

PROF M S MAKHANYA, OYINHLOKO NEPHINI LESHANSELA

YASENYUVESI YASENINGIZIMU AFRIKA

INKULUMO YESIBILI YESIKHUMBUZO SIKA O K MATSEPE

YESIFUNDAZWE SASELIMPOPO

“LIVING, BREATHING AND PRACTISING HUMANITY, DIGNITY AND

RESPECT BY STANDING AGAINST GENDER-BASED VIOLENCE:

CELEBRATING 88 YEARS OF OK MATSEPE LEGACY”

EPOLOKWANE

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Mphathi Wohlelo, angibonge ithuba enginikezwe lona ukuba ngiphinde ngethule inkulumo phambi kwalo mbuthano ohloniphekileyo, okuyinkulumo yesikhumbuzo yesibili yesifundazwe eqonde ukuhlonipha umbhali owayeyingcweti kulimi lwe*Sesothosa Leboa*, uMnu Oliver Kgadime Matsepe.

Njengenyuvesi siyazigqaja ngokuthi siphinde sihlanganyele noHulumeni weSifundazwe saseLimpopo ekuhlonipheni lesi sishosho kwezombhalo wobuciko e-Afrika.

Kuyinhlonipho enkulu ukuba sihloniphe enye yezingcweti kwezemfundo ezweni lakithi – usolwazi wase-Afrika owayenothando lwemfundo, owayeyingqalabutho yangempela, wasivulela izindlela eziningi kulabo osolwazi be-Afrika abayibambile namanje – oProfesa Malegapuru Makgoba. Uma ngibheka inkulumo yesikhumbuzo yalo

nyaka, ngifisa ukuqala lapho ngigcine khona ngonyaka owedlule. Abanye benu ababehambele inkulumo yesikhumbuzo eyayithulwa nguProfesa Maje Serudu bazokhumbula ukuthi enye yezinselelo engaziveza phambi kwabalaleli kanye nosolwazi bethu kwabe kuwukhipha isikhwama somfundaze i-O K Matsepe ngaphansi komkhakha wezifundo zemibhalo yobuciko (*literary studies*). Umsebenzi wakhe wawuqukethe izifundo eziqala ezimayelana nezinselelo ezithinta abantu kanye nezepolitiki esikhathini ayephila kuso.

Ngemizuzwana embalwa bengifisa ukukhombisa, umsebenzi kaMatsepe mayelana nezinselelo esibhekene nazo namuhla. Ngonyaka owedlule ngiye ngazama ukukhombisa indlela umsebenzi kaMatsepe ombaxaziningi ngayo futhi oxubene ngayo, ngisho nalapho esekhombiso ubuciko bakhe ngesikhathi abalobi, ikakhulukazi abalobi abampisholo, babengakwazi ukukhuluma ngendlela ekhululekile futhi baveze imibono yabo ngomhlaba.

Emizameni yami yokuzwisisa uMatsepe ngiye ngamthola ngaphakathi kwesigodi sakhe azalelwa kuso, Ga-Sekhukhune, wafunda imfundo yamamishini esiKrestu, wayengaphansi kwenkolo kanye namasiko esi-Afrika, kanti wasebenza kufushane njengomabhalane wasenkantolo. Ngakho-ke, ngithanda ukwehluka ngokuthi ngisekele ngamagama kaSerudu kanye noGrobler, ukuthi uMatsepe waphila emihlabeni

emibili; okungumhlaba wenkolo yesi-Afrika, kanti ngakolunye uhlangothi wabe enezimpawu zemithelela yobuKrestu.

Njengoba eqhubeka nokuphikisa, abalingiswa emisebenzini kaMatsepe bavezwe njengabalingiswa bempilo yangempela yabaholi bendabuko kanye namabutho. Ngakolunye uhlangothi, uGrobler uyabikezela ukuthi kwinoveli ethi *Lešitaphiri* (1963), uMatsepe kungenzeka ukuthi wayeveza inhlekelele yezwe eyadalwa wuMbhuhiso waseSharpeville ngonyaka ka 1960, walandelwa ukuvalwa kwazo zonke izinhlango zenkululeko, ukusungulwa koMkhonto we Sizwe, kanye “nokumenyenzelwa komazibuse eTranskei.¹

Uma ngibheka kafushane isikhathi kanye nezinhlelo zentuthuko ezivela kwisifundiswa esinguMatsepe, singavumelana ukuthi wayengumphumela wesimo ayephila kuso, wakhiwa yiso lesi simo, kanti ngakolunye uhlangothi, waba nomthintela kuleso simo; ngokuthi lesi simo asenze siphile.

