

SOL MS MAKHANYA, INHLOKO NELISEKELA LASHANSELA
INYUVESI YASENINGIZIMU AFRIKA
SIFUNDVO SESI 5 SEBUHLAKANI BE-AFRIKA
KUPHINDZE SIVAKASHELE KUVUSELELA KABUSHA KWE-AFRIKA
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Kuphindza kwaba injabulo nelilungelo lelikhulu kutsi nginamukele nonkhe kulesinye siwombe seMklamo Webuhlakani be-Afrika. Kudzimate kube ngunyalo, lomklamo usinike litfuba lekufundza etigcondvweni letinkhulu telive letfu, evenikatini kantsi yebo vele nekufuduka kweMa-Afrika. Sijabula kakhulu kuba naSolwati Malegapuru Makgoba.

Bukoloni nekulwiasana nesimo

Ekhatsi nalomklamo wekwentiwa kwebukoloni kunenjongo yekutfola umshiyandvuku wase-Afrika, Emamelikana, i-Asia ne-Australasia. Batinotsisa, batenta umbuso lonemandla, bakhohlisa ngekuba mncane ngekwendzawo nekuswela emagugu emvelo, i-Europe iye yachubeka iphatsa umhlaba wonkhe.

Nakube wonkhe emave ase-Afrika sekatfole mazibuse, imiphumela yebukoloni beyijule kangangekuba kukhonya kwe-Europe, neluhlelo

Iwemhlaba wonkhe nebudlelwano lobakhicitwa bukoloni, kusavakala nanamuhla. Budlelwano bemnotfo webukoloni lobucondzile emkhatsini we-Europe nemave lebekangaphansi kwayo, ngaphandle kwe-United States of America (USA), leyaba umbuso lolawula ngulelinye live lenemandla nalophumelelako.

Lobudlelwano bemnotfo lobukhona nyalo emkhatsini we-Europe ne-USA ngalokulolunye luhlangotsi, nelivekati le-Afrika neNyakatfo Melika ngakulolunye, kwakheka ngeluhlelo lwenchubomgomo loluhlosiwe nenchubo yekungatfutfuki, nekwakhiwa kantsi ekugcineni ekukhicitweni kwemkhuba wekutsembela etikhungweni talaba bebakuphetse.

Lomkhuba wephatsa labanye nekutsembela kulabanye sewenabe kabanti waphindza wakugucukela ekukhonyeni ngekwelisiko. Ngisebentisa lelitemu kabanti kute ngifake emasiko, imfundvo, temibhalo, imfashini, inkholo, njalonjalo. Empeleni, kute incenye yemphilo e-Afrika neNyakatfo Melika lengakatsintfwa emandla ekukhonya ase-Europe ne-USA.

Ayikho indzawo lapho lokukhonya kubonakala khona ngekutikhombisa bumina njengeMa-Afrika nebantfu base Nyakatfo Melika. Ema-Afrika atichaza njengalawa lakhuluma Singisi, akhuluma Sifrentji nalakhuluma Siputukezi, kungulapho Inyakatfo Melika

lephindze ibitwe ngekutsi iLatin America, lokusukela emandleni etilwimi letimbili teSilathini – Siputukezi neSipenishi.

Ngakulolunye luhlangotsi, kuncotjwa kwemakoloni nekutsengiswa kwetigcila akumange kwavunyelwa kalula ngeMa-Afrika nebantfu bendzabuko baseMelika. Kwasetjentiswa budlova.

Timphi tekulwisana naloku talwiwa titukulwane letaphumelela tase-Afrika nebantfu bendzabuko baseMelika. Kusukela enyakatfo ye-USA kudzimate kufike lapha eluphondvweni loluseningizimu ye-Afrika, Ema-Afrika nebantfu bendzabuko baseMelika balwa timphi tekuvimba kuncoba kwebukoloni.

Lobekukhona ngembi kwembutfo Wekuvuselelwa kwe-Afrika

Ngesikhatsi sebukoloni kwavela umbutfo wekulwa, lowaholela ekuveleni kwembutfo lomkhulu wenkhululeko, lowavela ngetinhlango letehlukahlukene nemcondvo wekutikhulumela – kusukela kulabalwela live kuya kulabalwisana nebukoloni njengemtamo wekukhulula bantfu labacindzetelwe base-Africa. Nenyakatfo Melika kuhlanguke nebantfu bendzabuko baseNyakatfo Melika ne-Australasia.

