



*The Office Of The Principal and Vice - Chancellor*

**UPHROFESA MANDLA MAKHANYA, OYIHLOKO NESANDLA  
SIKATJHANSELA**

**IYUNIVESITHI YESEWULA AFRIKA**

**UMHLANGANO TJHATHA YEMAYINI**

**I-FUNCTION HALL, 4<sup>TH</sup> FLOOR KGORONG BUILDING  
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MphathiHlelo, njengombana leli kuliziko lefundo, Bengicabanga bonyana ngizokuqangula ngengcenywe yokuthoma yomsebenzi wami ngesingeniso esithandwako kezefundo. Yeke-ke, angikanqophi ukuveza ihlelo lefundo elizwisisekako kezezenjiwa kanye namanye amatjhuguluko ebubulweni.

Enginhlose ukukwenza kunikela ihlathululo enabileko, ngombono wokubuza umbuzo: *Quo vadis*, Ngabe ibubulo lezenjiwa eSewula Afrika liyaphi? Lokhu ngikutjho ngilindele ukuthi uNgqongqotjhe mhlambe uzasinikela iimpendulo ezimamano emibuzweni yethu, mhlambe ukuphendula ezinye zeemphakamiso zami.

Ukuze sifike lapha sikhona namhlanjesi, ngitjhukumisa kobana khesiqale emuva umlando webubulo lezenjiwa kobana lithuthuke bunjani

enarheni yekhetu. Lokhu kufanele sikwenze senzelele ukuthola amino esingawasebenzisa esingawasebenzisa ebujameni banamhlanjesi.

Ngokutjho lokhu emkhumbulweni, ngifisa ukulungisa izinto ezine engikholwa bona ziqakatheke khulu lokha nasifuna ukulungisa ezinye zeentjhijilo esiqalene nazo emkhakheni wezenjiwa namhlanjesi.

Kokuthoma, ngizakurhedlula kumbi ituthuko enabileko yezenjiwa eSewula Afrika, kanye nomlando wayo. Ngisebenzisa ngabomu ithemu elithi ibubulo elinabileko “*large -cale mining*” ngombana umsebenzi wezenjiwa eSewula Afrika azange wathoma ngesentjhwari yesi-19. Iimfundo zamahubhululo zikhombisa bonyana ihlelo lezenjiwa eSewula Afrika lidala njengomuntu ngokwakhe.

Kwesibili, ngobufitj hazana ngizakuhlola ezinye zeentjhijilo zanje eziqalene nomkhakha wezenjiwa.

Kwesithathu, ngitjhukumisa bonyana amanye amaqhinga amatjha bonyana ache ahlolwe.

<sup>1</sup> See, for instance: Evers, TM & Van der Berg, RP (1974) Ancient Mining in Southern Africa, with reference to a copper mine in the Harmony Block, North-Eastern Transvaal, *Journal of Southern African Institute of Mining and Metallurgy*, Volume 74, Number 6, 1 January 1974, pp. 217–226; More, CE (1974) Some Observations on ‘Ancient’ Mining at Phalaborwa, *Journal of Southern African Institute of Mining and Metallurgy*, Volume 74, Number 6, 1 January 1974, pp. 227–232; and, Evers, TM (1975) Recent Iron Age Research in the Eastern Transvaal, South Africa, *The South African Archaeological Bulletin*, Volume 30, Number 119/120, pp. 71–83

Kwamaswaphela, ngizakusekela ngezeemali amanye amano wetjhebiswano esingawasebenzisa.

## ***Evolution of Mining and the First Phase of Modern Capitalism: 1870 to 1910, and beyond***

Encwadinakhe ka 2005, ethi- *An Economic History of South Africa: Conquest, Discrimination and Development*, uCharles H. Feinstein uyatjho bonyana ubunjalo kanye nomnqopho womlando wezomnotho eSewula Afrika wadalwa mthintela womuntu kanye nemithombo yemvelo.

UFeinstein unabisa ikulumo yakhe ukobana lokhu kwakungasi yinto enabileko kezinye iinarha, ikakhulukazi iinarha lezo ekukade zathunjwa ziinarha zeYurophu, mhla kilezi zinto ezimbili, yinye yazo, kodwana hayi zombili. Lokhu kwabangelwa khulu yinto yokobana, njengombana babenemithombo yemvelo nje, iinarhezi akhange zaba nabasebenzi abaneleko.

