

**PHUROF MS MAKHANYA, NHLOKO YA YUNIVHESITI NA XANDLA XA  
CHANSELARA  
UNIVERSITY OF SOUTH AFRICA**

**SEMINARA YA PHUROJEKE YA VASWAMIEHLEKETO VA MAAFRIKA  
KU SIMEKELA DYONDZO YA PHUROF NKIRU NZEGWU WA  
*“Proper African Woman”: Omumu, Dissembling Subordination, &  
Reasserting Endogenous Powers” (“Wansati wa Muafrika Lonene”:  
Omumu, Ku Tumbeta ku Vekiwa eHansi, na ku Humesa Nakambe  
Matimba ya Le Ndzeni”)***

**(THE AFRICAN INTELLECTUALS PROJECT SEMINAR  
SETTING THE TONE FOR PROF NKIRU NZEGWU’S LECTURE ON  
*“Proper African Woman”: Omumu, Dissembling Subordination, &  
Reasserting Endogenous Powers”)***

**UNISA MUCKLENEUK CAMPUS, PRETORIA**

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Mufambisi wa nongoloko, I ntsako lowukulu eka mina ku va xiphemu xa seminara ya *African Intellectuals Project* eka n’hweti yin’we. Yi tshuriwile hi mina hi 2008, xikongomelo ku ri ku ‘tsika’ miehleketo ya



vuxikolara ehenhla ka, na rhendzela swin'wana swa mitlhontlho yo fanela leyi hi langutaneke na yona tanihi rixaka, na hi ku va hi ri yunivhesiti.

Xiave xa mina namuntlh xi ngo ho thyiwa “*Toward a Gendered and Decolonial Transformation of the Academy*”. Ndzi navela ku andlala timhaka tingaritingani. Leti ndzi tshembaka leswaku ti ta fambelana na vuxikolara bya Prof Nkiru Nzegwu.

Eka mpaluxo wa vona wa mhaka leyi Juliet Ucelli na Dennis O’Neil va vula leswaku Vuyuropoxikarhi (*Eurocentrism*) i vuhomboloxi bya vutitwi (*consciousness*) na vutitivi bya vanhu, naswona swi nga kanakanisi, hi Yuropo hi yoxe, leswaku hi yona mbilu ya vutivi bya xisayense lebyi nga tiya (*valid*), na nhluvuko wa xiikhonomi, na swivumbeko swa xipolitiki leswi nga hundzuka swo tiviwa hi hinkwerhu ka hina.<sup>1</sup>

Ku landza lojiki leyi, ku hoxa xandla hi swiphemu swin'wana swa vanhu, hikwalaho, swi fanele ku katsiwa eka ndzhaka ya Yuropo, leyi nyikaka misava michumu yintshwa ya ximfuwo leyi nga yo tiya ku katsa misava hinkwayo.<sup>2</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



Eka ku vumba vonelo leri ro olova kambe ro pfuna leri ku nga kamberiwaka harona Vuyuropoxikarhi (*Eurocentrism*), Ucelli na O'Neil a va langute eka ntirho wa Samir Amin, xikolara xa ndhuma xa tikokulu ra hina lexi se xi hundzeke emisaveni, lexi nga hi siyela dyondzo liya yo pfuna swonghasi ehenhla ka mhaka leyi, *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*.<sup>3</sup>

Lava va nga ngenela mbulavula wo sungula wa the first *African Intellectuals Project* lowu ndzi nga wu nyika hi nkarhi wa vuendzi bya Professor Molefi Kete Asante hi siku ra 10 Dzivamisoko 2019 va ta tsundzuka leswaku ndzi khumbile na ntirho wa Amin na nkarhi wolowo.

Amin, kahlekahle na van'wana vo tala vo fana na Frantz Fanon na Ngũgĩ wa Thiong'o, u hi nyika masungulo yo tiya ya phurojeke ya hina mayelana na ku susa vukoloni eka akhademi.