Emitamo nekulwisana nebukoloni lokuchubekako nekuhlala ikhangeta i-Afrika ifakwe ekuboneni lokunengcondvo kutsi kukhonya

kwebukoloni nemcondvo nekuhlobana ekukhangeteni kuvele ngetindlela letehlukene.

Ezingeni lelibonakele kalula buhlobo emnotfweni leubonakala ngekukhonya nekutsembela kulomunye. Lokutiveta njengendlela yebuhlobo bekuhweba lobungenabulungisa nalobungalingani nekuhweba lokucondzile “ ngekuchashatwa” i-International Monetary Fund (IMF) neLibhange Lemhlaba.¹

Ngaletinye tikhatsi, lokukhonya kwenteka ngendlela levamile, njengekusebentisa iCFA franc legunyatiwe emaveni aseNyakatfo Nenkhaba ye-Afrika (lamave labitwa ngeFrancophone) neliciniso lekutsi kumele bagcine silulu sabo singesi Frentji.²

Lokuhlobene nendlela yekutfufukisa kukhonya ngetemnotfo indzaba yemasiko. Indlela lehlelekile yekunyembenywa Kwetilwimi tase-Afrika tibe nje lithuluzi lekukhulumisana kodvwa kungabi tilwimi tesayensi kusho kutsi Ema-Afrika abuka aphindze alusebentise njengalelo leliphansi nalelizezingeni leliphansi kunetilwimi tase-Europe.

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

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.

Luhlelo lelwati lase-Afrika nalo luyanyembenywa njengentfo yekufika, nome lanabanye lebayibita nge “museumisation”, lekufundvwa ngayo kute ingavunywa, kuhlekiswe ngayo nome yehlulelwe njengaleyo lesezingeni leliphansi.³ Lapho lutfolakala lunganiketa lwati lolubalulekile, lusetjentiswa ngalokuhlobene nalolungetwa kulolo loluyonhloko, lokungulwase-European neNyakatfo Melika.

Ngakoke imfundvo ihlelwe iphindze ibonwe ngendlela ye-ontology ne-epistemology saseMelika. Kufundzisa kwekubili tenhlalo nesayensi, lucwaningo nekusetjentiswa kwalo kuveta lokukhonya nekuhlobana kwekunyembenywa kweluhlelo lelwati lwase-Afrika, kungaba kwasemandvulo, sikhatsi samaphakatsi nome sanyalo.

Kodvwa lokucindzetelwa ukumange kute nje ngendlela yekukhonya. Kwavela ikakhulu ngekukhohlisa lokuhlosiwe. Lokunguloko lesikubita ngalokukhetsekile njengefilosofi yeSigriki. Kungulapho, umbalo waGeorge James’ longete waphikiswa ukhombisa kutsi loku “ngemshiyandvuku lebiwe” kuKemet, njengoba Molefi Kete Asante abita ngalokufanele kutsi iGibhithe.⁴

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.

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.

Kungashiwo lokufanako ngemutsi, tibalo nekututfukiswa kwetinhlavu nemibhalo.

Liphuzu leligcanyiswa lapha ukusiko kuwa kwemlandvo we-Afrika. Njengabo bonkhe bantfu, Ema-Afrika abe netikhatsi tenkhatimulo netikhatsi tebucaba. Lesifuna kukukwenta lapha ekugcamiseni lemagugu latjontjiwe nalacindzetelwe kukkhombisa kutsi i-Africa ayikase ibe Livekati Lelinesinyama njengoba (ekugcineni yakhonywa bukoloni) njengoba yetfulwa njalo.

Umshiyandvuku lowonakele wekukhonya kwebukoloni bekungutsi kwaliwe umbono wemphumelelo yesikhatsi lesengcile e-Afrika. Umphumela waloku waba kutsi Um-Afrika atibona njengesihluleki – njengalowo longamane abe neligalelo kusayensi nelwati jikelele. Umuntfu lonjalo, ngalokutayelekile, utawamukela kutsi uphansi ngako kufanele aphantfwe ngulabanye nangendlela lecindzetelako.

