

**MOP MS MAKHANYA, MOGOKGO LE MOTLATSAMOTŠHANSELARA
YUNIBESITHI YA AFORIKABORWA
TLHATLHELELO YA MO INTHANETENG - LEPHATA LA PATLISISO LA
INKOSI ALBERT LUTHULI
26 NGWANAITSEELE 2020**

Bontsi bo gopola Inkosi Albert Luthuli ka ntlha ya diponagalo di le mmalwa. O eteletse pele African National Congress (ANC) mo pakeng e e nnileng le ditiragalo tse dikgolo di le tharo mo botshelong jwa mokgatlho oo.

E ne e le Moporesidente wa ANC fa go ne go kwalwa mme go amogelwa Tšhata ya Kgololesego ka 1995.

ANC le dikarolo tse dingwe tsa mokgatlho wa kgololesego di ne tsa thibelwa ka 1960 fa e ne e sa ntse e le Moporesidente.

Luthuli o ne a itlhophela go sala fa ba bangwe ba ne ba ya botshabelo, a sala e ntse e le Moporesidente go fitlhelela ka loso la gagwe le le botlhoko ka 1967. Re ka re mo ntlheng eno tota o ne a gokaganya ANC mo pakeng ya tsereganyo ka ntlha ya fa e ne ya simolola go dira mo sephiring mo maemong a a boima tota, pele fa e ka tsosolosiwa kwa botshabelo. Go amana le seo, e ne e le Moporesidente fa ANC e ne e simolola uMkhonto we Sizwe (MK). Go ne go le jalo le fa go ne go na le

kganetsano ya gore a mme ga a rerisiwa fa go ne go tlhamiwa MK, ntlha e e leng gore bangwe ba e ganetsa ka gore go buisanwe le Inkosi Luthuli ka botlalo mme a rebola tumelelo ya gagwe ya seo.¹

Gape Inkosi Luthuli o ne a itsege ka ntlha ya go nna Moaforika wa ntlha go abelwa Moputso wa Kagiso wa Nobel, ka 1960. Sa bofelo, Inkosi Luthuli o ne a itsege ka go bo a ganne go obamela le go dirisana le mmuso wa tlhaolele mo maemong a gagwe jaaka Kgosi. Ke lona lebaka leno le le dirileng gore puso ya tlhaolele e mo folose. Mme batho ba gagwe – ee tota, le batho botlhe ba ba ratang kgololesego – ba ne ba tswelela go mmita Kgosi ka bodipa.

Tse di sa tswang go kaiwa tota ke tse di gakologelwang ke rona rotlhe fa re gakologelwa botshelo jwa ga Inkosi Luthuli. Ke rata go lebelela seabe sa gagwe mo thutong ya Maaforika, go lepalepana le moonono wa tlhatlhelelo ya gompiano.

O bopilwe ke thuto ya barongwa

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.

Fela jaaka bontsi, Luthuli o amogetse thuto ya gagwe go tswa kwa dikolong tsa barongwa, ka nako e e neng e le Maaforika a se kae fela a neng a letlelelwa go itumelela tshwanelo eno ya motheo. Maaforika a ne, magareng ga 1779 le 1879, “a gana thuto ya barongwa ya Borithane le taolo ya bokoloniale.”² Bangwe ba ne ba golegwa kwa Robben Island ka ntlha ya seno. Ka jalo, e nnile moragonyana, morago ga go fenngwa, ba neng ba fetoga gongwe ba amogela thuto ya barongwa – go bona thuto fela mme e seng bodumedi. Bontsi bo ne jwa tswelela ka ditiragatso tsa bona tsa tumelo ya Seaforika le ditso.

Mo thutopatlisisong ya gagwe ya kgolo ya Bokeresete mo Aforikaborwa, Sibusiso Masondo o tlhalosa gore le fa e le gore maikaelelo a ntlha a barongwa ba Yuropa e ne e le go tshegetsa phenyo ya bokoloniale le go fetola Maaforika go nna Mayuropa, borongwa bo nnile le ditlamorgo tse pedi tse e neng e se maikaelelo.³

Kgatelelo ya 'borwarre le bokgaitsedi' e thusitse go susumetsa go tlhagelela ga Boitshupo jwa Seaforika. Sa bobedi, dikolo tsa barongwa di tshwaetse mo boitemogong jwa Maaforika. Ka jalo, go na le go konosetsa kgatelelo ya Maaforika, thuto ya barongwa ba Sekeresete e

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.

