

UNJING MS MAKHANYA, INQUNUNU NESEKELA NGQONYELA

IYUNIVESITHI YOMZANTSİ AFRIKA

INTETHO KUMAZA E-INTANETHI – USIHLALO WOPHANDO WE-

INKOSI ALBERT LUTHULI

26 EYENKANGA 2020

Uninzi lukhumbula uNkosi uAlbert Luthuli ngeempawu ezininzi. Wayekhokhele iAfrican National Congress (ANC) ngexesha elathi labona izinto ezintathu ezenzekayo ebomini balo mbutho.

WayenguMongameli we-ANC xa kwakuyilwa uMqulu weNkululeko nowamkelwa ngowe-1955.

I-ANC kunye namanye amacandelo omzabalazo wenkululeko avalwa ngowe-1960 esenguMongameli. ULuthuli wakhetha ukungayi elubhacweni ngelixa abanye babesimka besiya elubhacweni. Wahlala enguMongameli weANC de wasweleka kabuhluntu ngowe-1967.

Singatsho ngeliphandle sithi wayigcina ibumbene i-ANC ngexesha lokuthubeleza kwayo iseenza emfihlakalweni, phantsi kweemeko ezinzima kakhulu, yade yabunjwa ngokutsha elubhacweni. Kwakhona, wayesenguMongameli ngethuba i-(ANC) iseka uMkhonto weSizwe (MK).

Kukho ulovo lokuba akazange axelelwwe ngokusekwa kweMK. Olo luvo luyaphikiswa ngabanye, ngelithi uNkosi Luthuli wayesezingxoxweni

zalo mcimbi ngokupheleleyo kwaye wanika imvume yokuqulunqwa kweMK.¹

UNkosi Luthuli ukwadume ngokuba ngumntu wokuqala waseAfrika owawongwa ngeNobel Peace Prize, ngowe-1960. Okokugqibela, uNkosi Luthuli waziwa ngokungavumi ukuthobela nokusebenzisana norhulumente wengcinezelo kwisikhundla sakhe njengeNkosi. Kungenxa yesi sizathu apha urhulumente wocalucalulo wamsusayo esikhundleni sobukhos. Besezinkanini, abantu bakhe – nabo bonke abantu abathanda inkululeko – baqhubeka bebhekisa kuye njengeNkosi.

Oku kuchazwe ngentla kuquka ezona mpawu zikhunjulwayo xa kujongwa kubomi bukaNkosi Luthuli. Yindima yakhe kwimfundo yabantu baseAfrika endinqwenela ukubuyela kuyo, ngokuhambelana nomxholo wentetho yanamhlanje.

Wabunjwa yimfundo yeemishini

¹ For more on arguments that attempt to show that Luthuli was supportive of the armed struggle, see: Luthuli, Albert (1964) On the Rivonia Trial, quoted from secondary sources by Woodson, Dorothy C (1986) Albert Luthuli and the African National Congress: A Bio-Bibliography, *History in Africa*, Volume 13, pg. 354, pp. 345–362. This was a speech prepared for the United Nations, in which he defended a turn to the armed struggle due to the intransigence of the apartheid government. See also Ellis, Stephen (2011) The Genesis of the ANC's Armed Struggle in South Africa, 1948–1961, *Journal of Southern African Studies*, Volume 37, Number 4, pg. 669, pp. 657–676. Ellis argues that Luthuli authorised the formation of MK on conditions that it remain a separate organisation, so that the ANC would remain unaffected. He argues that this was a strategic option that Luthuli adopted.