Ndzi lava ku tlhelela eka endlelo rolero na ku tshikilela khwatsi endlelo rolero, hi xikongomelo xo lukelela hungu leri kongomisaka eka leswi ndzi tshembaka leswaku ku ta va kona ku hoxa xandla ka Phurofesa Nzegwu eka phurojeke ya hina hi ku angarhela.

## **Ntlangelo na Tingana (*Celebration and Shame*)**

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<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



Mufambisi wa Nongoloko, ndzi rhandza ku simeka ku hoxa xandla ka mina ndzi langute eka swihumelelo swimbirhi leswi fambelanaka na *African Intellectuals Project*.

Xosungula, masiku manharhu lama ha ku hundzaka, hi Mugqivela, a hi tlangela Siku ra Ntshunxeko wa Afrika (*African Liberation Day*), leri tivekaka hi ku komisa tanihi Siku ra Afrika (*Africa Day*). Eka vanhu va Afrika-Dzonga, Siku ra Afrika lembe leri ri kotlanile, naswona ndzi ehleketa leswaku kungu leri ri edliwe hivomu, na ku vekiwa ka Phuresidente Cyril Ramaphosa.

Loko Kwame Nkrumah a kondleterile nhlengeletano yo sungula ya leswi a swi ta hundzuka *Organisation of African Unity* hi siku ra 15 Dzivamisoko 1958, naswona Haile Selassie a rhurhele nsimeko wa nhlngano lowu hi siku ra 25 Mudyaxihi 1963, a va lemuka leswi a swi vile ku hiseka ka pfhumba ra misava hinkwayo ra *pan-Africanist* – to decolonise the African continent.

Hilaha swikolara swo tala se swi vonaka hakona, ku susa vukoloni eka tikokulu ra Afrika, na ku tshunxa vanhu va rona swi helela eka masalela ya vukoloni, swi le kule na ku hela. Eka hina va le ka akhademi, masalela ya vukoloni ya ha kumeka eka mitolovelo ya tiyunivhesiti ta hina. Masalela lawa ya kumeka eka vundzeni bya kharikhulamu. Ya tikomba



eka swihumesiwa swa milavisiso ya xikolonina vutivi, swa tiyunivhesiti ta hina.

Masalela lawa, Mufambisi wa nongoloko, ya tikomba eka ndlela leyi hi vonaka vanhu (*society*) hayona; ndlela leyi hi khomaka vanhu hayona tanihi 'nchumu' wa ndzavisiso wa hina. Ya tikomba eka ndlela leyi hi xopaxopaka misava hayona, na ku vumba maehleketelo.

Leswi swi ndzi yisa eka mhaka ya vumbirhi leyi ndzi lavaka ku yi tlakusa.

Eka dyondzo ya yena ya tiyunivhesiti ta Afrika na minongoloko yo hundzula leti va nga ti tirhisa endzhaku ka vukoloni bya ximfumo, Aina u nyika nkatsakanyo wo pfuna wa mitlhontlho na swo bohana leswi leswi tisiwaka eka tiinsichuxini ta hina hi swiphemu swa '*neoliberalism*' Hambiloko ndzi nga ehleketi ku va ndzi nga va ndzi endla nxopaxopo wa miantswiso leyi, Aina's observations 'strike a nerve' na ku seketela 'buttress' swin'wana swa miehleketo leyi ya ha ku vuriwaka. U tsala hi ndlela leyi, naswona ndzi tsakela ku n'wi tshaha swi lehanyana:

*The language and practice of reform have always been framed by a managerialist and incremental perspective concerned with operations, processes, and functions. The reform process scarcely attempts to confront values or the power relations inherent in organizations or the fundamental assumptions that define their existence. The reform process addresses efficiency and*



