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Kulithabo elikhulu kimi godu begodu kulitjhudu ukunamukela noke komunye umhlangano waqobe mnyaka obizwa ngePhrojekthi yaboSolwazi be-Afrika (*African Intellectuals Project*). Ukufika lapha, iphrojekthi isilethele abosolwazi begodu yasinikela ithuba lokobana sifunde kwabanye abosolwazi enarheni yekhethu, ukusukela enarhakazini kanti nangambala nakuma-Afrika arhatjheke nephasi loke (*African Diaspora*). Yeke-ke, sithabe khulu ukuthinamhlanjesi sikhanelwe nguPhrofesa Malegapuru Makgoba.

Ubukolonyali kanye nokuphikisana nabo

Phakathi kwephrojekthi yobukoloni kwakunehloso ezeleko yokuqatjhezwa kwemithombo ephathekako ye-Afrika, yeMerikha, yama-Asia kanye ne-Australasia. Lezi ziinarha ezazinothisa begodu zaziphendula zaba bosidlangamandla, ngenca yobuncani bayo kanye nokutlhoga imithombo yemvelo, iYurophu yaragela phambili nokubusa iphasi loke.

Naphezu kokuthi zoke iinarha ze-Afrika zathola umazibuse, imithintela yobukoloni yangenelela khulu ngitjho nombuso weYurophu, kanti nehlelo loke lokwenza izinto ephasini kanye nokusebenzisana kweenarha zephasi kwaba miphumela yobukoloni, ngitjho nanje imithintela yalokho isazwakala. Ubudlelwano obunqophileko besikhathi esidlulileko bezzetjhebiswano lezomnotho seliphenduke kwaba budlelwano kezomnotho obutjhagemeko phakathi kweYurophu kanye neenarha ezabe izithumbile., ngaphandle kwe- *United States of America (USA)*, eyagcina iphumelele ngokuthi ibe yikoloni eyazibusako.

Ngakelinye ihlangothi, itjhebiswano lezomnotho lagadesi eliphakathi kweYurophu kanye ne-USA, kanti ngakelinye ihlangothi, nenarhakazi ye-Afrika kanye neMerikha eseSewula, zakhiwa ngaphasi komgomo owawunehloso nowawuhleliwe kanti lezi ziinarha ezazibonakala ngomraro wokungathuthukiswa kuhle kanye nokusungulwa kanye okulandelako nokwanda kwenjwayelo yokudzimelela phezu kweenarha ezibosokoloni.

Lokhu kubusa kanye nokudzimelela sekwanaba begodu kwaphenduka kwagcwala iphasi loke kwaba lisiko elibusako. Ngisebenzisa igameli ngokunabileko ukobana ngifake ubukghwari, ifundo, umtlo wobukghwari, ifetjheni, ikolo, kanye nokhunye. Eqinisweni, akunanto nayinye epilweni ye-Afrika kanye ne-Amerikha eseSewula

enganatshwayo lomthintela wesiko elibusako leYurophu kanye ne-USA.

Ayikho indawo lapho leli siko lobukoloni lizivelele ngokwalo lavezwa babantu abama-Afrika kanye nabantu be-Amerikha eseSewula. I-Afrika izihlathulula ngokwayo njengenarhakazi enomrabhu we-siko lamaNgisi, i-*Anglophone*, edabuka eFransi (*Francophone*) kanye ne-*Lusophone*, kanti-ke iMerikha eseSewula yona ibizwa ngeMerikha yeLathini (*Latin America*), ngenca yokubuswa malimi amabili – isiPotogisi kanye neSipanitjhi (*Portuguese and Spanish*).

Ngakelinye ihlangothi, ukuthunjwa kweenarha ngobukoloni kanye nokuthengiswa kwabantu benziwe iingqila kwakungenziwa lula njengaphandle kokusebenzisa amandla ma-Afrika kanye nabanye abantu abadabuka eMerikha. Kodwana kwakusetjenziswa amandla.

