

PROF M S MAKHANYA, OYINHLOKO NESANDLA SIKASHANSELA
ENYUVESI YENINGIZIMU AFRIKA
UKWETHULWA KWENKULUMO YESI-5 YOSOLWAZI BASE-AFRIKA
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Kuyinjabulo enkulu, kanti futhi kuyinhlanhla enkulu ukuthi nginemukele nonke, kanti esinye isikweletu sePhrojekhi yosoLwazi base-Afrika (*African Intellectuals Project*). Kuze kube lapha, iphrojekhi seyize yasilethela futhi yasinikeza ithuba lokuthi sifunde kwabanye osomaqhinga abasezweni lethu, ukusukela kwizwekazi kanti nakuma-Afrika agcwele umhlaba wonke. Ngakho-ke, kuyinjabulo enkulu ukuthi uProfesa Malegapuru Makgoba ahlanganyele nathi namuhla.

Ubukoloni kanye nokuphikisana nabo

Phakathi kweprojekhi yobukoloni kwakunenhloso egcwele yokuxhashazwa kwemithombo ephathekayo yase-Afrika, yaseMelika, yase-Asia kanye nase-Australasia. IYurophu yaqala ngokuthi izinothise ngomcebo yaziphendula umakhonya, naphezu kokuthi iyincane futhi yayingenayo imithombo yomcebo, yaqhubekela phambili nokuthi ibuse umhlaba wonke.

Naphezu kokuthi wonke amazwe ase-Afrika aye athola inkululeko yokuzibusa, imithelela yobukoloni yayingene yayijula yaba nezimpande, ngisho usikompilo lwaseYurophu, kanye nezinhlelo zonke zomhlaba ezadalwa wumthelela wobukoloni, konke lokhu kusabonakala nanamuhla. Ubudlelwano besikhathi esedlule kwezomnotho sebaguquka babucayi phakathi kweYurophu kanye namazwe awo eyayiwabusa, ngaphandle nje kwe-*Unites States of America (USA)*, yona iyagcina seyiguquke yaba yizwe elinamandla lobukoloni.

Ngakolunye uhlangothi kunobudlelwano bamanje kwezomnotho obuphakathi kweYurophu kanye ne-*USA*, kanti ngakolunye kunobudlelwano obuphakathi bezwekazi lase-Afrika kanye nelaseMelika eseNingizimu (*South America*), babuhlelwe ngamabomu nangohlelo lomgomo kanye nangenkolelo yokuthi kungamazwekazi ayengeke athuthukiswe futhi kwakufanele kusungulwe uhlelo futhi lulandelwe wuhlelo lokwencika komakhonya bobukoloni besikhathi esedlule.

Lokhu kukhonya kanye nokwencika kwamanye amazwe sekuze kwakhula futhi kwaguqulwa ngendlela ebanzi kwaba yindlela yosiko olubusayo. Ngisebenzisa igama elithi ngokubanzi (*broadly*) ukuze kuxutshwe ubuciko, ezemfundo, imibhalo yobuciko, imfashini, inkolo, kanye nokunye. Empeleni, ayikho ingxenye yempilo yase-Afrika kanye

nase-Melika eseNingizimu (*South America*) engenalo uphawu olunamandla lwaseYurophu kanye nase-USA.

Ayikho indawo lapho lokhu kukhonya kugqame kakhulu khona ngokuzibheka ngokwawo ama-Afrika kanye nakubantu baseMelika eseNingizimu. I-Afrika izichaza ngokwayo ngezingxenye zase--*Anglophone, Francophone* kanye ne-*Lusophone*, kanti iMelika eseNingizimu yona yaqanjwa ngokuthi yi-*Latin America*, ukusukela ezilimini ezimbili zesiLathini – isiPutukezi (*Portuguese*) kanye ne-*Spanish*.

Ngakolunye uhlangothi, ukwethunjwa ngobukoloni kanye nokudayiswa kwezigqila akwenzekanga ngendlela enokuthula kuma-Afrika nakubantu abadabuka e-Melika.