*effectiveness variables and does not question the status quo. For instance, it does not question the racism or hierarchy of the colonial order that surfaced as soon as colonialists began to be replaced with nationals; it does not question sexism or offer affirmative action for women; it does not question the international division of academic and intellectual labor, recommending new laboratories, libraries, and capacity-building for academics without engaging the structures of global academic mobility or the politics of international publishing, the definition of standards, and academic ratings.<sup>4</sup>*

Ku twanana loku ku humelelaka mayelana na ku kayivela ka miantswiso leyi hi nga nghena eka yona hi ku famba ka malembe ku vangile ku tiyisisiwa na ku hitekela ku susa vukoloni eka dyondzo ya le henhla. Hina eUNISA hi le ku 'tshwimbirisaneni' na ntiyiso lowu wo tika. Hikwalaho, hi tekile ndlela yo susa vukoloni eka hundzuko lowu.

Hi hlanganile haleno namuntlha nkarhi lowu njhekajekisano wu yaka emahlweni endzeni ka akhademi, mayelanana tidyondzo timbirhi to khunguvanyisa; yin'we leyi nga tsariwa hi vaakhademi va University of Stellenbosch, leyin'wana hi leyi nga nga tsariwa swin'we na muakhademiki wa le University of Cape Town (UCT).

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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



Dyondzo leyo sungula a yi ri mayelana na vuswikoti bya maehleketelo mayelana na vavasati lava vuriwaka Makhaladi.<sup>5</sup> Leyi ya vumbirhi a yi ri ya vuswiko ti bya maehleketelo na vutlhari bya mahlonga yo rhumeriwa ya huma eAfrika, va vula leswaku matiko lawa a ya nyikiwile tilevhele ta le henhla ta vuswikoti bya maehleketelo hi wona a ya ta va na vurhumelamahlonge bya le hansi.<sup>6</sup>

Hambileswi dyondzo ya le yi nga kokeriwa endzhaku hi jenali leyi yi nga yi hangalasa, dyondzo ya UCT ya ha ri kona, hambileswi muleteri loyi a khumbekaka a nga tshika ntirho eka yunivhesiti leyi.

Ku tsakela ka mina a hi ku yima laha ku tlakukeke ndzi tivona wo antswa mayelana na vatirhikilorhi eka tiyunivhesiti hatimbirhi. Ematshan'weni, ndzi lava ku tsundzuxa hinkwerhu ku nga endli tano.

Mhaka ya ku va ndzi nga koti ku xopaxopa hi vurhon'wana milavisiso leyi humesiwaka hi insichuxini ya hina yi endla leswaku ndzi loloha ku ahlula vatirhikilorhi va hina. Na hina hi nga va hi ri na swona swo biha swa hina leswi nga paluxekaka.

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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



Leswi swihumelelo leswi swi hi kombaka swona, naswona kahlekahle swi hi tlhonthaka ku va hi swi endla, i ku amukela leswaku xa hina i xiyimo lexi xa ha taleke hi vukoloni.

Mhaka ya leswaku vatirhikulorhi va ha kota xiyenge xa vanhu xi ku 'lavan'wana' ('other') ku ya hi muhlovo, rixakatsongo, ntlawa na rimbewu, na ku vona vanhukulobye va ri hansi hi xiyimo xa maehleketelo swi komba leswaku ha ha ri na ndlela yo leha yo yi famba yo susa vukoloni eka tiyunivhesiti ta hina.

Mhaka ya leswaku nxaniso na ku pfumala vumunhu swa ku phangiwa (*conquest*) swi nga hungutiwa naswona vatirhikulorhi va nga vona xihumelelo lexi xi kotisiwile hi ku vona onge vahluriwa van a swamieheketo swa le hansi. I mhaka yo vava leyi vuriwaka mayelana na vukoloni bya akhademi.

Mhaka ya nkoka leyi faneleke ku xiyiwa mayelana na tidyondzo letimbirhi ta khombo kambe leti kombisaka swokarhi hileswaku atikili ya Stellenbosch yi tsariwile hi vatirhikulorhi va Valungu kasi ya UCT atikili yi tsariwile hi vatirhikulorhi va Vantima.