"fetotswe (ke Maaforika ka bobona) go direla dikgatlhegelo tsa molebo wa Seaforika".⁴

Mo go Megan Paustin, thuto ya barongwa e kgontshitse ditiragatso tsa kgololesego; e nnile molekane yo o sa lemogeng wa mekgatlho e e kgatlhanong le bokoloniale, tota le wa tiori ya Marx.⁵ Fela, "dipuisano tsa Seaforika malebana le barongwa di nna di rerisana ... bobedi, ditshenyegelo le mesola ya dikolo tsa barongwa"⁶, maikaelelo a a ganetsang e le a go ntsha Moaforika mo setsong sa gagwe mme a ntse a maatlalediwa botshelo. Ka jalo, thuto ya barongwa ya Sekeresete e "rulagantswe sešwa...go lebelela ditlhokego tsa Maaforika jaaka di tthalosiwa ke Maaforika, ba dirisa didiriswa tse go amogelwang gore ga di a tthamalala – le balekane – tse di gona".⁷

Inkosi Luthuli e ne e le setlhagiswa sa marara ano, a a nnileng le ditlamorago tsa diphetogo mo thutong ya barongwa. Ka a ne a rutilwe kwa dikolong tsa barongwa, o feleleditse a ruta kwa go sengwe sa tsona, ka nako nngwe a na le mokaloba o mongwe wa mekgatlho wa kgololesego ya Maaforika le morutegi, Z.K. Matthews.⁸ O dirisitse thuto ya gagwe go ruta Maaforika a le mantsi, mme ka go rialo a golola bontsi

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

mme a thusa go tlhoma motheo wa mekgatlho ya isago ya barutabana le Maaforika a mangwe a a rutegileng.

Medi ya gagwe e mo bathong ba gaabo

Lefelo la ditserereganyo tsa thuto tsa ga Luthuli, le, morago, bogosi jwa gagwe, di botlhokwa mo go lebeleleng gore boswa jwa gagwe bo fa kae mo moonong wa tlathelelo eno. Go farologana le Maaforika a mangwe a a rutegileng a a tshwaetseng mo go tlhamiweng le go bopa mekgatlho wa bosetšhaba wa Boaforika, botshelo jotlhe jwa ga Luthuli jwa go dira le go lwela ditshwanelo bo nnile kwa metsemagaeng. Ka seno, o ne a diragatsa botlhale jwa tlohego; a sotlega le batho ba gaabo, mme a diragatsa diphetogo mo matshelong a bona. O dirile seno pele ga dintlha tsa tlabololo ya metsemagae di ka itsisewe mo mareong a go lwela diphetogo mo Aforika ke Julius Nyerere kwa Tanzania⁹ le mono gae morago ga 1994.

Go botlhokwa go lemoga gore ka nako ya leeto la gagwe kwa Amerika, Luthuli o netefaditse gore o etela Yunibesithi ya Howard,¹⁰ nngwe ya ditheo tse di nang le “maikarabelo a hisetori jaaka motlamedi wa ntlha wa thuto ya morago ga sekontari ya Bantsho ba Amerika mo

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*

tikologong ya loago ya tlhaolo go ya ka bosemorafe.”¹¹ Ka go dira jalo, Luthuli o ne a netefatsa kemo mmogo ya boditšhabatšhaba le tlhokego ya molebo o o tshwanang le oo mo thutong ya bantsho mo lefatsheng lotlhe.

Ke ka ntlha ya lemorago leno la ga Luthuli wa morutisi, re amogelang tlhatlhelelo eno gompieno. Tlhatlhelelo eno e dirwa mo lemoragong la diphetogo tse di boitshegang tsa ka moo re rutang le go dira dipatlisiso ka gona jaaka diyunibesithi, re sa bue ka ga ka moo re dirang ditiro tse dingwe tse e seng tsa thuto tsa Yunibesithi ka gona.

Mo thutopatlisising ya bona ya ditlamorago tsa leroborobo la Covid-19 mo diyunibesithing kwa Amerika, Andrew Kelly le Rooney Columbus ba tlhagisa dikgwetlho di le tlhano tsa pakakhutshwane le tse tlhano tsa pakatelele tse di lebaneng lephata la thuto e kgolwane.¹² Le fa re dira mo tikologong e e farologaneng ya sepolotiki, ikonomi le loago go na le diyunibesithi tsa Amerika, dintlha tse di tshwanang magareng ga seemo sa rona sa selegae le se se tlhagisiwang ke Kelly le Columbus di bonala tota.