Lokhu kuhlukile ebujameni babantu abadabuka e-USA, New Zealand kanye ne-Australia, abantu abadabuka eSewula Afrika bahlala babasebenzi abazimiseleko malungana nenani labasebenzi. Itshwayo elingakavami lobukoloniyali eSewula Afrika kwakungasi kurhayila isitjhaba esihlala kilezi iindawo, kodwana ukubatjheja kobana baqatjhazwe basize nakudingeka abasebenzi njengombana umsebenzi wokwemba wawusele uthomile ukwanda.

Njengoba sivuma ukobana kutlhogakala iimbalobalo, uFeinstein wabekisa bonyana inani loke labantu bendabuko lalibalelwa ku--1, 5 wamamiliyoni ekuthomeni kweminyaka yabo-1800. Ukungezelela kilokhu, kwakunesiquntu sesigidi sabantu beYurophu, ababangela bona isitjhaba sifike eengidini ezi-2.

Nanyana kunjalo, bekunganato eyenzekako ngaphandle komnyaka ka-1867, lapha ihlelo elinabileko lomsebenzi wezenjiwa lathoma eKimberley, ukobana abasebenzi benarha bathoma ukuqatj hazwa ngokugcweleko. Ihlelo lokuPhangelana iDayimani (*Diamond Rush*) elabangela ukwenjiwa kwalawa matje amagugu lawa kube nomthelela wokudosa abasebenzi be-Afrika abavela eengcenyeni ezahlukeneko zenarha, lokhu kufaka phakathi abantu abavela eenarheni ezibomakhelwana ezinjenge-Mozambique kanye ne-Zimbabwe.<sup>1</sup>

Umpfumela wetuthuko, njengombana wabuyelela lokha nakuthoma ihlelo lokwemba izenjiwa e-Witwatersrand ngomnyaka ka1886, kwakufakwa kwabantu be-Afrika esigabeni sokuba basebenzi. Njengombana besele bemukwa inarha yabo kanti-ke bakubona kubudisi ukuziphilisa ngezimo, yeke-ke, abantu be-Afrika bathoma ukuziphilisa ngokuthengisa amandla wabo wemizimba ngokuthi babe basebenzi beemayini ezimbili e-Kimberley kanye neJwanasbhege.

Njengombana uTurrell aveza, bona abantu abambalwa babebalekela ukuthengisa umzimba wabo kanti kunalokho banyula bona bathengisele abasebenzi beemayini imikhiqizo yezimo.

Ukusuka kulekulumo singakwazi ukuthola kobana amahlelo amabili la wetuthuko enzeka ngesikhathi kuvela ihlelo elinabileko lezamamayini. Ituthuko yokuthoma kwakuhlukaniswa komnotho weSewula Afrika kwezelimo, kwanjesi okufaka zezemayini.

Ituthuko yesibili kwakukubela kwesigaba sabasebenzi be-Afrika, abathoma bunqophu babasebenzi bemayini kanti ngemva kwesikhathi baba basebenzi bamabubulo, njengombana iSewula Afrika yayithoma ukungena ehlelweni lokwakhiwa kwamabubulo. Yeke-ke, esigabeni

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<sup>1</sup> Turrell, Robert V (1987) *Capital and Labour on the Kimberley Diamond Fields, 1871–1890*. Cambridge, Cambridge University Press

sezokuthuthukiswa komnotho nokuhlelwa ngobutjha, kubonakala ukuvela kwebubulo elihlangahlangeneko lezemayini.

Ngakelinye ihlangothi, ukuvela kwebubulo elinabileko lezenjiwa kwarholela esigabeni sesibili nesesithathu sokukhitjhwa kwehlelo lezokuthutha ngeentimela.

Njengombana ihlelo leli lokwakhiwa kwemizila yeentimela lathoma esigabeni esifaneleko ngomnyaka ka-1858 eNatali kanye neKapa, kanti ke ngomnyaka ka 1870, kwathoma ukwakhiwa i-100km yesiporo/yomzila wesitimela, ukwakhiwa kwemizila kwanatjiswa ngokwakhiwa komzila ofika e-Kimberley kanti ngemva kwalokho kwakhiwa umzila ofika e-Witwatersrand.<sup>2</sup>

Esikufundako lokha nasiqala lokhu ngelihlo elibukhali ehlelweni elinabileko lezemayini kungendlela umkhakha lo warholela ekuhlumeni komnotho weSewula Afrika. Ikakhulukazi amahlelo wetuthuko lawa arholela ekwakhiweni kwehlelo lobukapitali eSewula Afrika, okulihlelo elagcina ngokuthi libe netshwayo lokukhethululana ngokombalana nangokomongo. Kanti ngemva kwalokho okunengi kwaragela phambili kwazenzakalela kwatjhunga phambili.