Leswi mhaka leyi yi kombisaka swona na ku tirha tanihi dyondzo yikulu hileswaku vukoloni a swi vuli leswaku I bya vaakhademi va Valungu ntsena. Naswona maehleketelo yo hluvukisa a hi ya vaakhademi va





Vantima ntsena. Mhaka leyi, hikwalaho yi tirha tanihi xitsundzuxo xo papalata vudavuko (*nativism*) loko ku langutaniwa na vukoloni, ku ri karhi ku seketeriwa vususavukoloni.

**Nzegwu na phurojeke ya Nsusavukoloni: Swin'wana swa Leswi nga Endlekaka (*Nzegwu and the Decolonisation Project: Some Possibilities*)**

Eka ku hlanganisa timhaka leti timbirhi ta xindzhaku ndzi ringetile ku kambela swivandlapakaniswa swa ndzavisiso wa Prof Nzegwu research, na ndlela leyi swi nga fambelanaka hayona na matshalatshala ya hina yak u susa vukoloni eka akhademi.

Ku tumbuluka swivandla swinharhu eka migingiriko ya yena ya ndzavisiso hi ku angarhela. Xo sungula i *Feminist and African Women Studies*. Xa vumbirhi i *African Philosophy*. Xa vunharhu i *African and African Diaspora Art Studies*.

Mi nge ndzi mi tsundzuxa leswaku mpakaniso wa hina lembe leri eka nandzelelano lowu wa Vaswamiehleketo va Maafrika i ku kambela sisteme ya dyondzo ya le henhla, na ndlela leyi hi nga yi hundzulaka hayona kusuka eka xiyimo xa sweswi xa vukoloni, ku ya eka lexi xi hi nyikaka xiyimo xo va vukoloni byi susiwile. Eka ku pfula ndlela leyi ndzi rhandza ku kongomisa ngopfu eka leswi swimbirhi swo sungula swa



swivandlakongomiswa swa Prof Nzegwu – *Feminist and African Women Studies and African Philosophy*.

Eka buku ya yena ya *Talking Back: Thinking Feminist, Thinking Black*, Bell Hooks u kombisa leswi nga vuriwaka ‘*appropriation of marginal voices*’.

Eka misava leyi ya ximanguvalawa ya Xiyuropo (*Euromodern*) na mfumavan’wana (*hegemonic*) eka “*misrepresentation of the scope and validity of the Eurocentric forms of forms of knowledge*”, hilaha Lewis Gordon a swi vekaka hakona,<sup>7</sup> ku na khombo ra ku ku titekela swa lavo tlhengusiwa. Hikwalaho, eka ku lwela ntshunxeko wa vavasati ku huma eka ntshikilelo wa xikhapitalisi, ndhyeleto na ku fumiwa hi vavanuna, marito ya vavasati va Vantima ya langutana na khombo ra ku va ya tekiwa, kutani ntlhenguso wa vona wu tlakuka.

Hooks u vula leswi mayelana na ntekeriwo lowu: “*appropriation of the marginal voice threatens the very core of self-determination and free self-expression for exploited and oppressed peoples.*”<sup>8</sup>

Xidingeko xa ku va marito ya vavasati va Vantima ya hambanisiwa loko va ri karhi va veka nyimpi ya vona yo lwa na xikhapitalisi xa mfumiwo hi

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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



vavanuna exikarhi ka ku lwa ka vavasati hi ku angarhela, swi nge tshikileriwi ku ringana. Leswi swi tano hikwalaho ka ku va nyimpi ya vavasati yi nga fanelangi ku twisisiwa hi ndlela yo khuma tanihi xiphemu ntsena xa “*global sisterhood*”. Swa vona i rito leri naswona ri nga xiphemu xa vanhu lava nga phangiwa; lava va ha riki ehansi ka vukoloni hi tindlela to tala.

