



*Office of the Principal and Vice Chancellor*

**PROFESA MS MAKHANYA, OYINHLOKO NEPHINI LIKASHANSELA**

**ENYUVESI YASENINGIZIMU AFRIKA**

**UKWETHULWA KWENKULUMO YESIKHUMBUZO SIKA MAKGOMO  
CHARLOTTE MANNYA-MAXEKE**

**E-UNISA MUCKLENEUK CAMPUS, EPITOLI**

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Mphathi Wohlelo, angiqale ngokubonga ngingcongcoze iziko leCharlotte Mannya Maxeke Institute ngokukhetha i-UNISA njengomncedisi walo kulo mcimbi ohlonipheke ngale ndlela – umcimbi wokwethulwa Kwenkulumo yeSikhumbuzo ukuhlonipha uMama Maxeke. Ngokukhetha uDr Mokgokong njengesikhulumi

esiqavile, ukhethe umuntu impilo yakhe ngokwayo eyisibonelo kwabanye omama, ikakhulu omama abasebasha.

Kanti futhi kuyancomeka ukuhanjelwa yinqwaba yabesifazane abayizibonelo, ubukhona babo lapha kanye nokuzikhandla kwabo emkhankhasweni wokuhlomisa abesifazane kungasebenza kuphela njengesibonelo esikhuthaza abesifazane abasebancane.

Le Nkulumo yeSikhumbuzo ebanjelwe kwiziko lemfundo eliphakeme, kanti enginenhlahla yokuba mholi walo, Ngikhethe ukuthi ngigxile ukubaluleka kukaMama Maxeke kithi njengezifundiswa kanye kanti ikakhulu nakwiziko.

Okusheshe kwangixaka kakhulu ngesikhathi ngifunda umlando kaMama Maxeke kuye kwaba wudaba lokuthi ngakho kokubili, wayeyisifundiswa futhi wayeyisishosho sezezipolitiki. Ngesikhathi ngizama ukwendlala lezi zimpawu ezimbili ngiye ngafunda ukuthi uMama Maxeke udume kakhulu ngaphakathi komkhakha wezezipolitiki. Yize kunjalo, imisebenzi yakhe ayihlonishwa ngokwanele emkhakheni wezifundiswa.

Lokhu kuyiphuzu elisemqoka ukuveza ukuthi, yize kunjalo, lokhu akuyona nje inkumbulo okufanele sibe nothando lwayo. Kodwa okufanele sikukhumbule kuyimisebenzi yakhe, nangendlela ayekhombisa ngayo ngesikhathi enza imizamo yokutekula isimo ngendlela ebonakalayo, kanti kufanele sigxile kakhulu kulokho.

Ngakho-ke, inhloso yami, kulo msebenzi omncane, owendulela nje inkulumo esemqoka ezothulwa, wukuhlola lokho ebengingakubiza phecelezi, ngesiNgisi; *The Meaning and Contribution of Charlotte Maxeke to Black Women's Expression and Struggle for Freedom*.

Nakho-ke, omunye hlangana nezihlwele angafuna ukukhetha lesi sihloko, asikhethele isifundo se *PhD thesis*! Uma kunjalo uzofanele ukuthi angigagule njengombhali walesi sihloko. Mhlawumbe ngingaba wumeluleki wakhe (*supervisor*).

Okokuqala, uMama Maxeke, wayephikisa obala imitheshwana yokucindezela kanye nezimo abantu besifazane ababephoqeelwa ngaphansi kwazo. Ngakolunye uhlangothi, ukuphikisa kwakhe kwakuwulwisana nohlelo lwezwe kwezepolitiki nakwezomnotho, okwakuwuhlelo olwakhiwa ngenhloso yokucindezela abantu bonke abamnyama kanye nabasebenzi abamnyama. Ngakolunye uhlangothi, kwakunohlelo lokukhosela olwalucindezela abesifazane abamnyama.