Izipi ezaziphikisana nokuthunjwa lokhu zazilwiwa ziinzukulwana ezilandelako ze-Afrika kanye nabantu abadabuka eMerikha. Ukusukela phezulu etlhagwini yephasi e-USA ukufika lapha esiqongolweni sesewula ese-Afrika, abantu be-Afrika kanyenabantu abadabuka eMerikha balwa izipi zokuphikisana nobukholoni. .

Amavulandlela wehlangano eVuselela ubu-Afrika

Ngaphakathi kobukoloni kwavela ihlangano ephikisana nobukoloni, okulijima elatjhuguluka laba yihlangano enabileko, yaragela phambili yatjhuguluka yaba ziinhlango ezihlukeneko nangamatshwayo wamagama – ukusukela kumizamo yabosolwazi bobuzwe ukufika ekutjhaphululeni abantu be-Afrika nebe-Amerikha eseSewula abagandelelweko, kanti begodu nabantu abavela eMerikha eseThagwini, e-Asia kanye ne-Australasia.

Imizamo yokulwa nehlelo lobukoloni kanye nozibuse e-Afrika kufaka phakathi ilwazi umqondo owazekako wokuthi ukuthunjwa ngobukoloni kanye netjhebiswano lokudzimelela kwenye inarha kuthatha kwenzeka ngeendlela ezinengi.

Ngendlela esebaleni kanye nangendlela yokubonakala kusala itjhebiswano lezomnotho elibonakala ngokubusa kwenarha engusokoloni kanye nangokudzimelela kwenarha ethunjwe ngobukoloni. Lokhu kuziveza ngokwakho ngendlela engakalungi nangendlela yokurhwebelana edlelezelako begodu enomthintela onqophileko wezomnotho wobudlangamandla “*bullying*” weendlangamandla ezinjengabo *International Monetary Fund (IMF)* kanye ne-*World Bank*.¹

¹ Chossudovsky, M. 1997. *The globalisation of poverty: Impacts of IMF and World Bank reforms*. London: Zed Books.

Kobunye ubujamo, lokhu kubusa sekuphenduke kwaba yinto embi, njengokusetjenziswa kwemali i-CFA franc njengemali ekhamba phambili eenarheni ze-Afrika eziseTjingalanga neKabeni ye-Afrika (iinarha ezibizwa nge-*Francophone*) nokuthi kufanele zibulunge iimali zazo eFransi.²

Okumalungana nemodeli yokubusa kweenarha kanye nokuqinisa ukubusa kwezemali sekulisiko lalezo iinarha. Ukuphungulwa kwamalimi we-Afrika enziwe amalimi wokuzwisana kwama-Afrika hayi asetjenziswe njengamalimi wezesayensi kutjho bona ama-Afrika babona begodu baphatha amalimi wabo njengamalimi asezingeni eliphasi begodu athathelwa phasi kunamalimi weYurophu.

Amahlelo welwazi le-Afrika kade aphungulwa amandla aba mibono evela ngaphandle, nanyana abanye bawabiza nge-“*museumisation*”, ayafundwa ukobana ararhwe, ahlaziswe nanyana athathwe njengasezingeni eliphasi khulu.³ Lapho amalimi lawa atholakala kobana anamandla wokuletha ilwazi elifaneleko, liphathwa kwaphela malungana namalimi amakhulu begodu lingezelele phezu kwamalimi amakhulu, weYurophu kanye neweMerikha.

² Sylla, NS. 2017. The CFA Franc: French Monetary Imperialism in Africa, <https://blogs.lse.ac.uk/africaatlse/2017/07/12/the-cfa-franc-french-monetary-imperialism-in-africa/>. Accessed on 31 August 2019.

³ Kraak, A. 1999. Western science, power and the marginalisation of indigenous modes of knowledge production (Interpretative minutes of the discussion held on `Debates about Knowledge: Developing Country Perspectives' co-hosted by CHET and CSD, Wednesday 7 April 1999). <file:///C:/Users/matha/Downloads/KRAAK%201999%20SCIENCE,%20POWER%20AND%20MARGINALISATION%20OF%20INDIGENOUS%20MODES%20OF%20KNOWLEDGE%20PRODUCTION.pdf>. Accessed on 31 August 2019.