Kunjengokuphawula kukaNgũgĩ wa Thiong’o: *“The writer as a human being is himself a product of history, of time and space. As a member*

¹ 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.

*of society, he belongs to a certain class and he is inevitably a participant in the class struggles of his times”.*²

Uma sibheka impilo kaMatsepe ikakhulukazi njengesifundiswa sezwekazi elinomlando, elinamasiko, elinezithethe, kanye ngisho nemfundo eqhubeka nokubhekelwa phansi, sibhekene nobunzima bokuthi sigweme izimo ezingejwayelekile ezimbili. Isimo sokuqala yilesa esixuba indlela yokutusa umlando womuntu (*hagiographical approach*) wabaholi kanye nezifundiswa zethu, lapho sibanikeza udumo olukhulu sengathi bayizingilozi.

Esinye isimo esingejwayelekile esokuphikisa abaholi nababhali bethu njengoba baveza imikhuba engathandeki ezinkulumeni kanye nemibhalweni yabo, loku kuqhathaniswa nemibandela yobukoloni bamanje. Inselelo esibhekene nayo ukwembula ingxubevange efihlwe ngaphakathi kwemibhalo kaMatsepe – kanti lokhu kwenziwe ngenhlonipho.

Njengoba uSerudu benoGrobler beqhubeka nokuphikisa, uMatsepe wayengumbhali ongafundeki lula amanoveli akhe *“demand from the reader a total commitment and active participation if he wishes to*

² wa Thiong’o, N., 1981. *Writers in Politics*. London, Ibadan, Nairobi: Heinemann, p. 72.

*unravel their complete plots and make sense of their significant universal messages”.*³

Imibhalo yakhe yayingxenyembili futhi ibhidliza, ibhidliza uqwembe lwababhali base-Afrika ngaphambi kwesikhathi sakhe sokuphila ngokuthi baqambe izihloko ezidabuka kwiBhayibheli, ngokwenze njalo balandela indlela yohlelo lwenhlonipho. Njengoba ngizokhombisa ngemuva kwesikhathi, le ndlela yenhlonipho yadalwa wumnako wezinye izinguquko zentuthuko yabantu ayezibona lapho ahlala khona.

Ngakolunye uhlangothi, wabhidliza isitayela sokubhala sokulandelanisa, kunalokho walandela isitayela sokungalandelanisi; waguqula ukulandelana kwezikhathi kanye “nokuguqula ukulandelana kwezehlakalo”. Ngaphandle kokubulala ukulandelana kwezinkathi kanye nokwethula ingxoxo ukuba ingalandeli isikhathi, uMatsepe wasebenzisa indlela yokusebenzisa izimpawu uma exoxa indaba. Kwincwadi yakhe ethi *Lešitaphiri*, uMatsepe wasebenzisa uphawu lomfula njengensika yobumbano kanye nombimbi phakathi kwamaqembu amabili alwayo. Lapha sithola umnako omayelana nokubumbana phakathi kwabantu bakhe, kanti ngaleso sikhathi

³ 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

nangendlela esazi ngayo, laba bantu babehlukaniswe yimibuso yobukoloni.

Qhathanisa lolu phawu lomfula njengophawu lobumbano kwincwadi kaNgũgĩ wa Thiong’o ethi *The River Between* (1965), lapho umfula uluphawu lokwehlukana kanye nobukoloni obusha. Yingakho, uMatsepe ayingxenye yesililo esikhulu sababhali base-Afrika abakhalela ubumbano hlangana nabantu babo.

Enye indawana evelayo kwimibhalo kaMatsepe yifilosofi yendlela yokubona umhlaba.

Njengoba kushiwo nasekuqaleni, uMatsepe wayewumphumela “wesikhathi kanye nendawo” yakhe. Kanti, lokhu kuye kwaphikiswa futhi uNgũgĩ, akuyona into egwemekayo ukuthi ababhali, ikakhulukazi e-Afrika, bakhulume noma baxube imibono yabo encwadini, ngisho noma bekhetha ukungabi yizishosho ze-politiki. Noma-ke, ngokwesimo sikaMatsepe, ngisho noma imisebenzi yabo ingeke yavezwa ngokwepolitiki, njengokuphikisana njengomuntu onjengoNgũgĩ, lowo imibono yakhe yezepolitiki yaziwa jikelele.