Njengoba nje luhlelo lelwati lunjalo, buciko nemfashini ye-Afrika kutsatfwa njengesihlobo lesihluphekile nalesingakavami kuleto letiyinhloko tase-Europe naseNyakatfo Melika litingubozakwabo. Lokubuhlungu kutsi lendlela yekuphatsa beyibhebhetseliswa ngeMa-Afrika ngekwayo. Kungako, sidlala umculo wesa-Afrika emsakatweni

ngesikhatsi lesitsite ngelisontfo ngemva kwemadina, lapho sikhikile.

Loku kusho kutsi umculo waseAfrika awukavutfwa kahle kutsi ungadlalwa etinhlelweni tasekuseni, kutsi ungakukhutsata lilanga lonkhe njengoba uya emsebentini kumbe ukukhutsate kutsi ucabange ngaloko bewukwenta emsebentini njengoba ubuyela emuva ekhaya. Kungulemibono lengete yahlanganiswa nenkhulumo “yekuhlakani” etinhlelweni temsakato tekukhulumisana ekuseni nangemva kwemadina kodvwa kumele tidlalwe lapho “ ungenti lutfo” ngelisontfo ngemva kwemadina.

Kuhlangana kwako konkhe kuvela kwalokukhonya kwenta Um-Afrika wativa angasingulutfo. Njengoba bobabili Frantz Fanon naSteve Biko baveta, Um-Afrika, umuntfu lomphisholo, umukwe buntfu bakhe. Batitfunti tebantfu labangatitsembi. Ngaleyondlela, babuka bantfu, lokumelwe babukwe njengebantfu labafana nabo, njengebantfu labaphakeme kunabo.⁵

Mphatsiluhlelo, ekucaleni ngikhulume ngesitukulwano lesilwako lesifuna kulwisana nekukhonya kwebukoloni nekubuyisela live nesitfunti saso. Ngiphindze ngakhombisa kutsi lomtamo wekulwa

⁵ Fanon, F. 2001. [1961] *The wretched of the earth*. London: Penguin Classics; Biko, S. 2004. [1978] *I write what I like*. Johannesburg: Picador Africa.

waba nemoya webuve nemibutfo lehlobene naloko. Ngalamandla nebutsakatsaka babo, leyo mibutfo lesekelaba buve Nalabo Labakholelwa ku-Afrika konkhe kwaholela ekubuyisweni kwesitfunti sebantfu baseAfrika.

Kusuka ekulweni nekubusa kwebukoloni kudzimate kutewufika kulelikhulu lesi 20 leminyaka lemibutfo lelwela buve isungulwa, imitamoyentiwa kutsi Ema-Afrika aphunyule kulobukoloni, lokwata ngetindlela letinyenti. Yekucala kwaba ngumbutfo lolwisana nebukoloni. Loku kwadzinga umtamo wangempela wekuhlela bantfu kutsi bamelane baphindze bavukele bohulumende bebukoloni nekufuna inkhululeko yemave abo.

Ngaletinye tikhatsi kucala njengetikhalo tenkhululeko kulawo mave bekangemakoloni nebaphatsi bawo, lemibutfo yagucuka yaba tishoshovu njengoba bafundzi labasha, laba ngalokumangalisako bebafundze e-Europe, bacala kuphakamisa imibuto lehlabako kwengca labo beba ngembi kwabo.⁶

Kodvwa lomzabalazo bewentiwa ngekwehlukana. Ngesikhatsi lesifanako letinhlanagno tebuve beseticala kuba nemandla evenikatini lase-African, umbutfo lolwela i-Afrika yonkhe wacala kuvela. Ukucaleni uholwa nguWEB du Bois, lowakhutsatwa

⁶ Limb, P. 2010. *The ANC's early years: nation, class and place in South Africa before 1940*. Pretoria: Unisa Press

waphindze waphekwa imibono yaMarcus Garvey, umbutfo We-Afrika Yonkhe wafuna kusungula nekukhombisa kuhlobana emkhatsini wemzabalazo webantfu belivekati i-Afrika neKufuduka.⁷