Leswi a swi vulaka nakambe swi nyika masungulo ya xifilosofi ya nkoka wa hambaniso lowu. Leswi hi leswi a swi vulaka ku ya emahlweni:

*The struggle to end domination, the individual struggle to resist colonization, to move from object to subject, is expressed in the effort to establish the liberatory voice – that way of speaking that is no longer determined by one’s status as object – as oppressed being. That way of speaking is characterized by opposition, by resistance. It demands that paradigms shift – that we learn to talk – to listen – to hear in a new way.<sup>9</sup>*

Leswi Hooks a swi vulaka swi na ngulumelo wa leswi Steve Biko wa hina a swi vuleke eka kutlula 45 wa malembe lama nga hundza loko a vule leswaku: “*(black people) are tired of standing at the touchlines to*

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



*witness a game that they should be playing. They want to do things for themselves and all by themselves”.*<sup>10</sup>

Kunene, ku tumbuluka ka marito ya *African/Black Women Feminist* a ku ri, naswona ka ha ri, vukombisakuvilela hi vavasati va Vantima, va vula swa *‘tiredness of standing at the touchlines to witness a game that they should be playing’*.

Kambe leswi hinkwaswo swi fambelana njhani na xiyimo xa akhademi na ku tiyimisela ka hina ku yi hundzula na ku yi susa vukoloni?

### **Ku Landza Endlelo ra Swarimbewu eka Hundzuko (*Towards a Gendered Approach to Transformation*)**

Xin’we xa swivandla leswi nga ekutumbulukeni eka nkanerisano wa hina wa le ndzeni tanihi yunivhesiti i ku dingeka ka ku veka erivaleni swinene, maendlelo yo languta swa rimbewu eka hundzuko. Ku na nhlayo yok a yi nga ri hansi ka nharhu ya swivandla leswi pakanisiwaka leswi tumbulukaka mayelana na swa rimbewu eka tiinsichuxini ta dyondzo ya le henhla.

Xivandla xo sungula xi fambelana na mavekiwelo ya vavasati na ku va xana va nyikiwa mikateko yo fana na ya vavanuna. Endzeni ka hatimbirhi tindzawulo ta akhademiki na ta vufambisi, vavasati a va

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



nyikiwi swiyimo swa matimba (*authority*). Hikwalaho, eka levhele ya masungulo ya ndzinganeriso insichuxini leyi yi le ku karhatekeni ku 'level the playing fields'.

Hitlhelolerin'wana, mhaka ya ndzinganeriso hilaha hi yi tirhisaka hakona yi nga sandziwa hi mavonelo yo landza ntlawa (*class perspective*). Swi nga ha va leswaku swivilelo na mapfhumba swo lava ndzinganeriso swi tlakusiwa kusuka eka ntlawa wa le xikarhi (*middle-class perspective*), leswi vulaka leswaku vavasati va ntlawa wa vatirhi va nga siyiwa ehandle.

Leswi swi ndzi yia eka xivandlapakaniswa xa vumbirhi, lexi xi nga ku khumbana ka rixaka (*race*) na rimbewu. Leswi swi fambelana kahle na mpakaniso wa Prof Nzegwu eka vavasati va Maafrika/Vantima.

Kufana na le ka ntlawa, swi tano leswaku vavasati va Vantima va tokota tinxaka to hambana ta ntshikilelo na ndhyeleto, leswi swi hambanaka na le ka vamakwavo lavo basa. Kahlekahle, leswi hi leswi vafeminisi (*feminists*) va talaka ku 'tshwimbirisana' na swona.