Kwaliwa izimpi zombango eziphikisana nalokhu, izimpi ezaliwa yizizukulwane ezilandelayo zase-Afrika kanye nabantu abadabuka eMelika. Ukusukela phezulu enyakatho yase-USA ukufika lapha esiqongweni esiseningizimu yase-Afrika, abantu abangama-Afrika kanye nabantu abadabuka eMelika balwa izimpi bephikisana nobukoloni.

Amavulandlela womkhankaso wokuVuselela ubu-Afrika

Ngaphakathi kobukoloni kwavela umkhankaso ophikisayo, owaguqulwa waba yinhlangano ebanzi yenkululeko, yabonakala ngezinhlangano ezahlukahlukene nangendlela yokuchaza amagama – ukusukela kwimizamo yobuzwe ukufikela kwileyo yokuqedwa kobukoloni ukukhulula abantu base-Afrika naseMelika eseNingizimu ababecindezelwe, kanye nabantu abadabuka eMelika eseNyakatho, e-Asia kanye nase- *Australasia*.

Imizamo yokulwa nengqubo yobukoloni eqhubekela phambili kanye nokwencika kwe-Afrika kwaxuba umqondo ozwakalayo wokuthi ukuthunjwa ngobukoloni kanye nezinhlelo ezalandelayo zobudlelwano ezenzeka ngezindlela ezahlukahlukene.

Ezingeni elicacile nangendlela yokuzibonakalisa kuvela ubudlelwano bezomnotho obuphawuleka ngokubusa kanye nokwencika. Lokhu kuzibonakalisa ngendlela yezinhlelo zobudlelwano obungalungile nobungalinganiyo bezokuhwebelana kanye nobuqhawaka obunobudlova “*bullying*” obukhonjiswa yi-*International Monetary Fund (IMF)* kanye neBhangi loMhlaba (*World Bank*).¹

Kwezinye izimo, lokhu kubusa kwenzeka ngendlela ebuhlungu, enjengokusetshenziswa kohlamvu lwemali i-CFA franc njengohlamvu

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

Iwemali kwamanye amazwe ase-Afrika eseNtshonalanga naleyo emaPhakathi (amazwe abizwa nge-*Francophone*) kanye nodaba lokuthi lamazwe kufanele agcine izimali zawo ezibulungiwe ezweni lase-*French*).²

Okuhambisana nalokhu kanye nokuqiniswa kohlelo lokukhonya kwezomnotho kuludaba losikompilo. Uhlelo lokuthatha izilimi ze-Afrika njengezilimi zokukhuluma kuphela, kodwa zingasetshenziswa njengezilimi zesayensi sekusho ukuthi ama-Afrika abona futhi athatha izilimi zawo njengezilimi eziphansi futhi izilimi ezehlisa izinga kunezilimi zaseYurophu.

Izinhlelo zolwazi zase-Afrika nazo sezicekelwe phansi zaba yimibono yangaphandle, noma zabizwa ngegama elithi “zenziwa izifaniso” “*museumisation*”, ezifundwayo ukuze zilahlwe, zenziwe ihlazo noma zehlulelwe njengezinto ezingenamsebenzi. Lapho zibonakala njengezinto eziletha ulwazi olufanele, zithathwa ngendlela yokuthi zihambisana futhi zongeza umthombo owaziwayo wolwazi, wamaYurophu kanye nalowo wamaMelika aseNyakatho.

Lolu hlelo lwemfundo lwakhiwa futhi lwabonwa ngeso lwamagama e-entholoji kanye ne-ephistemoloji yamaYurophu kanye namaMelika

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.

aseNyakatho. Zombili izinhlelo zokufundisa isayensi yezemvelo nesayensi yezabantu, ucwaningo kanye nokusetshenziswa kwayo kuveza lokhu kubuswa kanye nokucwaswa okuhambisanayo kwezinhlelo zolwazi zase-Afrika, kungaba ezesikhathi sasemandulo sokuqala, esimaphakathi, noma esamanje.

