

**PHROF MS MAKHANYA, OYIHLOKO NESANDLA SIKATJHANSELA
EYUNIVESITHI YESEWULA AFRIKA**

**ISEMINA EYIPHROJEKTHI YEEMFUNDISWA ZE-AFRIKA
SENDLALELA IKULUMO EZOKWETHULWA NGU-PHROF NKIRU
NZEGWU NGESIHLOKO ESITHI:**

***“Proper African Woman”: Omumu, Dissembling Subordination, &
Reasserting Endogenous Powers”***

**E-UNISA MUCKLENEUK CAMPUS, EPITORI
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MPhathihlelo, kulithabo elikhulu kimi ukuzibandakanya kuhlandla lesibili kusemina eyiphrojekthi yeemfundiswa ze-Afrika kule nyanga. Kusihloko esasungulwa ngimi ngomnyaka ka-2008, le kumizamo eyayinqophe ukuphemelela imibono yeemfundiswa malungana neentjhijilo ezifaneleko esiqalene nazo njengesitjhaba, begodu njengeyunivesithi. .



Igalelo lami namhlanjesi linganikelwa isihloko esithi *Toward a Gendered and Decolonial Transformation of the Academy*. Ngifisa ukwethula amaphuzu ambalwa engithemba bona azokukhambisana nelwazi likaPhrof Nkiru Nzegwu.

Lokha nabaveza indaba esimanga u Juliet Ucelli kanye noDennis O'Neil bayatjho bonyana ngokwekolelo yobuYurophu (*Eurocentrism*) kukutjhugululwa kobunjalo kanye nelwazi lomuntu, kanti lokhu kuvezwa kuhle khulu yiYurophu ngokwayo ukobana iyikaba yalo loke ilwazi elifaneleko, lezesayensi kanye neletuthuko yezomnotho, kanye nezakhiwo zepolitiki esigcine sesizazi soke.¹

Ngokulandela lo mqondo, amagalelo wezinye iimfunda zobuntu yeke afakwe ngaphakathi komlando weYurophu, lokhu okunikela iphasi imikhiqizo yamasiko afanele iphasi.

Ekutlameni leli hlelo elilula, begodu elisebenza khulu elisetjenziswa ukuhlola Imiqondo YobuYurophu,- u-Ucelli bano-O'Neil bakhuluma ngomsebenzi ka Samir Amin, wesifundiswa samva esivela enarhakazini yekhethu, asitjhiyela wona, njengesifundo esiqakatheke khulu esakhe saba naso wesihloko esithi; *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*.²

¹ Juliet Ucelli and Dennis O'Neil (1992) Challenging Eurocentrism, *Forward Motion*, Number 1, pp. 34-45

² Amin, Samir (2010 [1988]) *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*, 2nd Edition. New York: Monthly Review Press



Labo ababekhambele iPhrojekthi yokuthoma yeemFundiswa ze-Afrika engikhulume ngayo lokha nakunevakatjho likaPhrofesa Molefi Kete Asante mhla zili-10 kuSihlabantangana 2019 bazakukhumbula ukobana ngakhuluma ngomsebenzi ka Amin ngaleso sikhathi.

U-Amin, kanye nabanye abanengi abanjengoFrantz Fanon noNgũgĩ wa Thiong’o, basindlalela isisekelo esiqinileko sephrojekthi yethu malungana nokuqedwa kobukoloni kezefundo.

Ngabomu nje ngifisa ukuthi nje khengivakatjhele godu bengigandelele ihlelo lelo, ngomnqopho wokungena ngaphakathi kwepikiswano ukobana ngithole lokho engithemba bona kuzakuba ligalelo likaPhrof Nzegwu kuphrojekthi yethu ebanzi.

Ukugidinga kanye nokuSwaba

MPhathihlelo, ngifisa ukubeka ikulumo yami ngiqale iintuthuko ezimbili ezinomthelela kuPhrojekthi yeemFundiswa ze-Afrika.