¹¹ Brown II, M. Christopher (2013) The Declining Significance of Historically Black Colleges and Universities: Relevance, Reputation, and Reality in Obamamerica, *The Journal of Negro Education*, Volume 82, Number 1, pp. 3–19, pg. 5

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.

Fa re di fetolela mo bokaong jwa rona, dikgwetlho tse tlhano tsa pakakhutshwane ke:

- Kgonagalo ya kwelotlase ya palo ya baithuti, bogolo segolo ba ba tshwanetseng go bowa
- Palo e e kwa tlase ya baithuti ba bantšhwa ka ntlha ya seemo se se sa siamang sa ikonomi, mme baithuti ba le bantsi ba sa kgone go duelela dithuto tsa yunibesithi
- Kwelotlase ya letseno le e seng la dithuto go tshwana le dituelelo tsa bonno. Le fa karolo eno e sa re ame thata jalo, re ka bonela pele sentle gore mangwe a mafelobonno a poraefete a a gaufi le dikhamphase tsa rona a tlaa amega maswe
- Dikgato tse di tlhotlhwagodimo tsa go obamela diporotokholo tsa go bula gape
- Go rulaganyetsa le go samagana le tlhagelelo e nngwe. Re setse re itemogetse kgoreletsego e e bakiweng ke ditshwaetsego di se kae tse re nnileng natso; moo re neng ra tshwanela go tswala dikago tse dingwe.

Mo pakateleleleng go solofetswe tse di latelang:

- Kwelotlase ya pakatelele ya letseno ka ntlha ya palo e e kwa tlase ya baithuti le tshegetso e e fokoditsweng ya puso ka ntlha ya letlole la bosetšhaba le le gateletsweng.
- Kgonagalo ya kwelotlase ya mananeo mangwe, e e ka lebisang kwa go fedisiweng ga mananeo mangwe gongwe go patelesega

go kopanngwa ga mafapha. Seno se re gakolola ka kgonyelo e e botlhoko ya Lefapha le le kileng la ne le le matlhagatlhaga la Dipuo tsa Seaforika.

- Go latlhegelwa ke baithuti ba ba yang kwa diyunibesithi tse dingwe jaaka ba tlaa fetela kwa ditheong tse dingwe tse jaanong di ithutileng kgonagalo le tirisego ya go ithuta o le kwa kgakala. Ka jalo, Unisa e ka nna ya se ke ya tlhola e itumelela se e neng e kete ke kgwebonosi mo ntlheng ya go ithuta o le kwa kgakala jaaka re dirile mo dingwageng tse di ntseng di feta.

Go tlaleletsa mo go seo, nngwe ya dikgwetlho tse re di itemogetseng ke katologo e e sa solofelwang ya tiro ya batlhatlheledi ba rona. Fa go ne go fetogelwa kwa ditlhatlhobong tsa mo inthaneteng, batlhatlheledi ba rona ba ne ba tshwanela go nna batlhokomedi ba ditlhatlhobo mme ba simolole go tshwaya ditlhatlhobo. E ne e le bona fela ba ka kgonang go dira seo!

Se re se ithutileng go tswa mo bosweng jwa ga Luthuli, mo pakeng eno ya Covid-19, ke boitshoko jwa gagwe jaaka a ne a boela go ya go ithuta morago ga go kobiwa. Re ithuta maitlamo a gagwe mo go ruteng setšhaba jaaka a ne a ineetse go ruta baithuti ba ba humanegileng ba metsemagae. Re ithuta maitlamo a gagwe mo bathong ba naga eno, jaaka a tlogetse "ditshiamelo" tsa go nna mo

letlhakoreng le le siameng la puso ya tlhaolele, go fitlha moo a bileng a rolwa maemo a bogosi.

Jaaka setheo re tshwanetse go ithuta mo botshelong jwa ga Inkosi Luthuli go netefatsa gore Unisa e sala go nna setheo se le sengwe fela se se tswelelang go tlamela botlhe ka thuto, go akarediwa, tota e bile bogolo segolo, baithuti ba kwa metsemagaeng ba tota ba tlhokang thuto eno go gaisa.

Ke solofela gore Moporofesara Nkondo o tlaa re tlamela ka kgopolo le dikgwetlho tse di humileng malebana le gore jaaka yunibesithi, jaaka setšhaba, jaaka kontinente, le jaaka batho ka kakaretso – re ka tsweletsa jang boswa jwa mogaka ono wa Moaforika.

Bomma le borra, mo boemong jwa Lekgotla, Senate, botsamaisi, badiri le baithuti ba yunibesithi eno, ke le amogela lotlhe mo tlhatlhelelong eno.

Ke a leboga!