Kodwana kubayini ngiveza woke umlando wetuthuko ehlelweni elinqophe ukuhlola iintjhijilo zagadesi eziqalene nomkhakha?

### **Ezinye iintjhijilo zaNamhlanjesi eziQalene noMkhakha wezeMayini**

Mphathi weHlelo, irhubhululo elinabileko nokutsengwa okudephileko komlando webubulo lezemayini linokutjhukumisa okumajadu ukobana

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<sup>2</sup> Ibid, pgs. 160 & 165

thina sizwisise iintjhijilo esiqalene nazo namhlanjesi, sifanele bona siqale emuva bese sibuke indlela esifike ngayo kilesi sigaba.

Kokuthoma, kusukela ekusungulweni kwalo, ibubulo lezemayini lalikhethulula malungana nobunikazi. Ibubulweli liyalandela begodu eqinisweni liqinisa amaphetheni wekhethululo lombala malungana nobunikazi kanye nokulawulwa lokho okwalethwa bukoloni kanti ekugcineni kwalandela imibuso enokukhethululwa kwabantu ngokombala kanye nokuqatj hazwa. Ngalokho-ke, sifanele bona silungise umraro onekani lo.

Kungendlela ngizwisisa ngayo ukobana iinkulumiswano ezimalungana neTjhatha yezeMayini, hlangana nokhunye, zifune ukurarulula isitjhijilo lesi (*Mining Charter*).

Itshwayo lesibili elavelako lokha nakukhula ibubulo lezemayini kwaba kukhethululwa kwabantu abahlala lapho ukobana ingatholi ngananyana ngiyiphi inzuzo lokha nakuvulwa iimayini ezitja eendaweni zayo.

Esigabeni esilula, lokhu kwenzeka ngenca yokuthi ihlelo lokumukwa kwenarha besele liphelile ngesikhathi kuvela ihlelo elinabileko lokwenjiwa kweemayini.

Ngaphandle nje kweembonelo ezimbalwa, njengalezo zemiphakathi yeKimberley engikhulume ngayo ekuthomeni, okumiphakathi eyazuza ngandlelathize ehlelweni elincani lezerhwebo, imiphakathi eminengi akhange izuze emisebenzini yezemayini.

Angifisi ukuhlangabezana nesenzo sokungena mumukghwa olula omalungana nesitjhijilo lesi. Lo mraro otshwenya uNgqongqotjhe khulu. Lesi kungesinye seentjhijilo esinekani khulu esiqalene naso esikhathini

esiphila kiso, ekuyinto engiyitjhejileko, lokhu kwenza ingcenywe yeenkulumiswano ezimalungana neTjhatha yezeeMayini (*Mining Charter*).

Kanti-ke kuyacaca ukuthi okudingeka bonyana kutjhejwe khulu akusiyo kwaphela indaba yendlela imiphakathi ezuzwa ngayo emisebenzini yezenjiwa eyenzeka ngaphakathi kweendawo neendaweni ezibomakhelwana. Kufanele siqale ubunjalo kanye nomnyombo weenzuzo.

Godu, kufanele silemuke bonyana ukuhlolwa komlando ngelihlo elibukhali kuqakathekile.

Ukungezelela phezu kwetuthuko nekwakhiweni kwebubulo lezenjiwa eSewula Afrika, ihlelo elinabileko lokwenjiwa kwedayimani nerhawuda larholela bunqopho ekuhlonyweni kwamaYunivesithi weKapa neyeWitwatersrand ngokunjalo. Lokhu kwabangelwa kudinga amakhono wabosonjiniyere.

Kungatjhiwo ukobana hleze woke amayunivesithi wethu wangekhaya, njengamayunivesithi wephasini loke, asungulwa njengesenzo sokukhambisa neendingo zamakhono athize.

Indaba okubudisi ukuyihlathulula ngileyo yokuthi i-Kimberley ngokwayo akhange yakhula kobana ibe lidorobha elikhulu njengeJwanasbhege. IKimberley akhange ibe neyunivesithi yayo, bekube nje. Lokhu kwaba yindaba yekadeni lapho imithombo yemvelo yenjiwa ngaphandle kokuthi kuqalwe nakancani kobana ithuthukiswe begodu kuthuthukiswe nabantu bayo.

Lobu bujamo buyatholakala ngitjho nemadorojaneni aneemayini e Mpumalanga.