Njengoba sesati nyalo, imitamo yekucala yaWEB du Bois ekugcineni yaholela ekungulweni kweNhlango Yebunye Bemave aseAfrika (OAU), ngemva kwekutsi linyenti lemave ase-Afrika bese litfola inkhululeko yelive. Ngitsi kukhululeka kwelive ngamabomu, ngoba Kwame Nkrumah wacashelwa wakhombisa, loko lesikubita ngenkhululeko yemave ase-Afrika asuka esimweni sebukoloni kuya kuloko lokwabitwa kamuva ngekutsi neo-colonialism.⁸

Imitamo yenkhululeko yebutfo webuve beyihambisana ngalokucondzile nekuvetwa kwebuhlakani bemavulandlela embutfo ngekwawo – Nkrumah, Frantz Fanon, Julius Nyerere, Amilcar Cabral, Anton Lembede, nalabanye labanyenti – labakhicita emabhuku, imibhalo emapheshana labalulekile ngendlela yawo.

Lombutfo wazuza, ngalokungakacondzi, waba nemtselela nawo watsintfwa uma kubukwa, kwekubili evenikatini neLufuduko. Kwekucala bekunembutfo weHarlem Renaissance eNew York. Lebewubuke kakhulu emibhalweni, buciko, nemculo, lombutfo

⁷ Du Bois, WEB. 1900. To the nations of world, <https://www.blackpast.org/african-american-history/1900-w-e-b-du-bois-nations-world/>. Accessed on 31 August 2019.

⁸ Nkrumah, K. 1987. [1965] *Neo-Colonialism: the last stage of colonialism*. London: Panaf Books.

bewuphonsa insayeya yalabo bebacabanga kabi ngebantfu labamphisholo ngaleso sikhatsi, bangenisa imiva yekutigcabha lefakwe nalebeyitfutfukisa umbono we-Afrika Yonkhe.

Nakuba beyinebutsakatsaka bayo, njengekugceka lekwentiwa ngemavulandlela lebekalingisa balingani babo labamhlophe mayelana nekugcoka, simo sekutiphatsa lesisezingeni lelisetulu nesimo sekutiphatsa, angete saphikisa kutsi lombutfo waba neligalelo ekutfutfukiseni buciko- ijezi, ibluzi nemibhalo YeMa-Afrika neMelika. Noma kunjalo, WEB du Bois ngekwakhe usagcekwa ngekukhatseteka kakhulu ngekutsi bantfu labamphisholo kumele bavete kutiphatsa lokuhambisana nalabo labacabanga kutsi “basidzala”.⁹

Umbutfo weHarlem Renaissance ube nemtselela kulabanye babhali nebafundzi baseCaribbean labaseParis. Bodzadze waNardal, Paulette naJeanne, losuka eMartinique, basungula baphindza baphatsa isaloni (indzawo yekuhlangana lapho kwabelabana ngemicondvo yehlakanipho uma kudliwa kuphindze kunatfwa) eParis.¹⁰ Emasaloni abo yindzawo lapho kusungulwa kuphindze kwakhiwe sisekelo lebesitawubitwa ngeNegritude, kamuva yatfutfukiswa nguAimé Césaire, Leopold Senghor naLeon Damas.

⁹ Muhammed, KG. 2011. *The condemnation of blackness: race, crime, and the making of modern urban America*. Cambridge, Massachusetts: Harvard University Press.

¹⁰ Janken, KR. 1998. African American and Francophone black intellectuals during the Harlem Renaissance. *The Historian*, 60(3):487-505.

Césaire kamuva waba nemtselela kuFrantz Fanon. Umbalo wakhe lohicilelwe wanga 1950, *Discourse on Colonialism*,¹¹ uniketa luhlatiyo ngemiphumela lomibi nebulwane lobentiwa bukoloni. Loluhlatiyo belutawugudlutwa nguFanon,¹² kantsi lapha ekhaya bekunguBiko.¹³

Kodvwa ngembi kwaBiko, futsi uma ubuyela emuva ngabo ma 1940s, Anton Lembede wabeka sisekelo se-Afrika Yonkhe eNingizimu Afrika. Kungashiwo ngalokufanele kutsi Lembede bekungumuntfu wekucala lawakhuluma ngeBu-Afrika ngendlela lehambisanako ngekwemcondvo waseNingizimu Afrika.¹⁴ Kamuva walenzelwa nguRobert Sobukwe, lowatfutfukisa umbono we-Afrika Yonkhe ngekwemcondvo wase Ningizimu Afrikafuki.

