

PHROF MS MAKHANYA, OYIHLOKO NESANDLA SIKATJHANSELA
EYUNIVESITHI YESEWULA AFRIKA
IKULUMO YESIBILI YESIKHUMBUZO SIKA OK MATSEPE ELIMPOPO
“LIVING, BREATHING AND PRACTISING HUMANITY, DIGNITY AND
RESPECT BY STANDING AGAINST GENDER-BASED VIOLENCE:
CELEBRATING 88 YEARS OF OK MATSEPE LEGACY”
E-POLOKWANE
MHLA ZILI-13 KUNTAKA 2020

MPhathihlelo, akhe ngithokoze ukunikelwa kwami godu ithuba lokuthi ngibuyelele godu ngethule ikulumo phambi komnyanya ohlonipheke kangaka, okuyikulumo yesibili yesifunda yokuhlonipha ikakaramba yomtloli welimi le*Sesotho sa Leboa* uNom Oliver Kgadime Matsepe.

Njengeyunivesithi sizizwa sizikhakhazisa godu ukobana sihlanganyele ndawonye noRhulumende wesiFunda seLimpopo ukuhlonipha le kakaramba yelimi le-Afrika.

Kuyihlonipho ukuvulwa enye yamaziko wokufunda enarheni yekhethu – ngokwamandla wakhe, osifundiswa se-Afrika, esasirhulela iindlela ezinengi njengekakaramba esifundiswa esihlala sisebenza – esinguPhrofesa Malegapuru Makgoba. Nangingena ikulumo yesikhumbuzo yomnyaka lo, ngifisa ukuthoma lapho ngigcine khona umnyaka ophelileko. Abanye benu abakhambela lekulumo yesikhumbuzo eyathulwa nguPhrofesa Maje Serudu bazakukhumbula

ukobana enye yeentjhijilo engaziqalisa kubalaleli nakuzo iimfundiswa zethu kwakukutjhidisa umfundasimahla ka OK Matsepe ngaphasi komkhakha weemfundo zomtlolo wobukghwari kwaphela. Umsebenzi wakhe kwakusikhungo esasimumethe iimfundo ezinamandla ezimalungana neentjhijilo ezithinta abantu kanye nepolotiki zangesikhathi sokuphila kwakhe. .

Njengombana ngifisa ukuveza emizuzwaneni ezako embalwa enginayo, umsebenzi ka Matsepe ukhuluma ngeentjhijilo esiqalene nazo namhlanjesi. Ngizamile umnyaka odlulileko ukuveza ukuthi umsebenzi kaMatsepe wawuneengaba ezinengi begodu wawuhlangahlangene kangangani, ngitjho nanyana nakakhombisa ubukghoni bakhe lokhaabatloli, ikakhulu abatloli abanzima, nabebangakghoni ukuthi bakhulume ngokukhululeka ngokwabo begodu baveze imibono yabo malungana nephasi. .

Lokha nabengizama ukuzwisisa uMatsepe ngamthola ngaphakathi kwesigodi sakhe sokubelethwa,, *Ga-Sekhukhune*, wafunda eenkolweni zamamitjhinara wesiKrestu, ngathola ilwazi ngekolelo yakhe kanye namasiko wakhe, kanye nomsebenzi wakhe owaba mfitjhazana wokuba ngumabhalana wekhotho. Yeke, ngikuphikisile lokhu, ngisekela lokhu ngelwazi likaSerudu banoGrobler, lokobana uMatsepe bekaphila emaphasini amabili; iphasi lekolo yesi-Afrika kanti ngakelinye ihlangothi, anomthelela wobuKrestu.

