo waseStellenbosch wabhalwa ngumlingani lomhlophe bese kutsi lombhalo wase-UCT wabhalwa ngebalingani labamnyama.

Umpfumela waloku futsi lophindze abe sifundvo lesikhulu kutsi kuseentisa umbusobucalu, akusiso sidzingo, sekulondvolota imfundvo yalabamhlophe. Ngalokunjalo likhono lekucabanga, akusiso sidzingo, sekulondvolota imfundvo yalabamnyama. Ngako-ke leliphuzu lisebenta njengesecewayiso sekusebentisa buve nangabe kuliwa nembuso webatfumbi, ngalesikhatsi kwesekelwa kucedza umbuso webatfumbi.

**Nzegwa neMklamo Wekucedza Umbuso Webatfumbi: Lokungase Kwenteke (Nzegwu and the Decolonisation Project: Some Possibilities)**





Ekuhlanganiseni ndzawonye letintfutuko letisisekelo letimbili ngizame kuhlola lemikhakha lekugcilwe kuyo yelucwaningo laNjing Prof Nzegwu, nekutsi ingahlobana njani nemitamo yetfu ekucedzeni umbuso webatfumbi emfundvweni.

Imikhakha lemitsatfu lekugcilwe ivela kuyo yonkhe imitamo yelucwaningo lwakhe. Wekucala ngulona *we-Feminist and African Women Studies*. Wesibili ngulona *we-African Philosophy*. Wesitsatfu ngulona *we-African and African Diaspora Art Studies*.

Wotsi kutsi nginikhumbute kwekutsi kulomnyaka sigcile kuloluchungechunge lweTingcweti tase-Afrika kutsi kuhlolwe luhlelo lwemfundvo lephakeme, nekutsi singalugucula njani kulesimo lelukuso nyalo sembuso webatfumbi, kube luhlelo lolusiniketa sikhala sekucedza umbuso webatfumbi. Ekudzingidzeni lendzaba ngitsandza kubuka kulemikhakha lemibili yekucala yaNjing Nzegwu – *Feminist and African Women Studies and African Philosophy*.

Encwadzini yakhe *Talking Back: Thinking Feminist, Thinking Black*, Bell Hooks ubona loku lokungabitwa ngekutsi ‘ngekubeka eceleni kwemaphimbo laphasi’.

Emhlabeni lo-Euromodern futsi lo-hegemonic “ekumeleni kabi kwawo kwemgamu kanye nekuciniseka kwetindlela te-Eurocentric telwati”,



njengobe Lewis Gordon akubeka, kunebungoti ekubekeni eceleni kwemaphimbo laphasi. Kungako-ke, emshikashikeni wekukhululwa kwabomake ekucindzettelweni ngasetimalini, ekuhlukunyetweni nasekubusweni ngemadvodza, emavi abomake labasikati abukene nengoti yekubekwa eceleni, futsi kuba phasi kwawo kwengetwe.<sup>7</sup>

Hooks unaloku lafuna kukusho ngekubekwa eceleni: “kubekwa eceleni kwemavi laphasi kwesabiso lokuba khona kwekutincumela kanye nekutigcebela ngekukhululeka kwebantfu labahlukunyetwako nalabacindzettelwako.”<sup>8</sup>

Sidzingo semaphimbo abomake labamnyama sekutsi ahlukaniwe nanobe ngabe bahlabana emshikashikeni wekulwa nekubuswa ngemadvodza ngasetimalini ngekhatshi kwemshikashika wonkhana sibaluleke kakhulu. Loku kungenca yekutsi umshikashika wabomake kumele ungavisiswa kuphela njengencye leyakhako kuphela ye-“global sisterhood”. Abo aliphimbo leliphindze libe yincenye yebantfu labancotjiwe; bantfu labasabuswa bucalu.