Kusukela kuHarlem Renaissance, kuya kubodzadze waNardal eParis, Césaire, Senghor naDamas, Fanon, Lembede kuyofika kuBiko, kuye kwavela umbutfo lofuna kuvisisa, kuhlatiya, nekubukana ngco nemiphumela yengcondvo lemibi yekukhonya kumakoloni nekucindzetela ngebuhlanga emuntfwini lomnyamana.

¹¹ Césaire, A. 2000. [1950] *Discourse on Colonialism*. New York: Monthly Review Press.

¹² Fanon, F. 1986. [1952] *Black skin, white masks*. London: Pluto Press; Fanon, F. (1961) 2001. *The wretched of the earth*. London: Penguin Classics.

¹³ Biko, S. 2004. [1978] *I write what I like*. Johannesburg: Picador Africa.

¹⁴ 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.

Kuko konkhe, lombutfo ufuna kubeka insayeya ngenkholelo yesisekelo selufuto letsi bantfu labamphisholo baphansi ngekwesikhundla, iphindze ibeke insayeya ibuye igcugcutele bantfu labamphisholo kutsi akumele bakholelwe kutsi baphansi ngekwesikhundla. Lokubaluleke nakakhulu, lombutfo bewufuna kwenta lubito “indlini lemnyama” kutsi isukume ilwele intfo yinye lekukucindzetelwa.

Samir Amin ucuba luhlathiyo lwenhlekelele yemnotfo nekulawulwa kwelivekati le-Afrika nembono wekutsi i-Europe iphakeme nalamanye emavekati ngakoke kumele kube ngiyo lelawula umbono wemhlaba. Amin futsi bekungiyi lowacamba waphindza watfutukisa litemu le-Eurocentrism, lapho aphawula kutsi kubusa kwe-Europe kwengcela ngale kwemnotfo. Kufaka ekhatsi emasiko wonkhe lahlangahlangene emhlaba wonkhe.¹⁵

NgekwaNgũgĩ wa Thiong’o, kubusa kutemnotfo kwe-Europe neNyakatfo Melika kulamanye emavekati, njengoba kuhlatiywa nguNkrumah kamuva kwaba nguWalter Rodney,¹⁶ kuye kwavela ngekucindzetela kwelwati lwase-Africa.

¹⁵ Amin, S. 2010. [1988] *Eurocentrism: modernity, religion, and democracy: a critique of Eurocentrism and culturism*. 2nd Edition. New York: Monthly Review Press.

¹⁶ Rodney, W. 1974. *How Europe underdeveloped Africa*. Nairobi: East Africa Educational Publishers.

Lesimo lesingemukeleki sifuna kutimisela “ngekuhlehlisa insika”, lokuyi-Europe neNyakatfo Melika, kulesimo sekukhonya.¹⁷ Loku kungezuzwa, kulokunye kulokunyenti, ngekuchubeka ngemzabalazo wekususa bukoloni e-Africa, ngoba bukoloni kumelwe bususwe ngalokuphelele, kwekucala “ngekususa bukoloni engcondvweni”.¹⁸

Kutfola kutalwa kabusha kwe-African

Mphatsiluhlelo, lengetame kukwenta kudzimate kube ngunyalo kudvweba sitfombe kutsi imitamo lehlukene evenikatini neLufuduko kuvele kanjani, nekutsi kube namuphi umtselela kwaphindza kwacinisana ngetihlelo letehlukahlukene kute kucinise umtamo wekukhulula livekati i-Africa ekuboshweni bukoloni nekubuswa ngulamanye emave.

Lomtamo utsatse tindlela letehlukene, wemukela luhlelo lwelulwimi lolwehlukahlukene, lwagcizelela emaphuzu lehlukene netimphambano letibalulekile.