Ihlelo lefundo lakhiwa ngamathemu we-ontholoji ne-ephistemoloji yeYurophu neyeThagwini Amerikha. Zombili iindlela zokufundisa isayensi yemvelo neyabantu, irhubhululo kanye nokusetjenziswa, lokhu kuveza ukubusa kanye nokuninwa kwamahlelo welwazi le-Afrika, mhlambe lemandulo nanyana lesimodeni.

Kodwana lokhu kuninwa akhange kuzizele nje ngendlela yokuthunjwa. Lokhu kuvuke khulu ngokutjharaganiswa ngabomu kwezinto. Yeke-ke, lokho esikwazi njengefilosofi yemandulo kubizwa ngefilosofi yeGreek. Nanyana kunjalo, ngitjho nethesis kaGeorge James engekhe yaphikiswa ikhombisile ukobana lo kumlando owetjiweko “*stolen legacy*” ovela ku-Kemet, njengombana u-Molefi Kete Asante lokhu akubiza kuhle nge-*Egypt*.⁴

Okufana nalokhu kungatjiwo ngezokwelapha, ngemethamethiksi, kanye nangokwakhiwa kwamaledere kanye nokutlola.

Isizathu sokuveza lokhu ayisikuhlobisa ubuhle be-Afrika besikhathi esadlulako. Njengabantu boke, Ama-Afrika bekaneenkhati zabo ezimnandi kanye nalezo zobuqaba/zokungakaphucuki (*barbarity*), Esifuna ukukwenza ngokuveza umlando owetjiweko nomlando

⁴ James, GGM. 1954. Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy. *The Journal of Pan African Studies*, 2009 e-Book. Accessed from <http://www.thehouseofsankofa.com/books/eBook%20Stolen%20Legacy.pdf> on 25 May 2019.

ogandelelweko kukhombisa ukobana i-Afrika akhange kheyibe yiNarhakazi eMnyama ngemuva kobukoloni, ngendlela evezwa ngayo (ngemuva kwesikhathi sokuthunjwa ngobukoloni).

Umlando odanisa khulu wokuthunjwa ngobukoloni kwakukwalela um-Afrika ukobana kube khona izinto eziyipumelelo ehle azikhakhazisa ngazo zesikhathi esadlulako. Umphumela walokhu kwarholela ekutheni um-Afrika azibone kwaphela njengomuntu ohlulekako – azibone njengomuntu ongakhange abe negalelo kwezesayensi kanye nakwezokukhiqizwa kwelwazi. Umuntu onjalo mbala bekazakugcina ngokuthi avume ukobana mbala uyanyazeka kanti ufanelwe kukobana abuswe begodu aphathwe kumbi.

Njengamahlelo welwazi, ubukghwari be-Afrika kanye nefetjheni zithathwa njengezinto ezitlhuwisako kodwana zibomkhozi bobukghwari neemfetjheni zeYurophu kanye neMerikha eseTlhagwini. Okudanisako kukuthi lokhu kuphathwa kwe-Afrika kurhagaliswa ma-Afrika ngokwawo. Kanti, sinjalo-nje sithanda ukuphungula umvumo we-Afrika emirhatjhwani, ofanele udlalwe nge-iri elithize ngoSondarha entambama, nasihlezi sizigedlileko.

Lokhu kutjho bona umvumo we-Afrika awusimnandi ngokwaneleko ukobana ungadlalwa ngesikhathi sekuseni sokutjhayela, ukobana ukulungiselele ilanga lokuthi ukwazi ukuqalana nomsebenzi ozako,

nanyana ukusize kobana ucabange ngomsebenzi owenzileko lokha nawutjhinga ekhaya. Kanti lokhu begodu kunekulumo ethi lo mvumo angekhe wavanganiswa nehlelo elihlakaniphileko (*intelligent*) emrhatjhwani elingena ekuseni nantambama kodwana kufanele lidlalwe kwaphela entambama ngoSondarha odondisako.