Loko a tirhana na mhaka yoleyi, McFadden u vuriwa ku va a vurile leswi landzelaka loko mhaka ya rixaka yi tumbulukile, malembenyana lama nga hundza:



*Women ... need a different kind of modern identity. [One] that is African, that is part of the longer journey that we come from, [but] which also enables African women, wherever they are, to move on, to become people who can function with dignity and integrity in a new world.*<sup>11</sup>

Ndzi ehleketelela leswaku Prof Nzegwu a a ri ku anakanyisiseni ka ku bohana ka mhaka leyi ya ku va wansati wa Muafrika loko ku nga ri khale a vurile leswaku ku va *“an African woman is to (be) culturally prepared to handle a lot of roles without having one role define your identity.”*<sup>12</sup> Hi ndlela yin’wana, i ku olova loku leswi n’wi kotisaka ku tekelela na ku tirhisa vudisipulininyingi (*multidisciplinarity*) lebyi, leswi swi tlhelaka swi n’wi pfumelela ku va mudyondzisi, n’wavutshila na muhlayisi wa tiphurojeke to tala.

Hitlhelolerin’wana, ndzi ehleketelela naswona leswku Prof Nzegwu u ta hambana na McFadden eka mhaka ya *“gender oppressiveness of African tradition”*,<sup>13</sup> leswi McFadden a vulaka leswaku swi kona,<sup>14</sup> loko hala tlhelo Nzegwu a a ta kombela vumbhoni bya kona. Leswi, eka

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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 58, pp. 59-64, pg. 61

<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



mina, a hi ku ringeta ku luthanya swikolara swimbirhi swa vavasati va Maafrika. Ematshan'weni, i xirhambo xa ku ngenela njhekajekisano wo fuwa na miehleketo leyi faneleke ku twiwa exikarhi ka swikolara swa hina, loko swi komba ku hambanahambana ka miehleketo exikarhi ka hina.

Xivandla xa vunharhu xa mpakaniso i mitolovelole leyi nga kona endzeni ka yunivhesiti. Loko *Human Rights Commission* ya sweswinyana yi langutile timhaka ta vuhlawulambala (*racism*) na ku tshimbitela (*bullying*), hi fanele ku vilela loko mipumbo (*allegations*) ya nxaniso ku ya hi rimbewu swi tumbuluka. Eka hina, mpumbo wu ri wun'we wu fanele ku voniwa wu ri kutlula mpimo. Leswi swi vangiwa hileswi mitolovelole ya chefu ya nsandzavavasati (*misogynistic*) yi nga faneliki endzeni ka insichuxini ya dyondzo ya le henhla.

Xidingo xo hundzula mitolovelole leyi nga kona eka tiinsichuxini ta hina ta dyondzo ya le henhla, kukatsa na ya hina, swi nge tshikileriwi kutlulampimo. Eka mhaka leyi ya sweswi hi fanele ku langutana na mitolovelole leyi langutelaka ehansi na ku tshikilela vavasati, yi ri karhi yi amukela lowuntshwa lowu pfulelaka vavasati swivandla swo tihumelerisa. Hilaha Badat a vulaka hakona: *“Implementing a social justice vision in education entails establishing new institutions,*



*reconfiguring old ones, and changing institutional cultures and practices.”<sup>15</sup>*

### **Filosofi ya Xiafrika (African Philosophy)**

Mhaka yo hetelela leyi ndzi lavaka ku tirhana na yona hi ku komisa i ku tirhisa Filosofi ya Xiafrika tanihi ntiyiso wa thiyori ya vutivi (*epistemological fact*). Eka atikili ya yena leyi nga thiywa *I doubt, therefore African philosophy exists*; Ramose u vonaka onge u vula leswaku mhaka ya ku va Afrika na vanhu va yena swi ri kona a yi fanele ku ringana leswaku ku va na filosofi ya Xiafrika.<sup>16</sup> Kahlekahle, van’wana va nga landzelela James,<sup>17</sup> loko a ku xiyenge xa Filosofi hilaha hi xi twisisaka hakona yi tumbuluka eAfrika.<sup>18</sup>