Kodwa lokhu kucwaswa akukaze kuvele nje ngendlela yokuthunjwa. Kwavelwa kaningi ngokugudluza iqiniso. Ngakho-ke, esikwaziyo okwamanje njengefilosofi yakudala kubizwa nge Filosofi yamaGriki. Yize kunjalo, ithesis kaGeorge James engenakuphikiswa, iye yakhombisa ukuthi lo “wumlando otshontshiwe *“stolen legacy”* ukusukela kuKemet, njengoba uMolefi Kete Asante aphimisa kahle iGhibhide.³

Lokhu kuyafana nakumkhakha wezokwelapha, izibalo kanye nokwakhiwa kwamaletsha kanye nokubhala.

Isizathu sokuveza lokhu akukona ukudumisa komlando wase-Afrika owedlule. Njengabo bonke abantu, ama-Afrika ayenezinkathi zobuhle kanye nezinkathi zobuqaba. Okufuneka sikwenze ekuvezeni lo mlendo otshontshiwe nocindezelwe ukukhombisa ukuthi i-Afrika ayikaze ibe

³ 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.

yiZwekazi elinobuMnyama (*Dark Continent*) ngemuva kokuthunjwa ngobukoloni, ngendlela esevezwa ngayo.

Umlando obuhlungu kakhulu wokuthunjwa ngobukoloni kwakukunqabela udaba lokuthi i-Afrika ikhonjwe njengezwekazi elinempumelelo. Umphumela walokhu kwadala umuntu wase-Afrika ozithatha njengesehluleki – umuntu wase-Afrika ongakaze abe negalelo kwezesayensi nakwezokukhiqiza ulwazi. Umuntu onjengaye lo, ngendlela ezwisisekayo, wamukela ukuthi uphansi kanti ufanelwe ukubuswa nokuthobela leyo mpatho.

Lokhu kufana nezinhlelo zolwazi, ubuciko kanye nemfashini yase-Afrika zithathelwa phansi, kanti zithathwa njengengxenye yomthombo omkhulu wobuciko nemfashini yaseYurophu naseMelika eseNyakatho. Okubuhlungu ngalokhu ukuthi lokhu kubhebhethekiswa ama-Afrika ngokwawo. Ngakho-ke, lokhu kunciphisa izinga lomculo wasemsakazweni okufanele udlalwe ngehora elithize ngeSonto entambama, lapho abantu baziphumulele.

Ngakho-ke lokhu kuchaza ukuthi umculo wase-Afrika awulungelanga ukudlalwa ekuseni ngesikhathi sokuya emsebenzini, ukuze ukuvusele umdlandla wokusebenza, noma ukuncede ukucabanga ngomsebenzi osuwusebenzile uma sewugoduka ulibangise ekhaya. Kukhona umqondo othi lo mculo angeke waxutshwa nohlelo lokuxoxisana lokuveza imibono eqavile *“intelligent”* emsakazweni ekuseni kanye

nasentambama, kodwa lolu hlobo lomculo kufanele ludlalwe kuphela ngesikhathi sokuphumula ngoSonto entambama.

Zonke lezi zinto ezivelayo ezadalwa wukuthunjwa zaholela ekutheni umuntu wase-Afrika abe umuntu ongenamandla futhi azithathele phansi. Lokhu kunjengoba uFrantz Fanon kanye noSteve Biko bekusho, umu-Afrika, umuntu omnyama, wathathelwa wathunjwa Ubuntu bakhe. Sebeyizilwanyana nje ezifana nabantu abazithathela phansi. Ngakolunye uhlangothi, babona abanye abantu, okufanele nje babathathe njengabantu abejwayelekile, bababona bangabantu abaphezulu kunabo.⁴

Mphathi woHlelo, ekuqaleni ngiye ngakhuluma ngezizukulwane eziyizishosho eziphikisana nobukoloni, abakubona kufanele ukuthi balwe nokuthunjwa futhi babuyise izwe kanye nesithunzi sabo. Kanti futhi ngiye ngaveza ukuthi ile mizamo yo yenzeka ngendlela yezinhlango ezazilwela ubuzwe bazo kanye nezinye izinhlango ezihambisana nalokho. Izinhlango zezwe kanye nezinhlango zama-Pan Africanist zahola imizamo eminingi yokubuyisa isithunzi sabantu base-Afrika.