Naphezu kokuthi amadorojana lawa aziinsika ezibaphakeli begezi enarheni, ngendlela yamalahle afunekako lokha nakuphehlwa igezi, wo ke amadorojana aseduze neemayini esifundeni leso ahlala amancani njalo. Begodu, lokhu kwenzeka mhlapha nje, ngaphasi kukarhulumende wedemokhrasi, lapho kwanjisi sibe neyunivesithi etja lapho.

Nakunjalo-ke, ngabe ngiziphi iimfundo esisifundileko kilokhu, begodu ngabe kufanele bonyana kwenziweni?

### **Amanye amaQhinga amatjha angatholakala afanele atjhejwe**

Linye lamaphuzu aqakathekileko acociweko malungana nomnotho wezemayini enarheni yekhethu kusidingo sokuthuthukisa ibubulo eliqinileko nelinobubhadekelo benzuzo. Le kuyindaba esiyazi soke yokobana uNgqongqotjhe ungunsolwazi ekundlaleni lokhu. Njengento erhabeke khulu, sifanele bonyana senze ihlelo leli ngokurhaba.

Ngqongqotjhe, kumbono wami ukobana yinye yezinto ekufanele uzitjheje, ukungezelela phezu kwehlelo lokuzuza, begodu ngineqiniso lokobana uyakwenza lokhu, kukuba nomunye wobujamo obuhle obulungele amahlelo wezemayini, okusidingo sokubalekela ubutjhapha besikhathi esidlulileko.

Ngabe ngitjho ukuthini ngalokhu?



Bengithanda ukuveza ukobana sinye seenqunto okufanele sithathwe kukuhlanganisa imisebenzi emitjha yezeemayini kanye namahlelo amakhulu wokwakha amabubulo endaweni yoke. I

Amadorojana amatjha afanele bonyana apulanwe begodu athuthukiswe eendaweni lezi, kanti-ke, umsebenzi wawo omkhulu kukukhiqiza. Asikho isidingo kimi sokuthi ngigandelele ukobana ibubulo lezokukhiqiza lihlala liyisika yananyana ngiziphi iinrhuluphelo zokuthuthuka kwenarha.

Malungana naleli hlelo lokutjalwa kweemali lokuhlonywa kwesisekelo esiqinileko sezokukhiqiza samabubulo ahlobeneko nalawo angakahlobani, kufanele bonyana amabubulo lawa ahlelwe ngokutjhejisiswa okukhulu ngokweempulani zokuhleleka kweendawo..

Ihlelo lezamabubulo elihlelwe ngokutjhejisisa kunye nehlelo lezokuhlaliswa kwabantu lizakurhola phambili ukungena “kicking in” kwemithintela ekhulisa umnotho, yona ekhulisa ituthuko yamabubulo anikelana ngezenzelwa zamabubulo.

Koke lokhu ngikutjho, ngitjheje yoke imithombo yezeemayini.

Sazi kuhle kamhlophe ubujamo obehlele amadorojana amanengi anemimayini, njengombana nanyana akhe aba nepumelele, kodwana kwanjesi asengozini yokuba madorojana amarubhi “ghost towns” njengedorojana i-Kleinsee<sup>3</sup> eliseThagwini Kapa.

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<sup>3</sup> See <https://www.sa-venues.com/attractionsnc/kleinsee.php> (Accessed on 27 April 2019). Established in 1927, the town produced diamonds until around 2009 when De Beers downscaled and finally closed its operations. By 2011, most of the estimated 370 houses were empty, with the population having dwindled from 7000 to 1000.

Ngakho-ke ekufanele kube seengcondweni zabahleli bekusasa kungendlela yokuqinisekisa ukobana ngemva kokwenzeka kwetuthuko esele ngikhulume ngayo, amadorojana lawo azakuhlala aragela phambili nanyana imimayini ingasekho.

Isitjhijilo esiqalene naso namhlanjesi, akusi kukuthi mhlambe njengabantu, sizakukghona ukujamiselela ukudzimelela kwethu phezu kwemimayini enepilo ephelako ngamahlelo amatjha wokuphehla igezi. Lokhu sesikwenzile, njengesibonelo, njengemikhiqizo yeraba, enjengesilikhowunu (*silicone*). Yeke-ke, iimbaseli ezenjiwa ngaphasi komhlaba ekugcineni zizakujanyiselelwa ngamahlelo amatjha wokuphehla igezi, lawo esiwaziko, kanti nalezo zenjiwa esisazozithola ngokusebenzisa amaqhinga amatjha wezesayensi.