Njengabanye abaninzi, uLuthuli wayifumana imfundo ezikolweni zecawe, ngexesha apho babembalwa kakhulu abantu baseAfrika ababevunyelwe ukuba banambithe elo lungelo lisisiseko. Abantu baseAfrika phakathi kowe-1779 nowe-1879, “babechasa imfundo yase-Bhritane kunye nolawulo lobukoloniyalı”.² Abanye bavalelwa eRobben Island ngenxa yoku. Emva kokuba boyisiwe, bancama baguquka okanye bayamkela imfundo ephantsi kwecawe – phofu besamkela eli cala lemfundo, hayi eli lenkolo. Abaninzi bazigcina iinkcubeko zabo zaseAfrika.

Kwisifundo sakhe sokudaleka kobuKristu eMzantsi Afrika, uSibusiso Masondo uthi nangona injongo yokuqala yabavangeli baseYurophu yayikukuxhasa uloyiso lobukoloniyalı nokuguqula abantu baseAfrika ukuze babe ngamaYurophu, imisebenzi yeemishini yaba neziphumo ezibini ezazingalindelwanga.³

Ugxininiso “kubuzalwana nobudade” Iwaye Iwanceda ekuphembeleleni ukuvela kobuzwe baseAfrika. Okwesibini, izikolo zeemishini zinegalelo ekunukeni kokuziqonda nokuzithanda kubantu baseAfrika. Ngoko ke, endaweni yokugqibeza ukugoba abantu abantsundu, imfundo

² Mangcu, Xolela (2014) A Critic, in Retrospect, *Transition*, Number 116, pp. 27–39, pg. 27. DOI:10.2979/transition.116.27.

³ Masondo, Sibusiso (2018) Ironies of Christian Presence in Southern Africa, *Journal for the Study of Religion*, Volume 31, Number, pp. 209–31. DOI: 10.2307/26778582.

yeemishini “yaguqulwa (ngama-Afrika ngokwawo), yaba sisixhobo sokusebenzela imbono yobuAfrika”.⁴

NgokukaMegan Paustin, imfundo yobufundisi yakhuthaza iinkqubo ezintsha zenkululeko; yathi ingaqondanga yaba liqabane leentshukumo ezilwa ubukoloniyalı, neziquka *iMarxism*.⁵ Kunjalo kunje, “iyaqhuba yona ingxoxo eAfrika ... ngobumbolombini bemfundo yecawe – ububi kune nobuhle bezikolo zeemishini.”⁶ Kuyathethwa nangenjongo ephikisanayo yale Mfundu, ngokwahlukanisa umAfrika nobomi bakhe, lo gama imnika izakhono zobomi. Yiyo ke loo nto, imfundo yecawe “yaqulunqwa ngokutsha ... ukuze isebeenzele izidingo zelo xesha zama-Afrika ilawulwa gama-Afrika, esebezisa izixhobo ezaziwayo ukuba azigqibelelanga – namahlakani – afumanekayo”.⁷

UNkosi Luthuli wayeyimveliso yobu bunzima, obabunefuthe lotshintsho kwimfundu yobufundisi. Emva kokuba efundwe kwizikolo zeemishini, wagqibela ngokufundisa kwesinye sazo, apho wathi waqubisana nesinye isigebenga somzabalazo wenkululeko, ingcali yezemfundu uZ. K. Matthews.⁸ OkaLuthuli wasebezisa eyakhe imfundo ukufundisa abantu abaninzi base-Afrika, ngaloo ndlela ekhulula abaninzi kwaye enceda ekubekeni iziseko zentshukumo yexesha elizayo yootshala nabanye abantu baseAfrika abafundileyo.

⁴ Ibid, pg. 227. Emphasis in parenthesis added.

⁵ Paustian, Megan C (2014) “A Real Heaven on Their Own Earth”: Religious Missions, African Writers, and the Anticolonial Imagination, *Research in African Literatures*, Volume 45, Number 2, pp. 1–25.
DOI:10.2979/reseafrilite.45.2.1.