⁴ Fanon, F. 2001. [1961] *The wretched of the earth*. London: Penguin Classics; Biko, S. 2004. [1978] *I write what I like*. Johannesburg: Picador Africa.

Ekuqaleni kwezimpi ezaziphikisana nokuthunjwa ngobukoloni ukufika ekhulwini lama-20 amabili eminyaka ngesikhathi inhlango yobuzwe yasungulwa ngaso, imizamo yokuqothula ama-Afrika umkhankaso wokulwa nobukoloni yenzeka ngezindlela eziningi. Okokuqala, lokhu kwenzeka ngendlela yokuqedwa kobukoloni kwizinhlangano. Lokhu kwaqala ngendlela ephathekayo lapho kwanxoxwa abantu ukuthi baphikisane futhi balwe nohulumeni bamakoloni kanti futhi bafune inkululeko yamazwe abo.

Lokho okwaqala njengokuthunyelwa kwezikhalo zamalibherali ezaziqondiswe emazweni ayebusa ngobukoloni kanye namabusi bawo, lezi zinhlangano zaguquka zaba yizinhlangano zabafundi abasha ababefuna izinguquko ezisheshayo, kanti okuxakayo, ukuthi laba bafundi bafunda eYurophu, baqala ukubuza imibuzo enzima ukudlula amavulandlela omzabalazo ngaphambilini.⁵

Kodwa lo mzabalazo awukaze uqhutshwe yizinhlangano ezithile kuphela. Kanti ngesikhathi esisodwa njengoba lezi zinhlangano ezazilwela ubuzwe zaziqala ukuba nomthelela nje kwizwekazi lase-Afrika, inhlango ye-Pan Africanist yaqala ukukhula. Ekuqaleni yayiholwa ngu-WEB du Bois, ngaphansi kwenkuthazo yemibono eyayihluzwa kabusha yokuqala, okuyimibono ka kaMarcus Garvey,

⁵ Limb, P. 2010. *The ANC's early years: nation, class and place in South Africa before 1940*. Pretoria: Unisa Press

inhlango ye- yakwazi ukusungula futhi ikhombise izinto ezifanayo phakathi kwemizabalazo yabantu kuzwekazi lase-Afrika kanye nakuma-Afrika asakazeke umhlaba wonke. ⁶

Njengoba sikwazi kahle lokho, le mizamo yokuqala kaWEB du Bois ekugcineni yaholela ekutheni kusungulwe iNhlango yeZizwe zase-Afrika eziBumbeneyo *Organisation for African Unity (OAU)*, ngemuva kokuthi inani elithize lamazwe ase-Afrika selifumene inkululeko eyinkohliso. Lokhu ngikubiza ngenkululeko eyinkohliso ngamabomu, ngoba ngemuva kwesikhathi u Kwame Nkrumah wafumana futhi wakhombisa, leyo nkululeko yenkohliso yamazwe ase-Afrika yasuka ezingeni sobukoloni yafika ezingeni lobukoloni obusha (*neo-colonialism*).⁷

Imizamo yenkululeko eyayiqhutshwa yinhlango eyayilwela ubuzwe yayihambisana ngqo ngokusebenzisa imiqondo ehlakaniphile kanye namavulandlela ngokwawo – oNkrumah, oFrantz Fanon, oJulius Nyerere, o-Amilcar Cabral, o-Anton Lembede, kanye nabanye abaningi – yibo kanye ababhala izincwadi, ama-esityi kanye namapheshana athathwa njengemibhalo yakudala.

⁶ 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.

⁷ Nkrumah, K. 1987. [1965] *Neo-Colonialism: the last stage of colonialism*. London: Panaf Books.