Kunalokho, isitjhijilo sethu kukwakha imisebenzi yezomnotho edzimeleleko ngamamayini, leyo misebenzi izakudlula amamayini lawo. . Yeke nakunjalo-ke, sidinga bona sifunde amamodeli ahlanganisiwe ziinarha ezinjenge-China kanye ne-Qatar. Ngokunjalo-ke, zombili iinarhezi ziyabandakanyeka ehlelweni elibukhali kodwana elihlelwe kuhle, okulihlelo lomnotho eliphuphumako langemuva kokukhiqiza nerhwebo le-oli. Kungenca yalokho ukuthi le kholokhiyamu iqakatheke kangaka, ihlanganisa umkhakha wefundo ephakemeko, ihlangano yezamarrhubhululo kezamamayini, i-Mintek, uMnyango wezeZenjiwa, kanye nebubulo.

**Isidingo samano wokusebenzisana kanye nokhunye okungenzeka**

Umuntu uyafisa ukuthi umhlangano lo ulethe itjhebiswano elizokusiza bona sithole iinsombululo zeentjhijilo esiqalene nazo. Ngalokho-ke kumbono wami ukuthi sijame kuhle njengeyunivesithi ukobana sisize ekutholeni nanyana ekwakhiweni kweensombululo.

IYunivesithi yeSewula Afrika ingasiza kwamambala eengabeni ezahlukahlukeneko ezimalungana nekghonakalo yezinye izinto ezingenzeka esele ngiziveze ekuthomeni.

Kokuthoma, abasebenzindawonye bethu eKholiji yezoMthetho (College of Law bangabandakanywa bonyana balethe iimbono malungana nezinto ezahlukahlukeneko ezihlobene namatjhuguluko, nokuthi ngabe ihlelo leTjhatha yezeeMayini ingasetjenziswa kunjani.

<sup>11</sup> See, for instance Li, S; Li, M; and Tan, J J (1998) Understanding Diversification in a Transition Economy: A Theoretical Exploration, *Journal of Applied Management Studies*, Volume 7, Issue 1, pp. 77–94; and, Morakabati, Y; Beavis, J; and, Fletcher, J (2014) Planning for a Qatar Without Oil: Tourism and Economic Diversification, a Battle of Perceptions, *Journal of Tourism Planning and Development*, Volume 11, Issue 4, pp. 415–434

Njengombana, siguguda iindaba zamatjhuguluko njengeyunivesithi, ummoya wethu malungana namatjhuguluko ulula khulu: amatjhuguluko kulihlelo eliqakathekileko engekhe kwaphikiswana ngalo, kulihlelo elifanele ukuqinisekisa kobana sikghone ukuqinisekisa ukobana kube nokuhluma komnotho ngokuhlanganyela, okuthandwa zizakhamizi zenarha zoke.

Indaba yesibili yetjhebiswano elingakghonakala lingakhambisana nokutsengwa kobujamo bezomnotho kanye nokwakha umkhanyo kezomnotho.

Ekuthomeni ngitjhwile kobana amathuba amatjha wezeemayini kufanele abotjhelelwe “*tied to*” ehlelweni lezokutjalwa kweemali kunye

nehlelo lezokuthuthukiswa kweendawo ezinqotjhiweko. Lokhu kulapha ngikholwa khona bona iBhuriyo yezamaRhubhululo weeMaraga ( ( Bureau of Market Research), okulibubulo elirhola phambili, lingasiza khona.

Kokugcina, iKholiji yethu yezeSayensi, yezobuNjiniyere kanye neyeThekinoloji, ikakhulukazi uMnyango wezeGezi kanye nobuNjiniyere bezeMayini, ingasizana ngekghono enalo. Lapha kulapho itjhebiswano eliphathekako neMintek kanye nomnyango wenarha weembuzo yezesayensi nezobuthekinikhali ingavunjululwa khona.

Ngqongqotjhe, yeke-ke, ngifisa ukugandelela ukobana sifanele bona khesicoce ngokunabileko, phakathi kwethu njengeyunivesithi, i-Mintek, kanye nomnyango, ukuvumbulula lokhu kanye nezinye iindlela zetjhebiswano.

Kungenca yale kghonakalo yokuthi ikholokhiyamu yanamhlanjesi ingikara kwamambala njengombana iphethe iimbewu zento ekudlwana kunye namaqhinga amatjha wenarha..

Sijame silungile njengeyunivesithi ukuthi sisize kile, tuthuko yenarha.

Ehlangothini loMkhandlu, lesiqhema esiPhetheko, labaSebenzi kanye nabaFundi beYunivesithi yeSewula Afrika, ngithanda ukunamukela noke

Ngiyathokoza