Ibuthelole lazo zoke izinto ebezivelako ezabangwa kuthunjwa zarholela ekutheni um-Afrika abe mumuntu onyazekako. Lokhu kukhamba emagameni akhulunywa ngibi bobabili uFrantz Fanon no-Steve Biko, bokuthi, um-Afrika, njengomuntu onzima, umukwe Ubuntu bakhe. Kuziinthunzi nje zabantu abazithathela phasi. Ngakelinye ihlangothi, babona abanye abantu, abafanele bona babathathe njengabantu abalula njengabantu, njengeendalwa ezinamandla ukubadlula.

MPhathihlelo, ekuthomeni, ngikhulume ngeenzukulwana ezilwa negandelelo ezazilwa nokuthunjwa bukoloni begodu babuyisa inarha zayo kanye nesithunzi sazo. Begodu ngivezile ukobanalemizamo yokulwa nobukoloni zagcina zithethe indlela yokuba ziinhlango ezazilwela inarha kanye nezinye iinhlango ezikhambisana nalokho. Ngokusebenzisa amandla kanye nobuthakathaka bazo, iinhlango ze-Pan-Africanist movements zarholela ekutheni kube nemizamo eminengi yokubuyisa isithunzi sabantu be-Afrika..

Ukusukela ngesikhathi sokuthoma sokulwa nokuthunjwa ngobukoloni ukukhamba bekufike kusentjhuwari yama-20 lokha nakwakhiwa ihlangano yabalweli benarha (*nationalist*), imizamo yokukhipha ama-Afrika kubukoloni yenzeka ngeendlela ezinengi. Yokuthoma kwakulijima lokuqedwa kobukoloni. Lokhu kwathatha imizamo ephathekako yokuhlanganisa abantu ukobana balwe begodu bavukele amandla aborhulumende bobukoloni begodu bafune ukobana iinarha zabo zithola itjhaphuluko.

Kwesinye isikhathi lokhu kwathoma njengeembawo eziqaliswe iinarha ezingaphasi kobukoloni kanye nababusi bazo, lezi iinhlango zatjhuguluka zafuna amatjhuguluko arhabileko njengombana abafundi abasenatjha, ababefundile, begodu okuphikisana nalokho babefundiswe eYurophu, bathoma ukuphosa imibuzo ebukhali ukudlula labo bangaphambilini.⁵

Kodwana le mizabalazo akhange yenziwe eqadi iyodwa. Ngasikhathi sinye njengeenhlango zabalwelinarha zathoma ukuba negalelo elizwakalako enarhakazini ye-Afrika, kulapho kwasungulwa khona ihlangano ye--*Pan-Africanist movement*. Ekuthomeni yayirholwa nguWEB du Bois, wayelandela imibono kokuthoma yakaMarcus Garvey, kodwana yena wayihlenga ngobutjha, ihlangano ye*Pan Africanism* yabona kukuhle ukusungula nokukhombisa itjhebiswano

⁵ Limb, P. 2010. *The ANC's early years: nation, class and place in South Africa before 1940*. Pretoria: Unisa Press

phakathi kwemizabalazo yabantu benarhakazi ye-Afrika kanye nama-Afrika akwezinye iinarha zephasi.

Njengombana sazi, le mizamo yokuthoma kaWEB du Bois ekugcineni izokurholela ekusungulweni kweHlangano yeBumbano le-Afrika (*Organisation for African Unity (OAU)*), ngemuva kobana imbalo ethize yeenarha ze-Afrika seyizitholele itjhaphuluko yamazizo (*notional freedom*). Ngitjho ngabomu ngithi amazizo (*notional*) ngombanauKwame Nkrumah ngemuva kwesikhathi wafumana bonyana begodu wakhombisa, bonyana itjhaphuluko leenarha ze-Afrika selitjhidile ebujameni bobukoloni laya egameni elithi ubukoloni obutjha (*neo-colonialism*).⁶

Imizamo yetjhaphuluko eyayikalukanwa ziinhlango ezilwela ubuzwe yayikhambisana bunqophu buhlakaniphi obabuzivelela kanye namaqhinga wengcondo ayekhonjiswa ziinhlango ezazimavulandlela ngokwazo – uNkrumah, uFrantz Fanon, uJulius Nyerere, u-Amilcar Cabral, u-Anton Lembede, kanye nabanye abanengi – abakhiqiza iincwadi, ama-esityi kanye neencwajana zelwazi ezimulando ngendlela zingakho.