⁶ Ibid, pg. 8

⁷ Ibid, pg. 20

⁸ Vinson, Robert T (2018) Albert Luthuli. Athens (USA), Ohio University Press

Wazinza phakathi kwabantu bakhe

Indawo awayesebenzisa kuyo imfundo yakhe uLuthuli, nobukhosи bakhe kamva, zibalulekile ekubekeni ilifa awasishiya nalo kumxholo wale ntetho yanamhlanje. UNkosi Luthuli waphila ngokungafaniyo nabanye abantu abaNtsundu abafundileyo ababenegalelo ekusekeni nasekuqhubeleni phambili ubuAfrika, ngoba yena wabuchithela emaphandleni ubomi bakhe bempangelo nobutshantliziyo.

Ngokwenza njalo wayesebenzisa ubukrelekrele bendalo; ebandezeleka nabantu bakhe, esenza utshintsho kubomi babo. Oku wakwenza kwakude kudala, ngaphambi kokuba umbono wophuhliso Iwasemaphandleni waziswe kwisichazi magama senguuko nguJulius Nyerere eTanzania,⁹ nalapha ekhaya emva ko-1994.

Kubalulekile ukukhumbula ukuba ngexesha lokhenketho IwaseMelika, uNkosi Luthuli waqinisekisa ukuba utyelela iYunivesithi yaseHoward,¹⁰ elinye lamaziko “awaba noxanduva kwakudala njengababoneleli abaphambili bemfundo yamabanga aphakamileyo kwabamnyama baseMelika kwimeko yentlalo yocalucalulo ngokobuhlanga.”¹¹ Ngokwenza njalo, uLuthuli wayeqinisekisa ubumbano Iwamazwe ngamazwe ekwabethelela isiingo sendlela efanayo yemfundo yabantu abamnyama kwihiabathi liphela.

Kungenxa yale mvelaphi kaLuthuli isifundiswa sibambe le ntetho sifundo nje namhlanje. Le ntetho sifundo iqhutywa malunga notshintsho olukhulu kwindlela esifundisa ngayo nesiqhuba ngayo uphando njengeeyunesithi, singasathethi ke ngokuba siqhuba njani na ngeminye imisebenzi yeYunivesithi.

⁹ Campbell, Horace (2010) Julius Nyerere: Between state-centred and people-centred Pan-Africanism, in Chachage, Chambi and Cassam, Annar (Eds) *Africa's Liberation: The Legacy of Nyerere*. Cape Town, Pambazuka Press, pp. 44–60. Cf. Saul, John S (2012) Tanzania Fifty Years on (1961–2011): Rethinking "ujamaa", Nyerere and Socialism in Africa, *Review of African Political Economy*, Volume 39, Number 131, pp. 117–25.

¹⁰ *Ibid*

¹¹ *Ibid*

Ekufundeni kwabo malunga nesifo seCovid-19 kwiiyunesithi zaseMelika, u-Andrew Kelly no-Rooney Columbus baqaphele imiceli mngeni emihlanu yexesha elifutshane kunye nemihlanu yexesha elide kwicandelo lemfundo ephakamileyo.¹² Nangona sisebenza kwimimandla eyahlukeneyo yezopolitiko, ezoqoqosho nezentlalo thina neeyunesithi zaseMelika, kukhulu ukufana phakathi kwemeko yethu kunye noko kuxelwa nguKelly noColumbus.

Xa sihlengahlengisela imeko yethu, singabalula le miceli mngeni mihleni ilandelayo:

- Ukuhla okunokwenzeka kumanani abafundi, ingakumbi abo bafanele ukubuyela
- Ukuncitshiswa kwamanani abafundi abatsha ngenxa yeemeko zoqoqosho ezidandathekileyo, uninzi lwabafundi lungenamali yemfundo yaseyunivesithi
- Ukulahleka kwengeniso engangqamenanga ngqo nezfundo, njengengeniso yokuqeshiswa kweendawo zokuhlala. Nangona sichaphazeleka kancinane thina yile meko, sinokuqikelela ukuba ezinye zeendawo zokuhlala zabucala kufutshane neekhampasi zethu zinokuchaphazeleka
- Amanyathelo abizayo ahambelana nemigaqo yokuvula kwakhona

¹² Kelly, Andrew P., and Columbus, Rooney (2020) *College in the Time of Coronavirus: Challenges Facing American Higher Education*. American Enterprise Institute. DOI: 10.2307/resrep25358.