Loku lokushiwo nguHooks lokulandzelako kuniketa sisekelo sefilosofi yekubaluleka kwalokuhlukanisa. Nguloku lachubeka akuphawule:

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<sup>7</sup> Lewis Gordon (2019) Nkiru Nzegwu: Philosopher, Artist, Art Historian, and Trail Blazer, *Black Issues in Philosophy*. See <https://blog.apaonline.org/2019/03/05/nkiru-nzegwu-philosopher-artist-art-historian-and-trail-blazer/> (Accessed on 25 May 2019)

<sup>8</sup> Bell Hooks (1989) *Talking Back: Thinking Feminism, Thinking Black*. Boston, MA, South End Press. pg. 14



*Umshikashika wekucedza kubuswa, umshikashika wemuntfu ngamunye wekuphikisa kubuswabucalu, kusuka entfweni kuya kumentu, kuchazwa emtameni wekutfola liphimbo lelikhululako - lendlela yekukhuluma lengancunywa simo semuntfu sekuba yintfo - njengemuntfu locindzetelwe. Lendlela yekukhuluma legcwele kuphikisa, ngekwala. Udzinga kugucuka kwetintfo - kutsi sifundza kukhuluma - kulalela - kuva ngendlela lesa.<sup>9</sup>*

Loku lokushiwo nguHooks kufakazela loku lokushiwo nguSteve Biko wetfu ngetulu kweminyaka lengu-45 lendlulile ngalesikhatsi atsi: “(bantfu labamnyama) bakhatsela kuma ecele kwenkhundla babukele umdlalo lekumele kutsi ngabe bayawudlala. Bafuna kutentela tintfo futsi batentele tona ngekwabo”.<sup>10</sup>

Kunjalo-ke, kuvela kwemaphimbo Abomake Labamnyama/base-Afrika, futsi nanamuhla, kusangumshikashika wabomake labamnyama, lokhombisa ‘kukhatsala kuma ecele kwenkhundla babukele umdlalo lekumele kutsi ngabe bayawudlala’.

Ngabe konkhe loku kuhlobana njani nesimo semfundvo lephakeme kanye nesisombululo setfu sekusigucula futsi sicedze umbuso webatfumbi?

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<sup>9</sup> Ibid, pg. 15

<sup>10</sup> Steve Biko ([1978]2004) *I Write What I Like*. Johannesburg, Picador Africa



## **Ngasendleleni Legciliswe Kubulili Ieya Engucukweni (Towards a Gendered Approach to Transformation)**

Munye walemikhakha lovela kutinkhulumiswano tangekhatsi tetfu njengenyuvesi ngulesidzingo sekucacisa kahle indlela legciliswe kubulili leya engucukweni. Kunalokungenani imikhakha lemitsatfu yekubukwa levelako macondzana nebulili ngekhatsi kwetikhungo temfundvo lephakeme.

Umkhakha wekucala umacondzana nesikhundla sabomake kutsi ngabe baniketwa ematfuba lafanako njengemadvodza. Ngekhatsi kwematiko ekufundza newekuphatsa, bomake abaniketwa tikhundla tekuphatsa. Kungako-ke, esigabeni lesisisekelo sekulingana, lesikhungo siyehluleka 'kulinganisa inkhundla yekudlala'.

Ngakulolunye luhlangotsi, lomcondvo lofanako wekulingana njengobe siwusebentisa ungagcekwa kakhulu emcondvweni wetigaba. Kungaba kutsi tinkinga nemikhankaso yekulingana kuyiswa embili ngekusebentisa umcondvo wesigaba lesisemkhatsini, lokusho kutsi bomake labasesigabeni sekusebenta bangacekelwa phasi.

Loku kungiletsa emkhakheni wekubukwa wesibili, lohlanganisa buve nebulili. Loku kucondzana kahle nekubuka kwaNjing Nzegwu kuBomake Labamnyama/base-Afrika.



Macondzana nesigaba, kutsi bomake lamnyama bahlangabetana netinhlobo letahlukahlukene nekucindzetelwa nekuhlukunyetwa, lekutintfo letihlukile kubosesi babo labamhlophe. Ngelicinisa, loku nguloku bantfu labasikati labanyenti labavame 'kulwela' kona.

Ngalesikhatsi kudzingidvwa yona lendzaba lena, kubikwa kwekutsi McFadden waphawula ngalendlela ngalesikhatsi kuvela lombuto webuve eminyakeni lembalwa lendlulile:

*Bomake ... badzinga luhlobo lolwahlukene lwekutatisa lwesimanje. [Lolu] lolusi-Afrika, loluyincenye yeluhambo loludze lesiphuma kulo, [kodvwa] loluphindze lusito bomake base-Afrika, nanobe kukuphi lapho bakhonakhona, kutsi baye embili, babe ngebantfu labangasebenta ngesitfunti nangenhlonipho emhlabeni lomusha.<sup>11</sup>*