Njengombana uSerudu waragela phambili nokutjho, ukobana abalingisi emsebenzini kaMatsepe bakhombisa ipilo yamambala yabarholi bendabuko kanye nezilwi zesintu.¹ Ngakelinye ihlangothi, uGrobler unebonelophambili lokobana kunoveli ethi *Lešitaphiri* (1963), kungenzeka ukobana uMatsepe bekaveza umtlhago wesitjhaba owadalwa kuRhayilwa kwabantu eSharpsville ngomnyaka ka 1960, nokwalandelwa kujanyiswa kweenhlangano ezilwela ikululeko, kwarholela ekusungulweni kwehlangano yoMkhonto we Sizwe, kanye nokumenyezela komazibuse, phecelezi *ideclaration of independence* e--Transkei.²

Nasiqala ngobufitjhazana isikhathi neentuthuko ezivele ngaphasi kwesikhathi sefundiso kaMatsepe, singavumelana ukobana wayemphumela wobujamo obadalwa nguye, wadalwa bujamo kanti wajika, watjhugulula ubujamo, ngokuthi abenze buphile.

UNgũgĩ wa Thiong’o uyatshwaya: *“The writer as a human being is himself a product of history, of time and space. As a member of society, he belongs to a certain class and he is inevitably a participant in the class struggles of his times”*.³

¹ Serudu, S.M., 1982. Towards an Understanding of Matsepe's Character Deliniation. *South African Journal of African Languages*, 2(3), pp. 71–89.

² Grobler, G.M.M., 1993. Solving the Insoluble: O.K. Matsepe's *Lešitaphiri* and the Signs of our Times. *South African Journal of African Languages*, 13(2), pp. 44–47.

³ wa Thiong’o, N., 1981. *Writers in Politics*. London, Ibadan, Nairobi: Heinemann, p. 72.

Nasiqala ipilo kaMatsepe, ikakhulu njengeemfundiswa eziphuma kunarhakazi enomlando, enamasiko, enamasikwana, kanti ifundo iragela phambili nokunyazeka, siqalene nobudisi bokuthi sifanele bona sibalekele ubujamo obubili obehlukileko. Bokuthoma ubujamo kukwamukela indlela yokubonga umlando wabarholi kanye neemfundiswa zethu, lapho sibabonga ngokweqileko sengathi ziingilozo.

Obunye ubujamo obuhlukileko kukobana siphikise abarholi kanye nabatloli bethu lokha nabaveza imikghwa emimbi eenkulumeni kanye nemitlolweni yabo, sibahlole ngokuthi simadanise imisebenzi yabo ngemigomo yobukoloni besimodeni. Isitjhijilo esiqalene naso kukuthi siveze ubudisi obufihlwe emitlolweni kaMatsepe – kanti lokhu kufanele sikwenze ngehlonipho.

Kanti uSerudu banoGrobler baragela phambili nokutjho, ukobana uMatsepe wabe emtloli obudisi lokhu kubonakala kumanoveli wakhe nabekathi *“demand from the reader a total commitment and active participation if he wishes to unravel their complete plots and make sense of their significant universal messages”*.⁴

⁴ Serudu, S. M. & Grobler, G.M.M., 1995. The Novels of O.K. Matsepe. *South African Journal of African Languages*, 15(1), pp. 135–140

Imitlolo yakhe yomibili yayibudisi begodu yayibhidliza, yayibhidliza ikatha yabatloli be-Afrika ngaphambi kwesikhathi sakhe sokuphila ngokukhiqiza iinhloko ezisuselwa kuBhayibheli, kanti ngalokho babemukela indlela yokuhlonipha. Njengombana ngizokutjengisa ngemva kwesikhathi, lokhu kuhlonipha kwakuvela ngaphakathi komnako okhona mayelana netuthuko yabantu, okuyinto ayibona lapho bekaphila khona..

