

PROF MS MAKHANYA, OYIHLOKO NESANDLA SIKATJHANSELA
EYUNIVESITHI YESEWULA AFRIKA
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MPHAHLELE
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Ku-athikiliyakheka-1980 yesihlokoesithi "*The humanism of Ezekiel Mphahlele*", uSamuel Omo Asein uyatjhoukuthi:

*There are few African writers who have contributed much to the development of modern African literature and have had little written about them. Of the few, the black South African writer, Ezekiel Mphahlele, stands out rather pathetically as much neglected, generally underestimated and often misjudged.*¹

U-Asein uragela phambili ubala eminye yemisebenzi kaMphahlele enomthintela, ngaphambi kokungezelela elinye ilwazi ngendlela uMphahlele azinikela ngayo epilweni yakhe ukuthuthukisa umtlo wobukghwari we-Afrika ukobana ube mhlobo womtlo ohlonitjhwako namhlanjesi.

¹Asein, SO. 1980. The Humanism of Ezekiel Mphahlele. *The Journal of Commonwealth Literature*, 15(1):38-49.

Nakatshwaya ngekulumo ka-Asein, uPhil Ndlela utshwaya ngakubonileko begodu uphosela isitjhijilo lokha nabekatlola eminyakeni emibili edlulileko, kanti ngithanda ukumdzubhula ngokunabileko:

Asein's concerns cannot be dismissed as obsolete or unwarranted. They are as relevant today as they were when he conceived them. There is still a lot of work to be done by us academics in terms of giving due prominence to Mphahlele's immense literary and scholarly output by way of prescribing it in our literary studies courses at universities. Even the laudable initiative that culminated in the establishment of the Es'kia Institute was his brain child. It would be interesting to know the number of departments of English literature that prescribe and teach Mphahlele's works in South Africa. It would also be interesting to know how many of our Provincial and National Departments of Education have included Mphahlele's works in the curriculum.²

Nakusetjhwa umsebenzi wefundo kaMphahlele kuyabonakala ukuthi sekunetuthuko etshwayekako nakuqalwa umsebenzi kaMphahlele solo u-Asein aveza akubonako, kusala kubonakala isikhekhe esikhulu somsebenzi esingabuyelela siwenze ukobana sikwazi ukuthokoza

²Ndlela, P. 2017. Do not let him die: Celebrating the legacy of Es'kiaMphahlele. *Literator*, 38(1).http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2219-82372017000100020 (accessed on 25 September 2019).

umsebenzi kaMphahlele ngokudephileko. Lokhu kungasuselwa ezintweni ezimbili:

Kokuthoma, kunomukghwa oragela phambili wokunganaki imisebenzi yoke ye-ephistemoloji e-Afrika, kufakwa phakathi imisebenzi emitlolo yobukghwari kanye nemisebenzi yeenkutani ezinjengoMphahlele. Ngakelinye ihlangothi kunekulumo evezwa nguNdlela yokuthi ngitjho nezingeni leyunivesithi ukutjhejwa kweenkutani zomtlolo wobukghwari kuya ngokuya kuyatjhabalala.

Indaba yesibili esingayicabanga kumikhawulo kanye nobutjhapha bokuziphatha. Kanti lokhu akuthinti uMphahlele kwaphela. Abatloli abanengi bezomtlolo yobokghwari imisebenzi yabo yeqiselwa amehlo ngoba ithinta ipolotiki, umlando, isosiyoloji kanye nepolotiki yomnotho, ngombana abatlolaba abathathwa ngaleyondlela lokha nayikhitjhwako leyo misebenzi. Njengesibonelo, naphezu kokukhiqiza imisebenzi yobukghwari ekhuluma ngomlando, ngepolotiki kanye nangepolotiki yezomnotho yesikhathi ikakhulukazi esingemuva kokuthola uzibuse enarheni yeKenya, kanye nobujamo sehlelo lobukoloni obutjha e-Afrika yokana, uNgugi wa Thiongo nguyey kwaphela kanengi, kezinye iindawo, osathathwa njengekutani yomtlolo wobukghwari.

Okufana nalokhu kungatjhiwo ngoMphahlele. Naphezu kokuba ngomunye wobosolwazi bethiyori eyaziwa ngoBuntu be-Afrika

(*African Humanism*), uMphahlele, njengoNgugi, naye usese ngaphasi komtlhago wokuthi ufakwa emitlolweni yobukghwari kwaphela.

Kungenca yalokhu ukuthi thina lapha e-Unisa eminyakeni elisumi edlulileko sibone kufanele ukuthi silungise lokhu, ngokuthi sibambe uMnyanya woKwethulwa kwesiKhumbuzo soMnyaka sika-Es'kia Mphahlele. Lo mlandelande weminyanya yeenkhumbuzo isisiza ukutjengisa lokho, kanti usebenzise indlela yemitlolo yobukghwari kanye neemfundo zobukghwari, uMphahlele bekangaphezu kokuthi abe yikutani yemitlolo yobukghwari.