Kokuthoma, kwakunehlangano eyayibizwa nge-*Harlem Renaissance movement* e-New York. Yona yayiqale khulu umtlolo wobukghwari,

⁶ Nkrumah, K. 1987. [1965] *Neo-Colonialism: the last stage of colonialism*. London: Panaf Books.

ubukghwari kanye nomvumo, ihlangano le yahlaba iinkolelo ezidumileko ezimbi ezimalungana nabantu abanzima ngaleso sikhathi begodu batjala ummoya wokuzikhakhazisa, begodu bafaka bebaphakamisa imiqondo ye*Pan-Africanism*.

Njengombana nayo inobutjhapha bayo nje, kufana nokuhlatjwa bokuthi amanye amavulandlela babona kukuhle ukulingisa abakhozi babo abamhlophe malungana nembatho, ukuziphatha ngendlela esezingeni eliphezulu kanye nokuziphatha njengesifundiswa, angekhe sakwala ukobana ihlangano le ifake ibe negalelo elikhulu ekuthuthukisweni kobukghwari bama-Merikha adabuka e-Afrika – kumvumo we-*jazz*, i-*blues* kanye nomtlole wobukghwari. Nanyana ngayiphi indlela, u-WEB du Bois naye ngokwakhe usahlatjwa nanamhlanjesi ngomnako wokuthi abantu abanzima akukafaneli bakhombise izenzo zokuziphatha ezifakazela ikolelo yokobana babuyela emva “*backward*”.⁷

Ihlangano ye--*Harlem Renaissance* ibe nomthelela kwabanye abatloli beenhlangene ze--*Caribbean* kanye nakubafundi ababehlala e-*Paris*. Abodade bakwa-Nardal, uPaulette bano-Jeanne, ababedabuka e-Martinique, basungula bebaphatha isaloni (*salon*) (kwakuyindawo lapho kuhlangukhona iimfundiswa zidla bezisele khona) e-*Paris*.

⁷ Muhammed, KG. 2011. *The condemnation of blackness: race, crime, and the making of modern urban America*. Cambridge, Massachusetts: Harvard University Press.

Isaloni yabo yasebenza njengendawo yokusungula ihlangano begodu yaba sisekelo sehlangano ebizwa nge—, ngemva kwesikhathi yagcina seyirholwa ngu-Aimé Césaire, u-Leopold Senghor kanye no-Leon Damas.

Ngemva kwesikhathi uCésaire waba nomthelela omkhulu phezu kuFrantz Fanon. Umtlolo wakhe owakhitjwa ngo-1950 wesihloko esithi- *Discourse on Colonialism*,⁸ wanikela ihlathululo yemiphumela emimbi kanye nemiphumela eyehlisa isithunzi somuntu yobukoloni. Le hlathululo yandlalwa ngokunabileko nguFanon, kanti nalapha ekhaya yahlathululwa nguBiko.⁹

Kanti-ke, ngaphambi kukaBiko, kanti nasibuyela emva eminyakeni yabo-1940, u-Anton Lembede wendlala lokho esingathi ziinsekelo ze-*Pan-Africanism* eSewula Afrika. Kungatjhiwo kuhle khulu ukobana uLembede waba mumuntu wokuthoma owakhuluma ngegama lobu-Afrika ngendlela ezwakalako ngaphasi kobujamo beSewula Afrika.¹⁰ Ngemuva kwalokho walandelwa nguRobert Sobukwe, owathuthukisa i-*Pan Africanism* endaweni yeSewula Afrika.

Ukusukela ngesikhathi se-*Harlem Renaissance*, ukufika kubodade bakwaNardal eParis. u, Césaire, uSenghor kanye noDamas, uFanon,

⁸ Césaire, A. 2000. [1950] *Discourse on Colonialism*. New York: Monthly Review Press.

⁹ Biko, S. 2004. [1978] *I write what I like*. Johannesburg: Picador Africa.