Ngendlela engaqondile, le nhlangano yazuza, yaba nomthelela kanti futhi yajika yaguqulwa wumthelela weminye imiqondo, ezwenikazi kanye nasemhlabeni wonke lapho kutholakala wonke ama-Afrika. Okokuqala kwakunenhlangano eyayibizwa nge-Harlem Renaissance movement ngaseNew York. Yayigxile kakhulu kwimibhalo yobuciko, ubuciko kanye nomculo, le hlangano yayiphonsela inselelo kwimiqondo eyayinkolelo embi ngomuntu omnyama ngaleso sikhathi yafaka ummoya omusha wokuzigqaja, kanti yamukela futhi yathuthukisa imiqondo ye- Pan-African.

Nayo le nhlangano yayinobuthakathaka bayo, njengokugxeka okuthi amanye amavulandlela enhlangano akubona kufanele ukulingisa izimbangi zawo malungana nokugcoka, izinga eliphezulu lokuziphatha kanye nendlela yokulandela imigomo, angeke sakuphikisa ukuthi inhlangano yenza umthelela omkhulu ekuthuthukisweni kobuciko kumaMelika adabuka e-Afrika – kwezomculo we-*jazz*, we-*blues* kanye nasemibhalweni yobuciko. Noma ngayiphi indlela, uWEB du Bois naye ngokwakhe usagxekwa ngokuthi wayenamathele kumnako wokuthi abantu abamnyama akufanele bakhombise ukuziphatha ezihambelana nenkolelo yokuthi bangabantu abaphansi ngezinga (*backward*).⁸

⁸ Muhammed, KG. 2011. *The condemnation of blackness: race, crime, and the making of modern urban America*. Cambridge, Massachusetts: Harvard University Press.

Inhlangano i-*Harlem Renaissance* yaba nomthelela kwabanye ababhali kanye nabafundi abavela ezihlengeleni zaseCaribbean ababehlala eParis. Amadodakazi ayizelamani zakwaNardal, uPaulette kanye noJeanne, abadabuka eMartinique, basungula futhi bakwazisi ukuvula isaloni (okwakuyindawo lapho kwakuxoxwa imibono kanti futhi kudliwa futhi kuphuzwa) ngaseParis.⁹ Isaloni yabo yayithathwa njengendawo yokubamba lo msebenzi kanye nendawo yokusungulwa lokho okwakubizwa nge*Negritude*, kanti ngemuva kwesikhathi lo mkhankaso waqhutshwa ngu-Aimé Césaire, Leopold Senghor kanye no-Leon Damas.

Ngemuva kwesikhathi uCésaire waba nomthelela omkhulu phezu kukaFrantz Fanon. Incwadi yakhe eyakhishwa ngonyaka ka 1950, yesihloko esithi: *Discourse on Colonialism*,¹⁰ ihlaziya kahle ububi kanye nemiphumela yokucekelwa phansi kwesithunzi sabantu ngenxa yobukoloni. Lolu hlaziyo lwaqhubeka nokwendlalwa nguFanon,¹¹ kanti lapha ekhaya lwendlalwa nguBiko.¹²

Kanti ngaphambi kukaBiko, uma sibshona emuva eminyakeni yo-1940s, u-Anton Lembede wendlala isisekelo se*Pan-Africanism*

⁹ Janken, KR. 1998. African American and Francophone black intellectuals during the Harlem Renaissance. *The Historian*, 60(3):487-505.

¹⁰ Césaire, A. 2000. [1950] *Discourse on Colonialism*. New York: Monthly Review Press.

¹¹ Fanon, F. 1986. [1952] *Black skin, white masks*. London: Pluto Press; Fanon, F. (1961) 2001. *The wretched of the earth*. London: Penguin Classics.

¹² Biko, S. 2004. [1978] *I write what I like*. Johannesburg: Picador Africa.

eNingizimu Afrika. ULembede lokhu anagakusho eqinisekile ukuthi ungumuntu wokuqala owachaza igama le-*Africanism* ngendlela ezwakala kahle ngaphansi kwesimo saseNingizimu Afrika.¹³ Ngemuva kwesikhathi walandelwa nguRobert Sobukwe, owaqhubekisa i-*Pan-Africanism* ngaphansi kwesimo saseNingizimu Afrika.