Kumsebenzi onabileko wemiqondo kaMphahlele, kanye nangendlela ebekaveza ngayo uBuntu be-Afrika, engifisa ukuwenza isingeniso sami sekulumo yesikhumbuzo ezokwethulwa nguDr Khoza.

Emsebenzini wakhe woke, kanye nalokha nakazihlathululako, uMphahlele ukhuluma ngoBuntu be-Afrika kanti yena uzihlathulula njengomuntu onoBuntu be-Afrika. Ulikhambo elathoma eminyakeni eminengi eyadlulako lokha nakathoma ukuraga iimfundo zakhe ngokutfunda e-UNISA, waqeda iziqu zakhe zobudorhoda, kanti lokhu wakuveza ngemitlolo yakhe.

Kuhle ukutjheja ukobana ngesikhathi lokha uMphahlele nakangena ekhambeni lakhe lokwakha lokho akubiza ngoBuntu be-Afrika, lokhu wakwenza ngasikhathi sinye lokha uuLeopold Senghor nakatlola

ngobuNigro, uKenneth Kaunda watlola ngoBuntu, u-Aime Cesaire watlola ngokuqedwa kobukoloni, kanti uFrantz Fanon wahlola imithintela yobukoloni malungana nesithunzi somuntu onzima.. Lapha ekhaya, u-Anton Lembede wayesele athomile ukufaka ummoya wobuZwe be-Afrika, lo mmoya wabe ulindelwe bona uRobert Sobukwe awuthuthukise lokha nakathungelelanisa lokho nomzabalazo woke ngokunabileko wabantu be-Afrika kanti yena wafaka ubu-Pan Afrikhenizimu eSewula Afrika. Imizamo yakhe le yabonakala khulu emitlolweni ka-Steve Biko lokha nabekaveza ifilosofi yehlelo lokuziKhakhazisa ngobuNzima bakho (*Black Consciousness*).

Lo mqondo utholakala ngaphakathi kokuthuthukiswa kweenkolo zamatjhuguluko arhabileko kanye neenkolo zetuthuko eragela phambili ezifuna, kokuthoma, ukuzwisisa ubujamo babantu abagandelelweko, kanti, kwesibili, ukwakha iindlela lezo abantu bangazitjhaphulula ngazo, uMphahlele angazwisiswa njengomuntu othuthukise imiqondo yakhe ngaphezulu nje kokuba misebenzi yobukghwari.

Eminyakeni edlulileko, le miqondo evezwako yoBuntu be-Afrika ibonakala khulu kilokho kwanjesi, okwaziwa, ikakhulukazi ngaphasi kwesifundo seFilosofi, yoBuntu/*Botho*.

URob Gaylard uyabeka, njengombana kungaba khona okufanako phakathi kobuntu "*humanism*" ngokwendlela yeTjonalanga, kanti

bekufana nemiqondo etjhiwo bubuntu boke, kunamatshwayo abonakalako angakavami ebuntwini/botho nanyana uBuntu be-Afrika.³

linsika zobuntu (*Ubuntu/botho*) okungithi iindalwa ezibabantu. NgokukaMogobe Ramose, kukhona ukuhlobana okunamatheleko nokungaphukiko kwegama elithi *umuntu/motho* njengegama elivezwa ngokwe-antholoji. Angekhe kwaba nobuntu/*botho* ngaphandle kwendima eqakathekileko edlalwa yihlonipho yobuntu kanye nehlonipho elapho yokuhlonipha umuntu/*motho*. Ngokunjalo-ke, “ubuntu then is the wellspring flowing with African ontology and epistemology”.⁴

Kodwana ngabe ngiyaphi ngalokhu, begodu ngabe lokhu kuhlobana njani noMphahlele?

Inarha mhlapha kheyahlangabezana nommoya ovunguzako wemilandu esezingeni eliphezulu emalungana nomguruguru omalungana nokuhlukunyezwa kobulili. Ngithi imilandu yezinga eliphezulu ngombana kunemilandu eminengi yabomma abajayelekileko emalokitjhini wethu kanye neendaweni zethu zemakhaya, okubomma abahlongakala ngokugongodwa balingani

³Gaylard, R. 2007. “Welcome to the world of our humanity”: (African) humanism, ubuntu and black South African writing. *Journal of Literary Studies*, 20(3-4):265-282.

⁴Ibid, page 230.

babo kanye nabanye abobaba abobaba abangavezwa kezeendaba ngombana basezingeni eliphezulu ngokomnotho. Laba kubabantu abakhohlwakeleke, kanti ezehlakalweni ezinengi lezi kuziimbalobalo zezehlakalo ezifihlakeleko eziphathisa iinhloni ezembethe inarha yekhethu.

Ngaphandle kweenhlathululo zesosiyoloji esingazinikela, engineqiniso lokobana ziqinisile, malungana nommoya omumbi wokuhlunguphazwa kwabomma kanye nomguruguru oqaliswe kubulili obuthize enarheni yekhethu, kufanele kube nezinye iinzathu zokobana kungani sihlangabezana nobujamo lobu enarheni.