- Ukucwangcisela kunye nokumelana nokuqhambuka kwesifo. Sele sibonile ukuphazamiseka okubangelwe zizigulana ezimbalwa esikhe sana nazo; xa kwafuneka sivale izakhiwo ezithile.

Ekuhambeni kwexesha kulindeleke oku kulandelayo:

- Ukehla kwengeniso yexesha elide ngenxa yamanani abafundi asezantsi kunye nokuncitshiswa kwenkxaso karhulumente ngenxa yemali yesizwe eshokoxekileyo
- Ukehla kwamanani obhaliso kwiinkqubo ezithile nokukhokelela ekuphelisweni kwezinye iinkqubo okanye ukudityanisa okunyanzelekileyo kwamasebe. Oku kusikhumbuza kabuhlungu ngokuncitshiswa kweSebe lamandulo leeLwimi zesiNtu nelalifudula lisisiquququ
- Ukuphulukana nabafundi ngokuthi batshintshele kwamanye amaziko emfundo ayifezekisileyo inkqubo yemfundo ekude. Le nto ithetha ukuba iUnisa ayisayi kuphinda yonwabele ukunkqenkqeza phambili kwimfundu yakude njengokuba ibikae isenza kwiminyaka engaphambili.

Ukongeza koku kungasentla, omnye wemiceli mngeni esiye sahlangabezana nayo kukwandiswa okungalindelekanga kububanzi bomsebenzi wabahlohli bethu. Ngokutshintshela kwiimviwo ze-intanethi abahlohli kuye kwafuneka ukuba babe ngabagadi babaviwa, emva koko baqalise ukumakisha iimviwo. Ngabo kuphela abanokwenza oko!

Esikufundileyo kwilifa likaLuthuli, kweli xesha leCovid-19, kukunyamezela kwakhe njengoko wabuyela ekufundeni emva kokugxothwa. Sifunda ukuzinikezela kwimfundu yesizwe, njengoko wanikela ngako konke ukufundisa abafundi abahluphekayo basemaphandleni. Sifunda ukuzinikezela kubantu beli, njengoko wancama “amalungelo” okuba kwiincwadi ezilungileyo zorhulumente wocalucalulo, waxolela ukuba asuswe esihlalwei sobukhosи.

Njengeziko kufuneka sithathe igqabi kubomi bukaNkosi Luthuli kwaye siqinisekise ukuba iUnisa ihlala iliziko eliqhubeka nokubonelela ngemfundu kuye wonke umntu, kubandakanya ngakumbi abafundi basezilalini abafuna le mfundo kakhulu.

Ndinethemba lokuba uNjingalwazi Nkondo uza kusinika umbono otyebileyo kunye nemiceli mngeni kwindlela esinokuthi senze ngayo, njengetunivesithi, njengesizwe, njengelizwekazi, nanjengoluntu luhela, siligcine liphila ilifa esalishiyelwa leli gorha lonyana wothuthu lwaseAfrika.

Manenekazi namanene, egameni leBhunga, iNdlu yeeNgwevu, abaphathi, abasebenzi, kunye nabafundi bale yunivesithi, ndiyanamkela nonke kule ntetho sifundo.

Ndiyabulela!

It is my hope that Professor Nkondo will provide us with rich reflections and challenges on how we may – as a university, as a nation, as a continent, and indeed as the whole of humanity – live up to the legacy of this gallant son of the soil.

Ladies and gentlemen, on behalf of the Council, Senate, management, staff, and students of this university, I welcome you all to this lecture.

Thank you!