Kokuthoma, emalangeneni amathathu adlulileko, ngoMgqibelo, besigidinga iLanga leKululeko yama-Afrika, ejayelege ngokuthi yi(*Africa Day*). Ngokwama-Afrika, umgidingo womnyaka lo we *Africa Day*, ngiyacabanga ukobana lokhu kuhlelwe ngabomu, ngoba kuthomene nomnyanya wokubekwa esitulweni kukaMongameli Cyril Ramaphosa.



Lokha uKwame Nkrumah nakahlela umhlangano wokuthoma owagcina ngokubizwa ngokuthi yiHlangano yeBumbano le-Afrika (*Organisation of African Unity*) mhla zili-15 kuSihlabantangana 1958, kanti noHaile Selassie nguye owamukela ukubanjwa komhlangano wokuhlonywa kwehlangano le mhla zima-25 kuMrhayili 1963, kulapho bafezekisa khona itjisakalo yakade yeJima elinabileko lephasi lobu-Afrika t – ngomnqopho wokuqeda ubukoloni benarhakazi ye-AFRIKA.

Njengombana abafundi abanengi bazakutjheja kwanjesi, ukobana ukuqedwa kobukoloni enarhakazini ye-Afrika, kanti nekululeko yabantu epheleleko eensaleleni zobukoloni, kuyinto esese kude nokuphela. Thina kithi njengeziko lezefundo, iinsalela zobukoloni zisengatholakala kusikopilo lamayunivesithi wethu. Iinsalela lezi zisengatholakala kumongo wesikopilo. Iinsalelezi zivela kumiphumela yerhubhululo lezobukoloni kanye nelwazini elikhiqizwako emayunivesithi wethu.

MPhathihlelo, iinsalelezi zivela ngendlela esizibona ngayo umphakathi, ngendlela esiphatha ngayo abantu njengesihloko (*subject*” serhubhululo lethu. Iinsalela lezi zivela ngendlela esitsenga ngayo iphasi, nangendlela esakha ngayo imicabango.

Lokhu kungiletha kuhlandla lesibili letuthuko engifisa ukuliveza.

Esifundweni sakhe samayunivesithi we-Afrika kanye namahlelo wokwakha ngobutjha asetjenziswako ngemva kobukoloniwali obuhlelekileko, u-Aina usinikela ubufitjhazana obuhle beentjhijilo kanye



neenhanglangano ezilethwa ukobana siqalane nazo emazikweni wethu shwenye amaziko wethu, zilethwa ziimphoqo zehlelo elitjha lobulibherali. Kanti ngakelinye ihlangothi singazenzi sengathi sihlaba ngamandla amatjhuguluko amatjha lawa, lokho okutjhiwo ngu-Aina 'strike a nerve' kanye ne 'buttress' okungezinye zezinto ezitjhiwo ngaphambili. Utlola ngendlela elandelako, kanti bengingafisa ukumdzubhula ngokudephileko:

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.*³

Isivumelwano esivelako malungana nemikhawulo yetuthuko evela ngobutjha esele singene kiyo eminyakeni edlulileko ivuse iimbawo eziqinileko nezibukhali zokuqedwa kobukoloni emazikweni aphezulu wezefundo. Thina e-UNISA silwa “wrestle” neqiniso elibuhlungu. Kungakho, sithethe indlela yokuqeda ubukoloni kezamatjhuguluko.

Sihlangene lapha namhlanjesi ngombana ikulumopikiswano ngaphakathi kweziko iragela phambili, emalungana neemfundo zerhubhululo ezimbili eziphazamisako, isifundo serhubhululo esinye sitlolwe ziimfundiswa ezivela e-*University of Stellenbosch*, esinye isifundo satlolwa ndawonye ngokubambisana nesifundiswa esivela e-*University of Cape Town (UCT)*.

Isifundo sokuthoma serhubhululo sasimalungana nekghono lokucabanga kwabomma ababizwa ngabomma bombala (*coloured women*). Isifundo sesibili sasimalungana nekghono lokucabanga kanye nokuhlakanipha kwepahla eziingqila ethunyelwa ngaphandle kwe-Afrika, irhubhululo leli liyatjho kobana iinarha lezo ezazinabantu

³ 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



ababenekghono eliphezulu lokucabanga, iinarha lezo ngizo ebezivamise ukuthathelwa kwabantu benziwe iingqila.