Kumbono wami, osuselwa begodu engiwuthatha esifanisweni sikaFrantz Fanon sokususwa kwesithunzi sobuntu kilabo abagandelelweko njengendlela yokubabeka ezingeni lokobana bangasaba babantu “*zone of non-beings*”⁵ ukobana ezinye zeempendulo zokuhlunguphazwa kwabomma kanye nomguruguru oqaliswe ebulilini obuthize esihlangabezana nabo bungahlotjaniswa nabanye abantu abduna abenza izenzo ezinyenyisako ezikhombisa bona sebalahlekelwe bubuntu babo (*ubuntu/botho*), kanti mbala abahloniphi abanye abantu (*ubuntu/botho*).

Ngokwelimi lokubelethwa likaMphahlele yeke siyabuza sithi: “*Botho bokae?*” (ngabe ubuntu buyaphi nakwenzeka koke lokhu?) begodu

⁵ Fanon, F. 1986. (1952) *Black skin, white masks*. London: Pluto Press.

sijike khonapho thina besiphendule imibuzo ngokwethu: “*Botho botsamaile!*” (Silahlekelwe bubuntu bethu).

Kungenca yokuzisetjhisisa thina ngokwethu, njalo nje malungana nokuthola abonobangela bezehlalakuhle yezomnotho nokulungisa izinto ezibangela ukuhlunguphazwa kwabasikazi kanye nemiguruguru eqaliswe ebulilini obuthize, kanti ukungezelela ehlelweni lokuqiniswa kwehlelo lethu lezobulungiswa bezobulelesi, ukobana kufanele, thina njengabantu, sizame ukuthola iimpendulo ezizokuphendula iintjhijilo zeeenkathi esiphila kizo.

Okuqakatheke khulu emizameni yethu yokulungisa lokhu kanye nezinye iintjhijilo eziqalene nabantu kufanele sibe nombuzo wokubeka phambili uBuntu uMphahlele akhuluma ngakho – uBuntu be-Afrika– ukusukela phezulu. Kububuntu,, *ubuntu/botho*, obungadzimelelisa umbuzo wethu oqinileko omalungana nehlelo lokuqedwa kobukoloni emazikweni aphezulu wefundoukwenzela bona iziko lezefundo li-“*in the service of all of humanity*”.

Njengombana sivezile eendaweni ezahlukahlukene ukobana kwethu nje kusitjhijilo kanye nomsebenzi wokuqeda ubukoloni emayunivesithi wethu. Lokhu akugcini kwaphela emnyombeni welwazi esilifundisako nerhubhululweni, lokhu, kumphumela wethu wekharikhyulamu kanye nerhubhululo.

Ukuqedwa kobukoloni kufaka isikopilo etjalwa begodu ephakanyiswa emayunivesithi wethu. Ifaka ukulahlwa kwesikopilo yomguruguru ebonakala kubukoloni, okulisikopilo yabanye “*others*”. Isiko lokubona abanye abanye “*other*” hayi ukuthi bahlukile, kodwana ukuthi baphasi begodu bafanelwe ukuthi baphathwe kumbi, bekufike ezingeni lokuthi bahlunguphazwe ngeendlela ezihlukahlukene.

MPhathihlelo, yeke, kufanele sikwazi ukubona ukuhlobana phakathi kwalokho okwenzeka emphakathini, amagugu kanye namathulusi ikutani enguMphahlele esitjhiye nawo, okubuBuntu be-Afrika *ubuntu/botho*, kanye nekghono lethu lokuqeda ubukoloni emayunivesithi wekhetu –kanti, ngitjho umphakathi wokana.

Lokhu ekugcineni kungibeka esihlokweni samatjhuguluko uDr Khoza azosethulela sona.

Ekulumeni yakhe yesikhumbuzo, uDr Khoza uzokuhlathulula iimfundo zoburholi, imihlobo yoburholi esikhathini njengombana lokhu kuhlobana namatjhuguluko.

Njengeziko, ngeenqundo ezithethwe Mkhandlu kanye neensetjenziswa ezahlukeneko esizakhileko besazamukela, sitjhwile ukobana umnqopho wethu wokugcina wekhambo lethu lezetjhuguluko kufanele kube kubuyisa ubuntu eyunivesithi yekhetu, kanti nomphakathi wekhetu ngokunabileko.

Kungalendlela, esifunda ngoMphahlele, ukobana ngiyacabanga sizokwazi ukukhiqiza begodu sirholwe burholi obusebenzako, obuziphendulelako begodu nobunemigomo yokuziphatha.

Ehlangothini lomkhandlu, abaphathi kanye nabafundi beYunivesithi yeSewula Afrika ngiyanamukela eMnyanyeni we-10 wokwethulwa kweKulumo yesiKhumbuzo sika-Es'kia Mphahlele.

Ngiyathokoza!