Ngisola kwekutsi Njingalwati Nzegwu bekakhombisa lobuginjoginjo bekuba ngamake wase-Afrika ngalesikhatsi atsi kuba “ngumake wase-Afrika kulindzela ngekwelisiko kwenta imisebenti leminyenti ngaphandle kwekuba nemsebenti munye lotawuchaza bunguwe.” Ngendlela yekutsi, ngulelikhono lekwenza tintfo letinyenti letisita

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<sup>11</sup> 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



kwekutsi emukele futsi asebentise bukhononyenti, lokuphindze kumvumele kuba nguthishela, ngusociko nembati wemiklamo leminyenti.<sup>12</sup>

Ngakulolunye luhlangotsi, ngiphindze ngasolela kutsi Njingalwati Nzegwu utawuphambana naMcFadden “ekucindzetelweni kwebulili elisikweni lase-Afrika”, leli McFadden langaphikisa kwekutsi likhona, bese kutsi Nzegwu yena acele bufakazi bakhona. Loku, kimi, akusiwo umtamo wekucatsanisa tifundziswa tabomake base-Afrika lababili. Kimi, simemo senkhulumiswano lenotsile nembono lekumele uviwe phakatsi kwetifundziswa tetfu, tikhombisa kwehlukahlukene kwemcabango phakatsi kwetfu.<sup>1314</sup>

Umkhakha wesitsatfu wekubukwa ngulelisiko ngekhatsi kwenyuvesi. Nanobe Ikhomishini Yemalungelo Eluntfu yanyalo ibuke emikhakheni yekubandlulula ngelibala nangekuchashatwa, kumele siphatseke kabi nangabe kuvela tinsolo tekhlukumeta ngenca yebulili. Kusolela kunye lokwentiwe kumele kungatsatfwa kancane. Loku kungenca yekutsi imikhuba lenebutsi yekwehlisa sitfunti ayidzingeki ngekhatsi kwesikhungo semfundvo lephakeme.

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<sup>12</sup> 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)

<sup>13</sup> Nkiru Nzegwu (2006). *Family Matters: Feminist Concepts in African Philosophy of Culture*. New York, State University of New York Press, pg. 14

<sup>14</sup> See 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 58, pp. 59-64, pg. 61



Sidzingo sekugucula lisiko lelikhona ngekhati kwetikhungo temfundvo lephakeme, kufaka lesi setfu, kubaluleke kakhulu. Eshlakalweni samanje kumele sibukane nelisiko lelilulata futsi licindzetele bomake, ngalesikhatsi semukela leli lelisha lelivula tikhala tekutibonakalisa kwabomake. Njengobe Badat asho: “Kuphumelelisa umbono webulungiswa betenhlalo kutemfundvo kufaka ekhatsi kusungulwa kwetikhungo letisha, nekuhlelwa kabusha kwaleti letindzala, kanye nekuguculwa kwemasiko nemikhuba yetikhungo.”<sup>15</sup>

### **Ifilosofi yase-Afrika**

Liphuzu lekugcina lengifisa kuluphawula kafishane ngulokusetjentiswa kweFilosofi yase-Afrika njengelicinisa lemcondvo welwati. Ku-athikili yakhe lenesihloko lesitsi *I doubt, therefore African philosophy exists*; Ramose ubonakala kwangatsi uphikisa licinisa lekutsi kuba khona kwe-Afrika nebantfu bayo kwenele kwekutsi kube nefilosofi yase-Afrika. Ngelicinisa, labanye, ngekulandzela kuJames, bangasho kwekutsi lomkhakha weFilosofi njengobe siwuvisisa unetimphandze tawo e-Afrika.<sup>161718</sup>

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<sup>15</sup> 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

<sup>16</sup> Mogobe Ramose (2003) I doubt, therefore African philosophy exists, *South African Journal of Philosophy*, Volume 22, Issue 2, pp. 113-127

<sup>17</sup> George G.M. James (1954) *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy*, The Journal of Pan African Studies, 2009 eBook. Accessed from

<http://www.thehouseofsankofa.com/books/eBook%20Stolen%20Legacy.pdf>, on 25 May 2019

<sup>18</sup> Ibid



Akusiso sifiso sami kungenela lenkhulumphikiswano kwekutsi iFilosofi njengobe siyati, nobe iFilosofi yaseNshonalanga kuyisho ngco, kungaba "ligugu lelintjontjiwe" lase-Afrika; nobe kungenteka nje kuticabangela kwebantfu. Lokungitsakasisa kakhulu kutsi iFilosofi yase-Afrika njengobe sesiyati manje, kumele isetjentiswe njani kucedza umbuso webatfumbi kutemfundvo.