Ngakelinye ihlangothi lesifundo serhubhululo le--*Stellenbosch* kade sakhitjwa ngokukhipha ijenali, irhubhululo le-*UCT* nalo lisasele, nanyana umfundisi othintekako sele athokoze isikhundla sakhe somsebenzi eyunivesithi..

Engikuthandako akusi kujama phezulu kwestiki bese ngihlome izinga eliphezulu lokuziphatha ngehlonipho *vis a vis* kubasebenzindawonye kumayunivesithi womabili. Kunalokho, ngifuna ukuniyelelisa noke ukobana ningakwenzi lokho.

Indaba yokuthi angikghoni ukutsenga ngokugcweleko omunye nomunye umsebenzi werhubhululo ovela ezikweni lethu, lokho kungenza ngihlale ngiziqalisisa malungana nokujaja abasebenzindawonye abanye.

Amatjhuguluko asikhombisa khona kanye nesitjhijilo esifanele sisenze kukwamukela ukobana sisaqalene nendlela egcwele ubukoloni.

Indaba yokuthi abasebenzindawonye basengeba (other) esinye isigaba senani loke labantu elipheleleko ngokusebenzisa ubuhlanga, ubuhlotjana, isigaba sepilo kanye nobulili, bese siqale iindalwa zekhethu ezibabantu njengeendalwa ezinesiphiwo sokuhlakanipha



esincani, lokho kutjho bona iseyide indlela okufanele ikhanjwe kezokuqedwa kobukoloni emayunivesithi wekhethu.

Indaba yokuthi isihlungu kanye nobuhlaza bokuthunjwa kungathathelwa phasi begodu abasebenzindawonye bangathathwa njengabantu ekukade besizwa mkhumbulo wokubhalelwa kucabanga ngokwemvelo kwalabo abathunjwako kuyikulumo eswabisako malungana nobukoloni bamaziko wezefundo.

Okuqakathekileko okufanele khekuqalwe ngetjhudwelimbi malungana neemfundo zerhubhululo ezikhombisako kukuthi i-athikili yeStellenbosch yatlolwa bakhozi bami abamhlophe kanti i-athikili ye-UCT yona yatlolwa bakhozi bami abanzima.

Okuvezwa begodu okusebenza njengesifundo esiqakathekileko kukuthi ubukoloni, akunasidingo, sokuthi bubulungelwe amaziko wefundo wabamhlophe. Begodu ubukoloni akusiwo umqondo oyiragelaphambili, begodu, abunasidingo bokubulungelwa iimfundiswa zabanzima. Yeke-okutholakeleko kusebenza njengokuyelelisa ubuzwe lokha nakuliwa nobukoloni, kanti ngakelinye ihlangothi kutjhotjhozelwa ukuqedwa kobukoloni.

Nzegwu and the Decolonisation Project: Some Possibilities

Ukuhlanganisa ndawonye lemilando emibili yetuthuko ngizamile ukuhlola iinhloko eziqalwe lirhubhululo likaPhrof Nzegwu, nangendlela lokhu kuhlobana ngakho nemizamo yethu yezokuqedwa kobukoloni emazikweni wezefundo.



linhloko eziqalwe khulu zitholakala emtloveni woke werhubhululo. Isihloko sokuthoma sithi; *Feminist and African Women Studies*. Sesibili sona sithi; *African Philosophy*. Sesithathu sithi; *African and African Diaspora Art Studies*.

Akhe nginikhumbuze ukobana esikunqophileko umnyaka lo ngomlandelane omalungana nomhlangano weemFundiswa ze-Afrika (*African Intellectuals*) nangendlela esingayitjhugulula ngayo kulobu bujamo bagadesi bezobukoloni, siyise kilobo bujamo obungasinikela indawo enganabukoloni. Ekuhlahleni indlela ngifisa ukuqalisisa iinhloko zokuthoma ezimbili zikaPhrof Nzegwu – *Feminist and African Women Studies and African Philosophy*.