Ukusukela kwi-*Harlem Renaissance*, ukudlula kumadodakazi ayezelamani zakwaNardal ngaseParis, ku-Césaire, ku-Senghor kanye naku-Damas, ku-Fanon, ku-Lembede ukufikela kuBiko, kwasunguleka inhlango eyakwazi ukuzwisisa, ukuhlaziya, kanye nokulwa nemithelela emibi yokuthunjwa ngobukoloni kanye nokucindezelwa ngobuhlanga kwabantu abamnyama.

Sekukonke, le nhlangano yabona kufanele ukuphikisa le nkolelo yokuqala yokuthatha abantu abamnyama njengabantu abaphansi, kanti yabona kufanele ukuphikisa kanye nokucwayisa abantu abamnyama ukuthi bangalinge bakholwe ukuthi bangabantu abaphansi. Okubaluleke kakhulu, le nhlangano yabona kufanele ukwenza isimemezelo kubantu abamnyama “*black world*” basukume balwe nokutathelwa phansi ngabacindezeli babo.

¹³ 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.

USamir Amin waxubanisa ukuhlaziywa kokubhidlizwa komnotho kanye nokubuswa kwezwekazi lase-Afrika kanye nokuthatha iYurophu njengezwe elinamandla kwamanye amazwekazi kanti futhi nokubeka inkolelo yobukhulu beYurophu. U-Amin naye wayengowokuqala ukwakha kanye nokuthuthukisa igama i*Eurocentrism*, ngesikhathi abona ukuthi ukukhonya kweYurophu sekuze kwakhula ngaphezu kwezomnotho. Lokhu kuxuba wonke amasikompilo omhlaba.¹⁴

NgokukaNgũgĩ wa Thiong’o, ukubuswa kweYurophu kanye neMelika eseNyakatho ngokomnotho ngaphezu kwamazwekazi, njengoba ekuqaleni kwavezwa ngu-Walter Rodney,¹⁵ nakho kwavela ngendlela ye-ephistemoloji yokuthathela i-Afrika phansi. ica.

Lesi simo esingemukelekile sifuna imizamo esimelele yokugudluza izinsika “*move the centre*”, okuyiYurophu kanye neMelika eseNyakatho, kwisimo sazo sokubusa. Lokhu hlangana neminye imizamo eminingi, kungaba yimpumelelo, uma kungaqhutshwa umzabalazo wokulwa nokuqedwa kobukoloni e-Afrika, ngoba kufanele ubukoloni buqedwe bonke ngokugcwele, kokuqala ngokuguqula ingqondo kususwe ubukoloni engqondweni *decolonising the mind*”.¹⁶

¹⁴ Amin, S. 2010. [1988] *Eurocentrism: modernity, religion, and democracy: a critique of Eurocentrism and culturism*. 2nd Edition. New York: Monthly Review Press.

¹⁵ Rodney, W. 1974. *How Europe underdeveloped Africa*. Nairobi: East Africa Educational Publishers.

¹⁶ wa Thiong’o, N. 1986. *Decolonising the mind: the politics of language in African literature*. Portsmouth: Heinemann Educational.

Ukutholakala kweMvuselelo yase-Afrika

Mphathi Wohlelo, ukufika lapha, engiye ngazama ukukwenza ukudweba isithombe sokuthi yehluke kangakanani imizamo kwizwekazi kanye nasemhlabeni wonke, kanti futhi nokuthi le mizamo seyike yaba nomthelela onjani futhi yakhene kanjani ekuthuthukiseni izinhlelo eziningi zokuqinisa imizamo yokukhulula izwekazi lase-Afrika ngaphansi kobudlova bobukoloni kanye nengcindezelo.

Le mizamo seyithethe izindlela eziningi, yamukela izinhlelo eziningi ezahlukahlukene, kanti futhi yagcizelela amaphuzu amaningi kanye nezigaba ezisemqoka.