Angiqhubeke nokusho ukuthi uMama Maxeke, empeleni, wayeyivulandlela ikakhulukazi ezifundweni zesayensi, kanye nezifundweni zemfundo ephakeme. Walwa ngazo zonke izindlela ukuze athole iziqu zakhe zeBhashela Yesayensi (*Bachelor of Science*) ngonyaka ka 1901, kuyileso sikhathi ngisho nabesilisa abamnyama babengavunyelwe ukuthi bafundele ezesayensi.

Sizokhumbula ukuthi ngemuva kokuthi i-UNISA isungulwe ngonyaka ka 1873<sup>1</sup> njengenyuvesi yokuqala ezweni, imfundo yezesayensi ezingeni elingaphezu kwebanga leshumi laqala ukukhuphuka “*picked up*” – ikakhulu ngemuva komkhankaso ka 1870 Wesibili Wokutholakala kweGolide eKimberley<sup>2</sup> kanye nangomkhankaso ka 1886 Wokutholakala kweGolide e-Witwatersrand<sup>3</sup> ngesikhathi lapho kwakunesidingo sonjiniyela balapha ekhaya.

Kwakungemuva kwalezi zigameko zesifundo sezesayensi, ikakhulukazi ubunjiniyela, baqala ukusungulwa. Ngakho-ke, uMama Maxeke

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<sup>1</sup> See Manson, Andrew (2018) *UNISA: The Making of a Distance Learning University, 1873–2018*. Pretoria, Unisa Press

<sup>2</sup> See Turrel, Robert V (1987) *Capital and Labour on the Kimberley Diamond Fields, 1871–1890*. Cambridge: Cambridge University Press

<sup>3</sup> Mountford, Benjamin & Tuffnell, Stephen, eds (2018) *A Global History of Gold Rushes*. Oakland, University of California Press

ufanele athathwe njengomunye wamavulandlela emazikweni wemfundo aphezulu eNingizimu Afrika, kuzo zonke izinhlanga.

Udaba lwesibili engifisa ukuludalula ngMama Maxeke kwakuyindima yakhe yobuvulandlela ekusunguleni esingakubiza ngokuthi yimbewu yokuqala yemiqondo ye-*Pan Africanist* kanye ne-*Black Consciousness* eNingizimu Afrika, wasebenza ngale ndlela ayesebenza ngayo ngaphakathi kosiko lobuzwe benhlangano ye-*African National Congress*. Igalelo lakhe libonakala ngokunceda ngokusungulwa kwesonto i-*African Methodist Episcopal Church*, ngemuva nje kokuveza isidingo sabantu abamnyama sokuveza imibono yabo kanye nokuzihlela kwabamnyama ngokwabo.

Lokhu kwagcina ngokubona abantu abamnyama bakhombisa ukusebenzisa ilungelo labo elivela kuNkulunkulu , okuyilungelo lokulwela inkululeko, kanti ngemuva labonakala ngesikhathi sokusungulwa koPhiko loMama abamnyama, elandulela uPhiko loMama lwe-ANC.

Ngenxa yale mizamo, uMama Maxeke wayephonsa inselelo kulokho okwakukhulunywa wuDeborah Gaitskell, phecelezi; “*domesticity for*

*African women*” okwakuwumbono owawushunyayezwa yithimba lokuqala lamamishini.<sup>4</sup>

Udaba lwesithathu engifisa ukuludalula ngamafuphi, futhi okuwudaba olusenzweni yami, kuwumlando wesifundiswa esinguMama Maxeke. Kuyadabukisa ukukhumbula ukuthi lolu daba aluzange lubhekisiswe kabanzi. Ngokusho kanjalo akusho ukuthi ngikhuluma ngezinkohliso esinazo namhlanje. Umnako wami wukuthi akukona ukungatholakali kolwazi olwanele ngoMama Maxeke emisebenzini yezemfundo ephothuliwe emayelana nocwaningo.