Kumele kwatiwe kwekutsi, njengalelinye lisiko leFilosofi, iFilosofi yase-Afrika ibanti kakhulu. Kuniketa sibonelo, munye walemikhakha lemincane lefundvwako lapha eNingizimu Afrika nguola we-African Philosophy of Ubuntu.<sup>19</sup>

Kubuka kumasiko, njengobe abalulekile emkhakheni wemfundvo lephakeme, Nzegwu ubeka leliphuzu lelilandzelako:

*Ifilosofi yase-Afrika yemasiko ikhatsatekile ngelinani letindlela tekuphila kwebantfu, imilandvo, tivumelwano, kanye nemikhuba lendluliselwe kutitukulwane kuya kutitukulwane futsi letiyesekela ngekutikhatsalela lokukhulu. Loku kusho kutsi kumele sibuke tikhungo tasemphakatsini ngetikhatsi letahlukene, kufaka ekhatsi tingucuko ngesikhatsi nangemuva kwesikhatsi sembusobucalu. Kumele sikhumbule kwekutsi tilimi tesimanje tikhuluma*

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<sup>19</sup> 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





*ngengucuko nangetindzabuko ngetindlela letiguculiwe, futsi nekutsi tinkhulumo tendzabuko ngaletinye tikhatsi tikhombisa sikhatsi samanje nesikhatsi sakudzala, tinkhulumo letihlelelwe kuphocenele luhlobo lolutsite lwesinyatselo nobe kubeka luphawu kwekutsi kutiphatsa lokutsite kwangemphele.*<sup>20</sup>

Ngekukhutsatwa ngulenkulumo, umklamo wetfu wekucedza umbuso webatfumbi kutemfundvo kumele ugcile kulolwati loluphilwe ngebantfu belive letfu nakulivekati letfu. Umphumela wekharikhulamu nelucwaningo lwetfu kumele ubuke, ukhombise futsi uhlose kuvisisa umlandvo wetfu, tivumelwano kanye nemikhuba.

Yetfu kumele ibe ngumklamo lohlose kusita luntfu kusuka kuntjintjela kuletikhatsi khona kucedvwa luntfu, kuye lapho khona kwentiwa luntfu. Kungako-ke, i-African Philosophy of Ubuntu, lesuselwa kuligugu *'lami lekuba ngumuntfu ngenca yalabanye bantfu'* iniketa sisekelo lesicinile selikhono lekwakhiwa kabusha kwemfundvo.

Ngekutsatfwa kumcondvo webulili, i-African Philosophy of Ubuntu isiniketa incabhayi iphindzei isihlomise ngenhloso yekucedza umbuso wemadvodza. Ugcizelela kwekutsi buntfu bemadvodza

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<sup>20</sup> Nkiru Nzegwu (2006). *Family Matters: Feminist Concepts in African Philosophy of Culture*. New York, State University of New York Press, pp. 14-15



bungaphumelela nangabe kuphelela, kuvikelwe futsi kugcinwe buntfu babomake nebebantwana.

Mphatsiluhlelo, sitiva sihloniphekile njengenyuvesi kuletsa kusikhungo setfu ingcweti lehlonipheke njengaNjingalwati Nzegwu. Wotsi ngisebentise lelitfuba kumemukela. Ngivumeleni ngihalalisele Njingalwati Nzegwu ngekukhetfwa kwakhe njengalomunye wabonjingalwati labali-18 be-State University of New York. Sikwati kahle njengetifundziswa kwekutsi loku akusiyo impumelelo lemalula.

Inkhulumo yakho siyilindzele ngalabovu!

Wotsi ngiphindze ngibonge futsi ngihalalisele i-College of Graduate Studies ngemsebenti lomatima wekwenta kwekutsi Njingalwati Nzegwe afike lapha, nangekulungiselela lesifundvo ngempumelelo.

Egameni leMkhandlu, Baphatsi, Sitafu neBafundzi ngitsandza kukwemukela Njingalwati Nzegwu. Silindzele kutfola imfundziso lebanti ngelwati lwati.

Wemukelekile!