Lokhu akusho ukuthi omunye wale mizamo wawungcono kuneminye. Okuvezwa yile mizamo ukuthi Ubuntu bukhula ngokuhlaziya izimo ezikhona zomnotho esikhathini samanje, esedlule kanye nasemizameni yokwakha ikusasa: ukusuka kumbono kaGarvey onobuthakathaka obukhulu, ukufika kuHlelo loBuzwe base-Afrika (*African Nationalism*), *i-Pan-Africanism*, *i-Harlem Renaissance*, *i-Black Power* kanye ne-*Black Consciousness*.

Zonke lezi zinhlango kanye nemibono kufanele kubonwe njengemizamo yabantu base-Afrika yokulwa nengcindezelo kanye nesimo sabo sokuphucwaumhlaba kanye nengcindezelo.

Kungaphansi kwalezi zimo zomlando ukuthi kufanele singene, sizwisise futhi siqhube lolu hlelo lweMvuselelo yase-Afrika. Ngonyaka ka 2001, u-Eddy Maloka wabuka lesi simo seMvuselelo yase-Afrika wathi sixubene kakhulu ngaleso sikhathi sokuthi sasikhulunywa futhi sasixoxwa emikhakheni eminingi.¹⁷

Ngalokho, sihlangene lapha namuhla ukuze sixoxe ngaleli gama, okuyinhlangano eyadonsa imiqondo yethu ngeminyaka engasekupheleni ko-1990s kanye nasekuqaleni ko-2000s.

Njengoba sengethule ezinye zezendlalelo zezinkulumompikiswano zamanje mayelana nesimo sobukoloni esasibhekene nabo, akuyona inhloso yami ukwethula imininingwane yokuhlolwa kwegama leMvuselelo yase-Afrika. Njengoba sengike ngachaza ekuqaleni, ngokolwami uhlangothi, umzamo onjengawo lo ufuna mhlawumbe isifundo sesikhumbuzo esiphelele, noma i-athikili. Yize kunjalo, engifisa ukukwenza ukunikeza incazelo elula yaleli gama.

IMvuselelo yase-Afrika: Ngamafuphi

Ngiphinde, futhi, njengoba sengishwile ngasekuqaleni, kufanele kube nesivumelwano sokuthi, ngokwenzazelo yesimanje, iMvuselelo yase-Afrika ingalandelwa kusukela kwiqoqo lama-eseyi usolwazi odumile,

¹⁷ Maloka, E. 2001. The South Africa "African Renaissance" debate: a critique, <http://polis.sciencespobordeaux.fr/vol8ns/maloka.pdf> Accessed 31 August 2019.

u-Cheik Anta Diop, kumbhalo wakhe wesihloko esithi: *Towards the African Renaissance: essays in culture and development, 1946-1960*.¹⁸

Uma eseqhubeka nenkulumo yakhe nalapho enza isicelo, u-Anta Diop wayengadlali indima yokunceda inhlango eyayilwela inkululeko ye-Afrika kanye nabantu bayo kuphela, kodwa wayeyingxenywe yabantu abaningi ngokubanzi abagcizelela iphuzu lokuthi bonke abantu bayalingana, kanti akekho owayezalwa ukuba abe yisicebi noma isigqila.

Uma leli gama litholakala futhi lizwisiseka njengenhlango enamandla eyayilwela inkululeko yase-Afrika, iMvuselelo yase-Afrika inomlando onothile okufanele uqhubeke nokucwaningwa bese uxoxelwe izizukulwane ezizayo.

Ukusuka esiqwini sayo, iMvuselelo yase-Afrika iyisililo, iyisicelo esenziwa ngama-Afrika futhi esiqondiswe kuma-Afrika ukuba bavuke baphakamise izandla zabo babalwe njengamadoda nabafazi abangavumeli yinoma ubani ukuba acekele phansi isithunzi sabo. Kanti ngaphezu kwalokho, kuyisinqumo sabantu base-Afrika sokuqeda lezo zenzo zobukoloni e-Afrika, mhlawumbe izenzo ezisivakashele kuleli zwekazi noma ezilethwe yithina siqu sethu, okuyizenzo

¹⁸ Diop, CA. 2000. *Towards the African Renaissance: essays in culture and development, 1946-1960*. New Jersey: Red Sea Press.

ezi sibuyisela emuva. Ngakho-ke, lesi kuyisicelo sokuhlala indlela yokwakha yentuthuko yezwekazi, indlela engasiholela empumelelweni.