¹⁰ Lembede, A. 1996. *Freedom on our lifetime: the collected writings of Anton Muziwakhe Lembede* (edited by Edgar, RR. and ka Msumza, L.). Ohio: Ohio University Press.

ukusuka kuLembede ukufika kuBiko, kwavela ihlangano eyafuna ukuzwisisa, ukuhlathulula kanye nokulwa nemiphumela emimbi yengcondo emayelana nokuthunjwa ngobukoloni kanye negandelelo lobuhlanga phezu kwabantu abanzima.

Kikho koke, le hlangano yayifuna ukuhlaba umkhumbulo wesisekelo omalungana nokuthi umuntu onzima uyanyazeka, begodu nokuhphosa isitjhijilo kanye nokuyelelisa abantu abanzima ukobana bangalingi nakancani bacabange bona abanasithunzi. Okuqakatheke khulu, le hlangano yayifuna ukwenza isibawo esizwakalako ephasini labanzima “*black world*” ukobana basukumele phezulu balwe negandelelo elifanako.

USamir Amin wahlanganisa ihlathululo yokubulawa komnotho kanye nokubuswa kwenarhakazi ye-Afrika kanye nokukholwa ukuthi iYurophu iyikulu kezinye iinarhakazi, yeke ngalokho kukuphakamisa umbono wephasi ngokweYurophu. U-Amin begodu wabengewokuthoma ukwakha isiko lobuYurophu (*Eurocentricism*), lokha nabekafumana bonyana ukubusa kweYurophu kwanaba bekwafika ngaphezu kwezomnotho. Lapha kufakwa ihlelo loke lamasiko wephasi.

NgokukaNgũgĩ wa Thiong’o, ukubusa kweYurophu kanye neMerikha Tlhagwini ngokomnotho eenarhakazini, njengento yokuthoma eyahlathululwa nguNkrumah kanti ngemva kwesikhathi yahlathululwa

nguw Walter Rodney,¹¹ lokhu godu kwavela njengokwenza i-Afrika abakhoseli.

Lobu bujamo obungamukelekiko beendaba bufuna imizamo esekelweko yokusikinya isika “*move the centre*”, okuyiYurophu kanye neThagwini Amerikha, endleleni yazo yokubusa. Lokhu kungenziwa, hlangana nemizamo eminengi, ukuragela phambili nomzabalazo ukobana kuqedwe ubukoloni e-Afrika, ngombana lokhu kufanele kususwe ngokupheleleko ubukoloni, kokuthoma ngokutjhugulula umkhumbulo wobukoloni “*decolonising the mind*”.¹²

Ukutholakala kwehlelo lokuVuselelwa kwe-Afrika

MPhathihlelo, engikhe ngazama ukukwenza ukufika lapha, kukwakha isithombe sokobana imizamo eyehlukahlukeneko enarhakazini nakuma-Afrika asePhasini loke ivele bunjani, kanti begodu leyo mizamo ibe nomthintela obunjani begodu leyo mizamo isekelene bunjani ekwakheni amaphrogremu amanengi ukuqinisa umzamo wokutjhaphulula inarhakazi ye-Afrika ngaphasi kwegandelelo lobukolonyali kanye nangokubuswa ngesandla sesimbi.

¹¹ Rodney, W. 1974. *How Europe underdeveloped Africa*. Nairobi: East Africa Educational Publishers.

¹² wa Thiong’o, N. 1986. *Decolonising the mind: the politics of language in African literature*. Portsmouth: Heinemann Educational.

Imizamo le seyithethe amabumbeko ahlukehlukeneko, sekamukele amahlelo welimi ahlukehlukeneko begodu sekagandelele amaphuzu athileko kanye nezinto eziqakathekileko.

Akusi kukobana eminye imizamo beyidlula eminye. Okuvezwe ngile mizamo kukuthi umuntu yoke imizamo ekukhombisileko kukuthi Ubuntu bakhiwa ngokuhlathulula ubujamo bomnotho obukhona malungana nesikhathi sanje, esidlulileko kanye nemizamo yokwakha ikusasa: Ukusukela embonweni kaGarvey (*Garveyism*) kanye nobutjhapha bawo, ukufika ku-*African Nationalism*, *Pan Africanism*lt, ukuVuselelwa kweHarlem (*Harlem Renaissance*), i-*Black Power* kanye ne-*Black Consciousness*.