Encwadinakhe yesihloko esithi; *Talking Back: Thinking Feminist, Thinking Black*, uBell Hooks wehlukana lokho okungabizwa nge ‘*appropriation of marginal voices*’.

Ephasini elinesimodeni seYurophu nelibuswako malungana “*misrepresentation of the scope and validity of the Eurocentric forms of forms of knowledge*”, njengombana uLewis Gordon ayibeka,⁴ ukobana kunengozi yokulinganisa imibono yabantu abagandelelweko. Kungakho,

⁴ 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)



emzabalazweni wekululeko yabomma ngaphasi kwegandelelo yobukhaphithali, ngaphasi kokuqatjhaziwa kanye nokubuswa ngabaduna, amaphimbo wabomma abanzima aqalene nobungozi bokulinganiswa, kanti ukugandelelwa kwobo kutjhiinga phambili. ., UHooks ukhuluma okulandelako malungana nokulinganiswa: *“appropriation of the marginal voice threatens the very core of self-determination and free self-expression for exploited and oppressed peoples.”*⁵

Isidingo samaphimbo wabomma abanzima kufanele sehlukaniwe ngitjho nalapho baqinisa umzabalazo wabo malungana nobukhaphithali babaduna ngaphakathi komzabalazo onabileko wabomma akukafaneli buzwiswe kancani njengengcanye yesigaba se-*“global sisterhood”*. Kwabo kuliphimbo nalo eliyingcanye yabantu abathunjiweko, okubabantu abases ngaphasi kobukoloni ngeendlela ezinengi.

UHooks okulandlako akutjhoko kuletha isisekelo sefilosofi ngokuqakatheka kokwehlukahlukana. Lokhu ngilokho aragela phambili nokukukhulumar:

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

⁵ Bell Hooks (1989) *Talking Back: Thinking Feminism, Thinking Black*. Boston, MA, South End Press. pg. 14



*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.*⁶

Lokho okutjihiwo nguHooks kuveza lokho okwakhuluma nguSteve Biko wethu ngaphezu kwama-45 weminyaka eyadlulako lokha nabethi ukobana: *“(black people) are tired of standing at the touchlines to witness a game that they should be playing. They want to do things for themselves and all by themselves”*.⁷

Nangambala, ukuvela kwamaphimbo waboMma bama-Afrika/abaNzima abalwela amalungelo wabasikazi, solo, kusese mtjhagalo wabomma abanzima, abaveza ukudineka kwabo ngokubekwa ngeqadi babukele umdlalo ofanele udlalwe ngibo *‘tiredness of standing at the touchlines to witness a game that they should be playing’*.

Kodwana ngabe koke lokhu kuhlobene njani nobujamo bamaziko wezefundo kanye nesiqunto sethu sokutjhugulula nokuqeda ubukoloni kiwo amaziko?

⁶ Ibid, pg. 15

⁷ Steve Biko ([1978]2004) *I Write What I Like*. Johannesburg, Picador Africa



Towards a Gendered Approach to Transformation

Enye yezinto ezivelako eenkulumiswaneni zethu zangaphakathi njengeyunivesithi, kusidingo sokuveza kuhle indlela yobulili emalungana namatjhguluko. Okunganani kuneendaba ezintathu okufanele ziqalwe, okuzizinto ezivela ngokuhlobana nobulili ngaphakathi kwamaziko wezefundo aphakemeko.

Indaba yokuthoma imalungana nokuzibeka kwabomma nokuthi mhlambe banikelwa amathuba afana newabobaba. Ngaphakathi kwayo yomibili iminyango wezefundo nowezokulawula, abomma abanikelwa iinkhundla zokuphatha amandla. Kungakho, ezingeni elisisekelo lokulinganisa ubulili izikweli likalukana nokwenza bona kulingane *“level the playing fields”*.

Ngakelinye ihlangothi, indaba yokulinganisa ubulili njengombana silisebenzisa lingaziphosela ebujameni bokuhlatjwa ngomqondo wesigaba sabantu. Kungenzeka ukuthi iintjhijilo kanye namajima wokulinganisa ubulili kuthuthukiswe kusuka emqondweni wesigaba sabantu esiphakathi, okutjho bona abomma besigaba esiphasi sabantu banganinwa.