Ngakelinye ihlangothi, wabhidliza indlela yokutlola ngokulandelanisa, kunalokho walandela indlela yokungalandelanisi, waphula indlela yokulandelanisa iinkhathi zezehlakalo kanye “watjhugulula ukulandelana kwezehlakalo”. Ngaphandle kwalokho waphula indlela yokulandelanisa izehlakalo zepilo ephathekako yamambala kanti acoce indaba yakhe ukobana ingabi nesikhathi, uMatsepe bekasebenzisa itshwayo lokha nabekacoca indaba. Encwadini yakhe yesihloko esithi *Lešitaphiri*, uMatsepe usebenzisa itshwayo lomlambo njengesika yebumbano phakathi kweenqhema ezimbili ezilwako. Lapha sithola umnako wokulwela ukubumbana phakathi kwabantu bakhe, esaziko ukobana, ngaleso sikhathi babehlukaniswe mibuso yobukoloni.

Uphikisa leli tshwayo lomlambo kilelo bumbano elisencwadini kaNgũgĩ wa Thiong’o’s ethi *The River Between* (1965), lapha umlambo ulitshwayo lokwehlukana nobukoloni obutjha. Kungakho uMatsepe

ayingcenyeye yesililo esikhulu sabatloli be-Afrika sokubumbana phakathi kwabantu bakhe.

Enye indaba evela emitlolweni kaMatsepe kuyifilosofi yakhe eqinileko malungana nephasi.

UMatsepe khewatjho ekuthomeni, wathi wabe amphumela “wesikhathi nendawo” ebekaphila kiyo. Kanti lokhu kwaphikiswa godu ngu Ngũgĩ, ikakhulu e-Afrika, akusilula ukuthi abatlooli bakhulume nanyana bafake imibono yabo ikhambisane nomtlolelo, ngitjho nanyana bakhetha ukobana bangabi batjhotjhozeli bezepolotiki. Ebujameni bukaMatsepe, nanyana, umsebenzi wabo ungekhe wabonakala usabupolotiki, ngingatjho, ngithi wehlukile, kiloko womuntu onjengo Ngũgĩ, lowo umbono wakhe wezepolotiki erhabileko odumileko.

UMatsepe kubonakala sengathi wakha umbono ongakhuthaziko emphakathini. USerudu utshwaya ngalendlela: *“To him the world is full of evil, corruption and greed. Man has lost his sense of good and evil. Unless man is prepared to live peacefully with his fellow men, there is no hope for harmony in this world”*.⁵

Akhe silalele uSerudu nakaveza indlela uMatsepe abona ngayo iphasi:

⁵ Serudu, S.M., 1990. O.K. Matsepe's Worldview: An Appraisal. *South African Journal of African Languages*, 10(2), pp. 41–51.

Kumibono le engqondweni yami emenza bona (uMatsepe) abe ngomunye wabatloli abakhamba phambili e-Afrika besikhathi sethu. Imibono yakhe ngomuntu nangobuntu boke kuyazwisiseka kuhle khulu kanti i-athikili yalomhlobo angekhe yafaka koke. Okukarisako kuliqiniso lokobana ngomsebenzi wakhe uMatsepe bekaqale umphakathi wakhe wakwaKopa, kanti akunakuthandabuza ukobana lemibono ifanele iphasi loke. Kule-athikili ngizifaka ngaphasi kombono kaMatsepe malungana netjhebiswano eliphakathi kukaZimu nabosingazimu, ikosi nesitjhaba sayo, ubunjalo bomuntu kanye nabantu bakhe, ukufa nokuphila: kanye nomtjhado nokutlhalana. Nginethemba lokobana lokhu kuzokususa amanga wakade athi amalimi we-Afrika akanabo ubukghwari.⁶

Kuhle ukutjheja ukobana uSerudu ukhulume lokhu ngoMatsepe ngomnyaka ka 1990; akhuluma ngomuntu owatlola ngeminyaka ephakathi kuka1954 no 1974. Imibono le iqakatheke kangangani leyo mibono yokuthoma, kanti begodu ikhambisana kangangani nesikhathi sethu namhlanjesi!

⁶ Serudu, S.M., 1990. O.K. Matsepe's Worldview: An Appraisal. *South African Journal of African Languages*, 10(2), p. 41–51.