Zoke lezi iinhlango kanye nemibono kufanele ibonwe njengomzamo wabantu be-Afrika ukulwa negandelelo (*wrestle*) nokukhuluma ngokumukwa kwentarha kanye nangeandelelo.

Kungaphasi kwalobu bujamo bomlando ukuthi sifanele bona singene, begodu sizwisise besilandele ukuVuselelwa ngobutjha kwe-Afrika. Ngomnyaka ka 2001, u--Eddy Maloka wathola ukuthi ukuVuselelwa kwe-Afrika sekuyinto egcwele koke ngesikhathi nayikhulunywako begodu yakhulunywa emikhakheni eyahlukehlukeneko.¹³

¹³ Maloka, E. 2001. The South Africa "African Renaissance" debate: a critique, <http://polis.sciencespobordeaux.fr/vol8ns/maloka.pdf> Accessed 31 August 2019.

Yeke-ke, sihlangene lapha namhlanjesi ukobana sikhulume ngomqondo wegama, lehlango eseligcwele emqondweni wethu, okuligama esele libusa ingcondo yethu ekupheleni kweminyaka yabo 1990 nekuthomeni kweminyaka yabo 2000.

Njengombana sengendlale ezinye zezinto ezisendlalelo kwikulumopikiswano yagadesi malungana nobujamo bobukoloni esiqalene nabo, akusiyo ihloso yami ukobana nginikele imininingwana emalungana nokuhlolwa kwezefundo ngegama lokuVuselelwa kwe-Afrika. Njengombana ngitjhwile ngaphambili, umsebenzi onjengawo lo ufuna mhlambe isifundo esipheleleko, nanyana ngethule i-athikili evela ngakwelami ihlangothi. Nanyana kunjalo, engifuna ukukuletha kuyihlathululo elula yaleli gama.

UkuVuselelwa ngobutjha kwe-Afrika: Kuqalwa emva ngobufitj hazana

Ngibuyelele godu, njengombana khengatjho ekuthomeni, kufanele kube nesivumelwano sokobana ngehlathululo yesimodeni, ukuVuselelwa kwe-Afrika kungalandelelwa kusukela ekubuthelelweni kwama-eseyi bosolwazi abaziwako be-Afrika abanjengo-Cheik Anta

Diop, ngesihloko somtlole wakhe esithi *Towards the African Renaissance: essays in culture and development, 1946-1960*.¹⁴

Nakaragela phambili nekulimo yakho kanye nesibawo sakhe, u-Anta Diop wayengangezeleli nje phezu kwehlangano eyayilwela ikululeko ye-Afrika kanye nabantu bayo, kodwana wabe ayingcenywe lobuntu obunabileko obugandelela iphuzu lokuthi boke abantu bayalingana, kanti akekho phakathi kwethu owabelethwa ayingamula nanyana asisebenzi.

Lokhu kutholakala begodu kuzwisiseka ngaphasi kwehlangano ekulu yekululeko ye-Afrika, ukuVuselelwa ngobutjha kwe-Afrika kunomlando onothileko okufanele urhujululwe begodu kwabelwane ngawo eenzukulwaneni ezizako.

Ekhobo lakhona, ukuVuselelwa ngobutjha kwe-Afrika kusililo, kusibawo ebantwini be-Afrika ukobana baphakamise izandla zabo kanti babalwe njengamadoda nabafazi abangavumeli nginanyana ngubani owehlisa isithunzi sabo. Kanti ngaphezu kwalokho, kusiqunto esathathwa babantu be-Afrika sokuqeda zoke lezo zenzo e-Afrika, Mhlambe izinto ezaletshwa ngokuvakatjhela inarhakazi ngabanye abantu nanyana thina ngokwethu, lokho okuyinto esibuyisela emva.