Selokhu kweminyaka y-1960s isicelo esikhulu seMvuselelo yase-Afrika saphenjelelwa uShansela wethu futhi owayenguMengameli woMbuso waseNingizimu Afrika, uMengameli Thabo Mbeki. Abaningi bayavuma ukuthi inkulomo yakhe yonyaka ka 1996, yesihloko esithi: *“I am an African”*¹⁹ emcimbini wokwamukelwa koMthethosisekelo wezwe yaphawula njengenkulomo yemvuselelo.

Ukusukela ngaleso sikhathi, abanye baqhubeka nokwakha, nokuxoxa kanye nokugxeka leli gama. Ukuhlango kwethu lapha namuhla kuchaza ukwengeza kulolo hambo, ngendlela yokuhlola ukuthi ngabe sekuhanjwe kangakanani ngendlela embaxambili yepolitiki neyokukhalipha ngengqondo, sidikadikana nezinsalelo ezibhekene ne-Afrika kanye nabantu bayo.

Iphuzu lokwexwayisa

Mphathi Wohlelo, engizame ukukwenza kulenkulomo yokwamukela ukuthola iMvuselelo yase-Afrika ngaphansi kwemizamo eminingi futhi ehlobene futhi imizamo esebenzisanayo yokwakha uhlelo

¹⁹ Mbeki, T. 1996. Thabo Mbeki's speech: I am an African. http://afrikatanulmanyok.hu/userfiles/File/beszedek/Thabo%20Mbeki_Iam%20an%20African.pdf. Accessed on 31 August 2019.

Iwenkululeko yezwekazi kwingcindezelo entsha yobukoloni kanye nengcindezelo yobudlova.

Amagama ahlobene nalokhu, ikakhulu afanele thina abasemkhakheni wezemfundo, afaka phakathi umqondo wokuqedwa kobukoloni, ukuguqulelwa kwezinto kwindlela yobu-Afrika, lokho uProfesa Malegapuru Makgoba ayingxenye yabasunguli phakathi kweminyaka yo-1990s, kanti okuyinto eyehlukile kulokho okwashiwo ngephutha uuProfessor Kwesi Prah kanti ngeshwa kwanciphisa amathuba okufaka ubuso babantu baseYurophu ngabantu base-Afrika, kanye nokuguqulelwa kwezinto osikweni lwasekhaya.

Kithina lapha ngase-UNISA, konke lokhu kudala izinhlelo ezichaza ukuguqulwa kwezincazelo zamagama (*lexicon*), kanti akekho noyedwa othathwa njengohlakaniphe ngaphezu komunye, kodwa lokhu kuyasivuselela ohambeni lwethu – ngaphandle uma kungenjalo lapha kuzosebenza indlela yobuhlanga bezizwana kulesi sizinda sezemfundo.

Isiphetho: Sigxila kwisihloko esithi: *Die Groot Gariep*

Ukuba besingathatha isifundo emagameni ebethanda ukushiwo uNeville Alexander, ngesikhathi ebekhuluma ngobuhle obebungazuzwa ekwakhweni kwezilimi zase-Afrika, ukuvumela izinhleloezahlukene zezinguquko kufana nokwamukela, nokunikeza

futhi nokubhiyozela imingenela eminingi yemifula engenisa emfuleni omkhulu obizwa nge-*Gariiep*, kanti ngegama elingemukelekile lo mfula ubizwa nge-*Orange River*.

Sibheke phambili ukuba sizwe uProfesa Makgoba, uma esebheka emuva eminyakeni engama-21 eyedlule wemvuselelo kanye nokwakhiwa kabusha kwegama elithi iMvuselelo yase-Afrika (*African Renaissance*).

Ohlangothini lomkhandlu, lwabaphathi, lwabasebenzi kanye nabafundi base-UNISA, ngiyanemukela nonke.

Ngiyakwamukela ngendlela ekhethekile Profesa Makgoba!

Ngiyabonga!