Lokhu kungibeka endabeni yesibili eqaliweko, okuyindaba ephakathi kobuhlanga kanye nobulili. Lokhu kukhambisana kuhle nesihloko sikaPhrof Nzegwu esimalungana naboMma/bama-Afrika abanzima.

Kuyafana nesigaba sabantu, kungenca yaleso sizathu ukuthi abomma abanzima bahlangabezana neendlela ezahlukeneko zegandelelo



nokuqatjhaziwa, okuhlukileko kubakhozi babo abamhlophe. Equisweni, lokhu ngikho abatjhotjhozeli abanzima abavamise ukuthagisana nacho. Nakukhulunywa ngalento efanako, uMcFadden kubikwa bonyana wakhuluma amagama alandelako, lokhaindaba yobuhlanga nayivelako eminyakeni embalwa edlulileko:

*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.*⁸

Ngiyasola ukobana uPhrof Nzegwu wabekhuluma ngehlangahlango yokuba ngumma womu-Afrika lokha mhlapha nje nabekathi “an African woman is to (be) culturally prepared to handle a lot of roles without having one role define your identity.”⁹ Ngelokho, kungenca yokuba majadu okumsizako ukobana amukele begodu alandele ihlelo leemfundo ezinengi, okuragela phambili kumvumele ukobana abe ngutitjhere, abe ngusobukghwari begodu abemtjheji wamaphrojekthi.

⁸ 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, Number 58, pp. 59-64, pg. 61

⁹ 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)



Ngakelinye ihlangothi, godu ngisola ukobana uPhrof Nzegwu uzakwehluka kuMc Fadden malungana ne “*gender oppressiveness of African tradition*”,¹⁰ uMcFadden bekazakulwa ukobana ikhona, kanti uNzegwu bekazakufuna ubufakazi. Lokhu, ngekwami, akusikho ukuzama ukuhlanganisa iimfundiswa ezimbili zabomma ze-Afrika. Kunalokho, kunesimemo sekulumopikiswano enothileko kanye nemibono okufanele izwakale hlangana neemfundiswa zethu, kuvele ukwehlukahlukana kwemicabango yethu hlangana nathi. .

Indaba yesithathu okufanele iqalwe kuyipilosiko ngaphakathi kweyunivesithi. Kanti iKomitjhani yamaLungelo woBuntu yamhlapha nje iqale iindaba ezimalungana nobuhlanga kanye nokuthorisa/nokuthelisa, sifanele bona sibe nomnako lokha iinzwangobatjho zokuhlukunyezwa ngokobulili kwabomma kuvela. Kithi, izwangobatjho yinye eyenziwako kufanele ithathelwe phezulu njengombana yinye izwangobatjho ibaluleke njengezinengi. Lokhu kungombana imikghwa emimbi yokuhloya abantu abasikazi akusiwo umukghwa wangaphakathi kweziko lezefundo eliphakemeko.

Angekhe sagandelela khulu isidingo sokutjhugulula isikopilo ekhona ngaphakathi kwamaziko wezefundo ephakemeko, kufakwa phakathi isikopilo yethu, angekhe kwagandlelwa khulu lokho. Ebujameni bagadesi, sifanele bona siqede isikopilo enyaza begodu egandelela

¹⁰ Nkiru Nzegwu (2006). *Family Matters: Feminist Concepts in African Philosophy of Culture*. New York, State University of New York Press, pg. 14



abomma, kanti ngakelinye ihlangothi samukele isikopilo etja evulela abomma bonyana baveze imibono yabo. Lokhu kufakazelwa nguBadat lokha nakathi: *“Implementing a social justice vision in education entails establishing new institutions, reconfiguring old ones, and changing institutional cultures and practices.”*¹¹

African Philosophy

Iphuzu lokugcina engifisa ukuqalana nalo ngobufitjhazana kukusetjenziswa kweFilosofi ye-Afrika njengeqiniso elimalungana ne-ephistemoloji. Ku-athikili yakhe yesihloko esithi: *I doubt, therefore African philosophy exists*; uRamosse ubonakala aphikisa ikulumo yokuthi i-Afrika kanye nabantu bayo ukuba khona kwabo kufanele kwanele ukobana kube nefilosofi ye-Afrika. Eqinisweni, abanye bangatjho, balandele uJames, batjho ukobana umkhakha weFilosofi njengombana siwuzwisisa imirabhu yawo ise-Afrika.