Ku tsakela ka mina a hi ku nghena eka njhekajekisano wa ku va Filosofi hilaha hi yi tivaka hakona, kumbe Filosofi ya le Vupeladyambu loko hi lava ku kongomisa, hakunene i ‘ndzhaka yo yiviwa’ (*‘stolen legacy’*) kusuka eAfrika; kumbe loko thiyori leyi ko va ku tiehleketa-njhe. Leswi swi nga swa nkoka eka mina i ndlela leyi Filosofi ya Xiafrika hilaha hi nga hela hi yi twisisa xiswona, yi fanele ku tirhisiwa tanihi xitirho xo susa vukoloni eka akhademi.

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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





Leswi na swona swi faneleke ku xiyiwa hileswaku, tanihi ntolovelo wun'wana na wun'wana wa Xifilosofi, Filosofi ya Xiafrika ya hambanahambana. Xikombiso, yin'we ya swiyengetsongo leswi dyondziwaka laha Afrika-Dzonga i Filosofi ya Xiafrika ya Ubuntu.<sup>19</sup>

Loko ku pakanisiwa eka mfuwo (*culture*), leswi swi nga na ku fambelana na xiyenge xa dyondzo ya le henhla, Nzegwu u vula leswi landzelaka:

*African philosophy of culture is concerned with the sum total of a people's ways of living, histories, conventions, and practices that have been passed on from generation to generation and that endow them with a distinctive character. This means we have to consider social institutions at different points in time, including the changes produced during and after the colonial period. We need to be mindful that the dialectics of modernity speak about change and traditions in convoluted ways, and that references to tradition are sometimes projections of the present unto the past, projections designed to compel a particular type of action or mark a behavior as authentic.*<sup>20</sup>

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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

<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



Hi ku nyanyuriwa hi marito lawa, phurojeke ya hina ya mhaka yo susa vukoloni eka akhademi hikwalaho yi fanele ku simekiwa ehenhla ka mitokoto ya ku hanya ka vanhu va tikor a ka hina na tikokulu. Kharikhulamu ya hina na swihumesiwa swa ndzavisiso swi fanele ku languta, swi anakanya na ku kongoma ku twisisa matimu ya hina, mitwanano na maendlelo.

Swa hina swi fanele ku va phurojeke leyi kongomaka ku pfuna vanhu ku va va cinca kusuka eka nkarhi wo karhi wo susa vumunhu (*dehumanisation*), ku ya eka wo vuyisa vumunhu (*rehumanisation*). Hikwalaho, Filosofi ya Xiafrika ya Ubuntu, leyi simekiweke eka 'munhu i munhu hi van'wana', yi vumba masungulo yo tiya ya ku va dyondzo yi kota ku vuyisa vumunhu.

Loko swi tekiwa hi rihlanguti ra rimbewu, Filosofi ya Xiafrika ya Ubuntu yi hi tlhontlha na ku hi haverisa ku va hi fayelega mhaka yo fumiwa hi vavanuna. Yi vula leswaku vumunhu bya vavanuna byi nga fikeleleka ntsena naswona ntsena loko vumunhu bya vavasati na vana byi fikeleriwile swi hetiseka, byi sirheleriwa na ku seketeriwa.

Mufambisi wa Nongoloko, i mafundza eka hina tanihi yunivhesiti ku va hi tisile eka insichuxini ya hina xikolara xa xiyimo xa Phurof Nzegwu. Mi nga ndzi teka nkarhi lowu ndzi n'wi amukela. Ndzi pfumeleleni ku n'wi hoyozela ku va a hlawuriwile tanihi hi un'we wa vaphurofesa va 18 vo



hlawuleka va State University of New York. Hi swi tiva swinene tanihi vaakhademiki leswaku leswi, a wu nga ri mfikelelo wo olova.

Hi langutele ku ku yingisela!

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Hoyohoyo!