Kanti ngakelinye ihlangothi uMatsepe wazakhela lamagama angakhuthaziko ngeminyaka yabo 1950s, ukufikela ngabo 1970s, uSerudu uhlathulula leyo mibono ngomnyaka ka 1990, ngesikhathi lapho ilizwe laliseduze nokuthola ikululeko. UMatsepe wakhombisa ummoya ongakhuthaziko ngesikhathi lokha abantu nabakhuluma ngenembombono yekusasa elihle, lapho abomma baberhwanda e--*Union Buildings*, barhuwelela bathi: “*Wathint' Abafazi, Wathint' Imbokodo!*”

USerudu watlola ngesikhathi lapho amathemba bekaphezulu bekubonakala ukobana “ikululeko seyiseduze”, kanti mbala zoke izinto zizokuthola itjhaphuluko.

Lokhu kungiletha esihlokweni salekulumo yesikhumbuzo, lapho uProfesa Makgoba azokuhlathulula kabanzi ngokulandelako: *Living, Breathing and Practicing Humanity, Dignity and Respect by Standing Against Gender Based Violence: Celebrating 88 Years of OK Matsepe Legacy.*

Njengabo boke abatloli, uMatsepe wakha bewatsenga imibono yakhe mayelana nabantu esikhathini esithileko. Nanyana kubonakala sengathi wahlangana nobudisi lokha nakufanele aveze abomma ngesithombe esimbi kumanoveli wakhe wokuthoma, njengenoveli ethi *Kgati ya Moditi* (1974), lapha umma, uMmatshepho, uvezwa

njengomuntu ofuna indima yoburholii – yobukhosi. Kungakho, lokha emaphelelweni webizelo lakhe lokutlola kanye nekugcineni kwepilo yakhe, uMatsepe kungatjiwo ukobana wathoma isigaba esitjha, isigaba lesa sokuqalana sokuninana kanye nesokukhethululana.

Lokha kwenza bona uMatsepe atjhugulule indlela yakhe yokwakha ubunjalo bolingisi kanye nokuvezwa kwabo kuyavela kunoveli leyo lapho alwa nomukghwa wokunyaza abomma – *Kgati ya Moditi* – lokha nakahlaba imikghwa emalungana nobukawu. Lokho uMatsepe akuveza emisebenzini yakhe yamuva kwakulikghono elingapheliko lomuntu lokulwa nezenzo lezo eziveza okumbi khulu emvelweni.

Siphila esikhathini lapho amabhudango wabomma, aboMma aboRhanda ngo1956, anyazwa mumukghwa omumbi wokubuswa babantu abaduna kanye nokubuswa madoda, okumumukghwa owavela ngendlela yomguruguru wokuthoriswa ngokobulili, ikakhulukazi okumguruguru oqaliswe kubomma. .

MPhathihlelo, sifunda ngeenhliziyo ezibuhlungu begodu sinamahloni ngokwenzeka ngepelaveke indlela ungazimbi wokukatwa weminyaka ema-22 ongu Kutlwano Masilo, adunyuzwa amahlandla abunane phambi komndeni wakhe Etwatwa, eGauteng. Kusobala kobana isizathu lapha kwakukumthulisa ukobana angakwazi ukunikela ubufakazi lokha nakugwetjwa umlandu wokukatwa kwakhe. Indaba

yakhe, kungenye yeendaba ezinengi ezenzekako, ezinye ziyabikwa kodwana ezinengi zazo azibikwa, kuziindaba zabomma abatlhagiswa bobaba.

Lesi senzo sokucinywa kanye nokuqedwa kobuhle okuzuzwe ngekululeko yethu kuletha isithunzi esimbi khulu phambi kwethemba esinalo lelizwe elihle kangaka. Ubumo babomma elizweni leli, kanye nomuzwa owuzwako lokha nawufundako, nawulalela begodu nawucabanga ngalezi zenzo ezimbi, lokhu kungaletha ummoya wokulahlekelwa lithemba, okuyinto uMatsepe ebekayizwa lokha nakalwa nobukhohlakali bokungahloniphi, okubukhohlakali abubone ngaleso sikhathi.