Kungenxa kwalesi simo esiphazamisayo ukuthi kuye kwangijabulisa ukuhlangana nomsebenzi ka-April wocwaningo lwe-PhD, umsebenzi wesihloko esithi; *Theorising Women: The Intellectual Contributions of Charlotte Maxeke to the Struggle for Liberation in South Africa*.<sup>5</sup>

Esifundweni sakhe socwaningo, u-April uxuba uMaxeke phakathi kompetha bezifundiswa abadumile beminyaka yekhulu lamashumi amabili (*twentieth century*). Njengoba ngivumelana no-April, angikubeke ngokusobala ngaphandle kovalo lwempikiswano, ukuthi

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<sup>4</sup> Gaitskell, Deborah (1983) Housewives, maids or Mothers: Some Contradictions of Domesticity for Christian Women in Johannesburg, 1903-39, *The Journal of Africa History*, Volume 24, Issue 2, pp. 241–256

<sup>5</sup> April, Thozama (2012) *Theorising Women: The Intellectual Contributions of Charlotte Maxeke to the Struggle for Liberation in South Africa*, unpublished PhD thesis, University of the Western Cape

lokhu masikuzwisisa ngaphansi kwesimo sokuphikisana nezinkolelo ezibhekiswe komama, kanye nokubonisa uthando olujulile kubantu abampofu kanye nabacindezelwe, uMama Maxeke uqhwakele phezulu ezingeni lomhlaba kanye nozakwabo, abanjengo , Ida Wells<sup>6</sup> wase-USA kanye noRosa Luxemburg<sup>7</sup> waseJalimani.

Ngempilo yakhe, uMama Maxeke wasishiya negugu eliwumlando wokusebenzisa imfundo ukuze uhlole izimo ezikhona abantu abampofu nalabo abacindezelwe, abaphila ngaphansi kwazo, njengoba lokhu kukhonjiswe emibhalweni yakhe ekhanyiswe ngu-April. Okusemqoka kakhulu, waveza ukuthi indima yezifundiswa ukuba nolwazi, njengoba umusho ocashuniwe uvezwe yiZiko kumlando wakhe, ukuthi, phecelezi, *“This work is not for yourselves. Kill that spirit of self and do not live above your people but live with them and if you can rise bring someone with you”*.<sup>8</sup>

Mphathi Wohlelo, ngesikhathi abantu bechichima amafutha enkkohlakalo futhi begodla kwezabo izikhwama bengenake muntu, zombili lezi zinto zidala umhobholo ohambisana nobukapitali, njengoba abantu balibonile izwe lethu liphakathi kodaka

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<sup>6</sup> For more on Ida Wells see West, Cornel, with Buschendorf, Christa (2015) *Black Prophetic Fire*. Boston, Beacon Press

<sup>7</sup> There are a number of books written on Luxemburg, in addition to her own voluminous collection. One of the best though is Ettinger, Elzbieta (1988) *Rosa Luxemburg: A Life*. London, Rivers Oram

<sup>8</sup> Unpublished profile of Charlotte Maxeke, by the Charlotte Manny Maxeke Institute

Iwenkohlakalo, la magama kaMama Maxeke ayisikhumbuzo esigqamile kithi ukuthi siphindele emuva emkhubeni wokuthi sibe ngabasebenzi bombuso abazinikele. Ngalokho kufanele sibe sizihluphe ngomnako ngesifundo sempilo kanye nemibono kaMama Maxeke, ukuze sifunde futhi sizikhuthaze ngempilo yakhe.

Kuthina njengabasebenzisani bami lapha e-UNISA, sinenselele yokuthi sifunde ngayo le mpilo kanye nemibono kaMama Maxeke ukuze ibonakale. Anginakho ukuthandabuza ukuthi ngaphakathi kwalolu cwaningo kuzotholakala ulwazi olujulile oluzokhuthaza izizukulwane ezizayo.

Uma ngibhekisa kwiZiko, Ngifisa ukusho ukuthi i-UNISA izimisele ukucwaninga indlela yokusebenzisana engadaleka, ukuze sikwazi ukuphakamisela umlando kaMama Charlotte Maxeke ezingeni eliphezulu.

**Ngiyanibonga nonke!**