Akusho kutsi imitamo leminyane beyibaluleke kwengca leminyane. Yonkhe beyikhombisa kutsi luntfu luye lwatfutfuka ngekuhlatiya simo lesikhona nyalo, esikhatsini lesengca, kute kuhlelwe likusasa: kusuka kuGarveyism nebutsakatsaka lobukhulu, kuyaku-African Nationalism,

¹⁷ wa Thiong’o, N. 1993. *Moving the centre: the struggle for cultural freedoms*. London: James Currey; Nairobi: East Africa Educational Publishers; Portsmouth: Heinemann Educational.

¹⁸ wa Thiong’o, N. 1986. *Decolonising the mind: the politics of language in African literature*. Portsmouth: Heinemann Educational.

Pan-Africanism, iHarlem Renaissance, Black Power neBlack Consciousness.

Yonkhe lemibutfo nemicondvo yayo kumelwe ibukwe njengemitamo yeMa-Afrika ku “kulwisana” nembangela nesimo sekutsatselwa intfo nelucindzetelo.

Kungenca yamongo wemlandvo lokumele sente, siphindze siphatse ngayo Kuvuselelwa Kabusha Kwe-Afrika. Nga 2001, Eddy Maloka waphawula kutsi Kuvuselelwa Kabusha Kwe-Afrika bekutfolakala kuyo yonkhe indzawo ngaleso sikhatsi kangangekuba bekukhulunywa ngako kuyo yonkhe imikhakha.¹⁹

Sihlangene lapha namuhla kute sihlole lemicondvo, lombutfo lowabamba tingcondvo tetfu ngetikhatsi takamuva tabo 1990s nasekucaleni kwabo 2000s.

Ngemva kwekuhlatiya lokwentekile, kunkhulumomphikiswano lekhona ngesimo sebukoloni lesibukene nako, kusifiso sami kutsi kuveta luhlolo lolubanti lwemfundvo mayelana nalomcondvo weKuvuselelwa Kabusha Kwe-Afrika. Njengoba ngike ngasho phambilini, umsebenti lonjalo utawufuna sifundvo lesigcwele

¹⁹ Maloka, E. 2001. The South Africa “African Renaissance” debate: a critique, <http://polis.sciencespobordeaux.fr/vol8ns/maloka.pdf> Accessed 31 August 2019.

ehlangotsini lwami, noma umbhalo wami. Noko lengifisa kukwenta kuveta luhlathiyo lolulula ngalomcondvo.

Kutalwa Kabusha Kwe-Afrika: Luhlatiyo lolufinyetiwe

Njengoba ngike ngasho phambilini, kumele kube nekuvumelana kwentiwa kwemcondvo kwesimodeni, Kuvuselelwa Kabusha Kwe-Afrika kungatfolwa emibhalweni yetingcondvo letihlonishwako teMa-Afrika, Cheik Anta Diop, yabo letsi *Towards the African Renaissance: essays in culture and development, 1946-1960*.²⁰

Aveta umbono nelubito lwakhe, Anta Diop bekangamani angeta nje embutfweni wekulwela inkhululeko ye-Africa nebantfu bayo kodvwa bekayincenye yeluntfu kabanti kute kubuyiselwe kulingana kweluntfu nekutsi kute lotalwa angubasi noma sigcila.

Lokutfolakala nalebekuvisiseka kulombutfo lomkhulu wenkhululeko ye-Africa, Kuvuselelwa Kabusha Kwe-Afrika kutsi lomlandvo lonotsile usadzinga kucwaningwa uphindze wabelwe titukulwane letitako.

Lokuyinhloko, Kuvuselelwa Kabusha Kwe-Afrika kusikhalo, lubito lwebantfu nasebantfwini baseAfrika kutsi baphakamise tandla kute

²⁰ Diop, CA. 2000. *Towards the African Renaissance: essays in culture and development, 1946-1960*. New Jersey: Red Sea Press.

nabo babalwe njengemadvodza nebatfati kutsi kubete lonyatsela sitfunti sabo. Kodvwa ngetulu kwaloko, bantfu base-Afrika batimisele kususa yonkhe imikhuba e-Afrika, leletfwe evenikatini nome ngabe ngitsi lokusibuyisela emuva. Ngakoke, kungumsebenti wetfu kutakhela indlela yentfutfuko yelivekati; indlela letawuholela entfutfukweni yalo.