Angithandi ukungena phakathi ikulumopikiswano yokuthi mhlambe iFilosofi njengombana siyazi, mhlambe iFilosofi yeTjingalanga, kwamambala kumlando owetjiwe e-Afrika, nanyana mhlambe ithiyori le kuziimfiso esizicabangela zona nje. Okungikarako mina kungendlela iFilosofi ye-Afrika esiyaziko kwanjesi sesiyizwisisa ngayo, kufanele isetjenziswe njengethulusi lokuqeda ubukoloni emazikweni wezefundo..

¹¹ 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



Godu okufanele kutjhejwe kukuthi, njengelinye nelinye isiko elineFilosofi, iFilosofi ye-Afrika yehlukahlukene. Njengesibonelo, omunye wemikhakhana erhujululwe e-Afrika kuyiFilosofi ye-Afrika yoBuntu.¹²

Nasiqala isikopilo, ekhambisana nomkhakha wefundo ephakemeko, uNzegwu ukhuluma okulandelako:

*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.*¹³

¹² 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

¹³ Nkiru Nzegwu (2006). *Family Matters: Feminist Concepts in African Philosophy of Culture*. New York, State University of New York Press, pp. 14-15



Ngenca yokukhuthazwa yikulumo yakhe, iphrojekthi yethu emalungana nokuqedwa kobukoloni emazikweni wezefundo kufanele kususelwe phezu kwelwazi lepilo yabantu benarha yekhethu nenarhakazi yekhethu. Ikharihyulamu yethu kanye nemiphumela yerhubhululo lethu kufanele kutjhejisiswe, kuveze begodu kube nomnqopho wokuzwisisa umlando wethu, imithetho kanye nejwayelo.

Kwethu kukwakha iphrojekthi enqophe ukusiza bona umuntu akwazi ukutjhuguluka kusukela ezingeni elithize lokuqedwa kobuntu ukufika ezingeni lokwakhiwa ngobutjha komuntu. Kungakho, kunefilosofi ye-Afrika yoBuntu, okuyifilosofi esuselwa phezu kwefundiso yokuthi; *'me being human because of other human beings'* eletha isisekelo esiqinleko sokwakhiwa ngobutjha kwefundo efanele umuntu. .

Nayithathwa ngomqondo wobulili, iFilosofi ye-Afrika yoBuntu isiphosela isitjhijilo begodu isihlomisa godu ngokuthi sibhuruze ihlelo lokubuswa ngabaduna. Lokhu kugandelela into yokuthi ubuntu bamadoda bungazwisiseka kwaphela lokha iindalwa ezibomma nezibantwana nazingahlonitjha ngokugcweleko, zivikelwe begodu ziphakanyiswe.

MPhathihlelo, kuyihlonipho ekulu kithi njengeyunivesithi ukuthi sinilethele ezikweni lethu isifundiswa esinguPhrof Nzegwu. Angithathe ithubeli ngimamukele. Ngivumele bona ngimthokozise ngokukhethwa kwakhe njengomunye wabophrofesa abali-18 abahloniphekileko be-*State University of New York*. Sazi kuhle kamhlophe njengeemfundiswa kobana lokhu akusiyo ipumelelo elula nakancani.



Siqale phambili ukobana sikuzwe!

Angithokoze bengithokozise iKholiji yeemFundo zamaGrajuweyithi (*College of Graduate Studies*) ngomsebenzi obudisi kangaka wokusitholela uPhrof Nzegwu kobana eze lapha, begodu nokuthi nilungiselele umnyanya oyipumelelo lo.

Ehlangothini loMkhandlu, labaPhathi, labaSebenzi kanye nabaFundi ngifisa ukukwamukela Phrof Nzegwu. Siqale phambili ukobana kube khona esikuzuzako kulwazi lakho.

Siyakwamukela!