Sibofakazi abasilingekileko malungana nezenzo zokubhidlizwa kwananyana yini eyatjhiywako emalungana nefundiso eyihlonipho kanye noBuntu esizikhakhazisa ngakho thina njengabantu. Singakhuluma njani ngeFilosofi yethu yoBuntu lokha abomma, abodadwethu kanye nabantazanyana nabangakaphephi, nabangazizwa baphephile, begodu nabaphila ngokusaba?

Kanti lokhu, kufana ngesikhathi somzabalazo wethu wokulwela itjhaphuluko embusweni wegandelelo, singadinwa ukulwela ukubuyisa isithunzi sobuntu emphakathini. Kufanele sisime silwe

ngananyana ngiliphi igandelelo, ukuqatj hazwa, ukuninwa kanye namazizo.

Kufanele sifane noMatsepe encwadinakhe ethi *Kgati ya Moditi*, kufanele sisukume besisekele aboMmatshepho abanengi, abodadwethu kanye namadodakazi abakhombisa ilungelo labo lokulingana kobulili, kanye nokuvikeleka.

Kwethu kufanele yiphrogremu enqophe ukubuyisa *Ubuntu* bomuntu woke. Thina e-Unisa sesingene kuphrogremu yokobana sikalukane nokuqeda ubulwele bomguruguru bokutlhoriswa ngokobulili. Enye yamaphrogremu okunje esicoca ngawo kukuphetha kanye nethemba, lokwamukelwa koMthethomgomo woKulwa nokuHlunguphazwa ngokoMseme, okwamukelwa Mkhandlu weYunivesithi. LoMthethomgomo onabileko lo, okumthethomgomo owenabe khulu wananyana ngiliphi iziko lefundo ephakemeko enarheni, kusitjengiso sethu esibonakalako sokulwa nomguruguru wokulwa nokutlhoriswa ngokobulili.

Ngasikhathi sinye njengombana siphetha uMthethomgomo woKulwa nokuHlunguphazwa ngokoMseme, sibuyekeza yoke imithethomgomo yeziko, ngomnqopho wokutlama imithethomgomo eminengi ehlekileko begodu enabileko ezokusisiza ukobana silwe bunqopha begodu siruthule nginanyana ngimuphi umguruguru omalungana nokutlhoriswa ngokobulili.

Kodwana siyazi ukobana imithethomgomo enganasakhiwo esihleliweko ililize lakolize. Kungenca yaleso sizathu sesithome ihlelo lokuthi begodu sisungule iPhiko lezokuLingana koBulili, okuliphiko elizokubhadwa ngaphasi kwe-Ofisi leSandla sikaTjhansela. Leli Ofisi, elizokuraga irhubhululo, ukuphakanyiswa komthethomgomo, imizamo yokungenelela yokukuvikela abongazimbi, kanye nokwelulekwa ngokomkhumbulo, lokhu kuzokusebenzisana ndawonye neKomitjhani yezokuLingana koBulili.

Sinethemba lokobana lelizamo yokungenelela izosinikela ihlathululo ephathekako netjengisako emizameni yethu yokulwa nomguruguru omalungana nokutlhoriswa ngokobulili. Ngaleyondlela, sizokuhlanganyela nabanye abanengi ekuhlonipheni umlando kaMatsepe; ukulwa negandelelo, ukuqatjhezwa, ukuninwa kanye nokuba nemizwa.

Nginethemba lokuthi njengombana sihlangene lapha namhlanjesi sizokufunda kumlando kaMatsepe begodu sizibophelele ngokwethu ukuragela phambili nokuphila umlando.

Kanti begodu nginethemba lokobana sizokufunda kubuhlakaniphi bukaProfessor Makgoba lokha nabekasitjela ngesihloko sekulumo yesikhumbuzo yobusuku banamhlanjesi.

Ngiyathokoza!