¹⁴ Diop, CA. 2000. *Towards the African Renaissance: essays in culture and development, 1946-1960*. New Jersey: Red Sea Press.

Yeke-ke, lesi kusibawo sokuhlahla indlela yenarhakazi, indlela engarholela i-Afrika epumelelweni.

Kusukela ngeminyaka yabo-1960s isibawo esikhulu sokuVuselelwa kwe-Afrika savuselelwa nguTjhansela wethu kanye noMengameli walokha weNarha, uMengameli Thabo Mbeki. Abanengi bayavuma ukobana ikulumo yakhe yangomnyaka ka 1996, ethi “*I am an African*”¹⁵ isikhathi sokwamukelwa komthethosisekelo wenarha satshwaya ukuvuselelwa ngobutjha kwaleli gama.

Solo kwalokho, abanye baragela phambili nokwakha, nokulumopikiswano kanye nokuhlaba leli gama. Yeke-ke, ukuhlangana kwethu namhlanjesi kutjho ukungezelela lelo khambo, ngendlela yokuhlola ukuthi ngabe sesikhambe kangangani endleleni yepolitiki kanye nendleleni yokunotha ngelwazi, malungana nokulwa neentjhijilo eziqalene ne-Afrika kanye nesitjhaba sayo.

Ilizwi lesiyeleliso

MPhathihlelo, engizame ukukwenza kulekulumo kukufaka ijima lokuVuselelwa kwe-Afrika emizamweni eminengi begodu nemizameni yokuqinisa ukusebenzisana ukwakha iphrogremu yekululeko

¹⁵ Mbeki, T. 1996. Thabo Mbeki’s speech: I am an African. http://afrikatanulmanyok.hu/userfiles/File/beszedek/Thabo%20Mbeki_Iam%20an%20African.pdf. Accessed on 31 August 2019.

yenarhakazi kusukela kubukoloni obutjha ukufika kuhlelo lokugandelela.

Ngalendlela amagama akhambelanako, ikakhulukazi kithi esisemkhakheni wefundo ephakemeko, afaka ithiyori yokuqeda ubukoloni, ukutjhugululelwa kwezinto ngendlela ye-Afrika, lokho okwasungulwa qangi nguProfesa Malegapuru Makgoba phakathi kweminyaka yabo 1990s ukufikela ku2000, kanti okuyinto ekude nalokho u Profesa Kwesi Prah ngetjhu elimbi akubeka kumbi wathi kukujamiselela ubuso babantu beYurophu ngobuso babantu be-Afrika; kanye nokwenza izinto ngendlela yendabuko yekhaya.

Kithi lapha e-UNISA, koke lokhu kwenza amahlelo wethu wezelimi wezotjhugululwa kwamagama (*lexicon*), ngendlela yokuthi akekho namunye omkhulu kunomunye, kodwana lokhu kunothisa ikhambo lethu – ngaphandle kwalokho lokho kuzoba yindlela emalungana nokwenza izinto ngobuhlotjana kulelibhoduluko lezefundo.

Isiphetho: Siqale ku- *Die Groot Gariep*

Bekungaba kuhle nabesingakhuthazwa magama ebekathanda ukukhulunywa nguNeville Alexander, lokha nabekakhuluma ngokunotha kwelimi okungasuselwa ekuthuthukisweni kwamalimi we-Afrika, sivumele amahlelo ahluahlukeneko welimi wezetjhuguluko kufana nokuvumela, ukukhambisana kanye

nokugidinga ukuhlangana kwemilambo ndawonye ibe mlambo omkhulukazi obizwa nge-*Gariiep*, kanti lomlambo waziwa ngegama elingakafaneli i-*Orange River*.

Siqale phambili silindele ukuzwa uProfesa Makgoba, njengombana akhuluma ngeminyaka ema-21 yokuvuselelwa kanye nokuqiniswa kwegama lokuVuselelwa kwe-Afrika.

Ehlangothini lomkhandlu, labaphathi, labasebenzi kanye nabafundi be-UNISA, ngiyanamukela noke.

Ngikwamukela ngokukhethekileko Profesa Makgoba!

Ngiyathokoza!