Kusukela nge1960s bekunelubito lolucacile lwe Kuvuselelwa Kabusha Kwe-Afrika kwavuselelwa kabusha nguShansela wetfu lobekanguMengameli weRephabliki, Mengameli Thabo Mbeki. Linyenti liyavuma kutsi inkhulumo yakhe ya 1996 *"I am an African"*²¹ ngesikhatsi kwemukelwa umtsetfosisekelo welive lokwaba luphawu lwekuvuselela lomcondvo.

Kusukela lapho, labanye baye bawutfutfukisa, benta inkhulumomphikiswano bawuhlaba lowo mcondvo. Ngakoke kuhlangu kwetfu lamuhla kungeta kulolo luhambo, lokuvela ngendlela yekuhlola kutsi sesihambe kangakanani kwekubili endleleni yetembangave nenhlakanipho, ekulwisaneni naletinsayeya letibukene ne-Afrika nebantfu bayo.

Sicwayiso

²¹ Mbeki, T. 1996. Thabo Mbeki's speech: I am an African. http://afrikatanulmanyok.hu/userfiles/File/beszedek/Thabo%20Mbeki_lam%20an%20African.pdf. Accessed on 31 August 2019.

Mphatsisihlalo, lengetame kukwenta kulenkhumo yekwemukela kubeka Kuvuselelwa Kabusha Kwe-Afrika etincenyeni letehlukene , kodvwa letihlobene ngekubambisana kwentiwe imitamo yekwakhiwe kweluhlelo lwenkhululeko yelivekati ekukhonyeni nasekulawuleni kwelelinye live ngetemnotfo, ngepolitiki netemasiko.

Lomunye umcondvo lohlobene nalona kuloku, kantsi ikakhulukati kitsi emfundweni lephakeme, kufaka ekhatsi umcondvo wekususwa kwebukoloni; kwentiwa kwe-Afrika, lowo Solwati Malegapuru Makgoba waba incenye yemavulandlela awo emkhatsini wabo-1990s nasekucaleni kwabo 2000, lobewukhashane naloko Solwati Kwesi Prah ngendlela lengasiwo nangenhlanhla lembi watsi kukukhishwa kwebuso base-European kafaka buso base-Afrika;²² nekutsatsa tintsambo njengebantfu bemdzabu.

Kwetfu lapha e-UNISA, kuko konkhe loku kwakha luhlelo lwekuguculwa silulumagama, lapha kute lositsatsa njengalesikhulu kunalesinye kodvwa kunotsisa loluhambo lwetfu – uma kungasinjalo loku kungaba yindlela yenshiko yebuve lobuhlelwe ngetemfundvo.

Siphetfo Kuya ku *Die Groot Gariep*

²² Prah, KK. 2017. Has Rhodes fallen? Decolonising the humanities in Africa and constructing intellectual sovereignty.

https://www.researchgate.net/publication/315684012_Has_Rhodes_Fallen_Decolonizing_the_Humanities_in_Africa_and_Constructing_Intellectual_Sovereignty. Accessed on 31 August 2019.

Uma singafuna kutfola sikhutsato kuloko Neville Alexander
bekavame kutsi, kukhuluma ngemnotfo longatfolwa ekutfutfukisweni
kwetilwimi taseAfrika, sivumela kuhlukahlukana kweluhlelo
lwelulwimi kutsi lutfufuke, kufana nekuvumela, kunika litfuba
nekubungata imifudlana leminyenti kutsi ihlangane kute uvumelane
kuloko lesikubita nge *Garipe*, ngalokuvamile lebitwa ngalokungasiko
ngekutsi i-Orange River.

Sibuke phambili kuva kuSolwati Professor Makgoba, njengoba sibuka
iminyaka lengu 21 yekuvuselelwa nekufaka umfutfo kulesihloko se
Kuvuselelwa Kabusha Kwe-Afrika.

Egameni lemkhandlu, buphatsi, basebenti, nebafundzi base-UNISA,
ngiyenemukela nonkhe.

Ngemukela Solwati Makgoba ngalokukhetsekile!

Ngiyabonga!