UMatsepe wayebonakala ukuthi waye akha imibono engajabulisi ngomphakathi. USerudu uphawula 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”.*⁴

Ake silalele uSerudu uma eveza umbono kaMatsepe mayelana nomhlaba:

*It is these views to my mind that make him (Matsepe)⁵ one of the best African writers of our time. His views on man and humanity as a whole are so comprehensive that an article of this nature cannot embrace them all. Of interest is the fact that Matsepe's focus in his works was on his own Kopa community, yet there is no doubt that these views are universally applicable. In this article I confine myself to Matsepe's views on the relationship between God and gods; the king and his subjects; the nature of man and his fellow men; life and death: and marriage and divorce. Hopefully this will remove the old fallacy that says African languages have no literature.*⁶

Kuhle ukukhumbula ukuthi uSerudu lokhu waye wakubona ngoMatsepe ngo1990; ngendoda eyabhala phakathi kweminyaka ka

⁴ Serudu, S.M., 1990. O.K. Matsepe's Worldview: An Appraisal. *South African Journal of African Languages*, 10(2), pp. 41–51.

⁵ Emphasis in parenthesis added for clarity

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

1954 no 1974. Yaze yayinhle leyo mibono yokuqala, nangendlela esahambisana nathi namuhla!

Kanti uMatsepe wazakhela ummoya ongemuhle ngemiyaka yo 1950s, kuze kufike kuminyaka yo 1970s, uSerudu wahlaziya leyo mibono ngo 1990, ngesikhathi izwe laliseduze nokuthola inkululeko. UMatsepe wakhombisa ukulahlekelwa yithemba ngesikhathi abantu babeveza imibono yekusasa eliqhakazile, ngesikhathi abesifazane babengenele imashi ngase *Union Buildings*, bekhuza bethi: “*Wathint' Abafazi, Wathint' Imbokodo!*”

USerudu wabhala ngesikhathi lapho amathemba ayephezulu kanti, phecelezi “freedom was around the corner”, nangempela uwonkewonke wayezothola inkululeko.

Lokhu kungiletha kwisihloko senkulumo yesikhumbuzo, leyo uProfesa Makgoba ezogeqa amagula ngayo: *Living, Breathing and Practicing Humanity, Dignity and Respect by Standing Against Gender Based Violence: Celebrating 88 Years of OK Matsepe Legacy.*

Njengabo bonke ababhali, uMatsepe waye wazakhela futhi wahluza imibono yakhe yomphakathi esikhathini esithile. Noma kubonakala ukuthi wayelwa nomkhuba wokuvezwa kwabesifazane ngendlela engagculisi kumanoveli wakhe okuqala anjenge *Kgati ya Moditi*

(1974), umama, ogama lakhe linguMmatshepho, uvezwa njengomuntu olwela ngamandla isikhundla sobuholi – sobukhosi. Yingakho-ke, ekupheleni kobizo lwakhe lokubhala nempilweni yakhe, uMatsepe kungashiwo ukuthi waqala isigaba esisha, sokulwa nokuzondana kanye nokucwasana.

Lokhu kuguquka kobunjalo bukaMatsepe kanye nangendlela yokuveza lokhu kuvezwa kunoveli efanayo lapho elwa nenkolelo ephikisana nabesifazane – *Kgati ya Moditi* – uma ephonsela inselelo kumkhuba omayelana nokucwasa abantu abanezimpawu zobunkawu. UMatsepe lokho akuveza emisebenzini yakhe yakamuva kwakukuveza izimpawu eziqala zobuntu zokulwa nalezo zenzo ezikhombisa ubunjalo bethu obubi ngokwedlulele.

Siphila esikhathini lapho amaphupho omama bethu, iMashi yoMame yango 1956, icekelwa phansi wummoya obhebhethekayo wobudlova besilisa kanye nokubusa kwabesilisa okubonakala ngendlela yodlame oluhambisana nokuhlukunyezwa ngokobulili, ikakhulu ubulili besifazane.

Mphathi Wohlelo, sifunda ngezinhliziyi ezibuhlungu kanye futhi sinamahloni ngalokho okwenzeke ngempelasonto, ngendlela lowo oneminyaka engama-22, ogama lakhe linguKutlwano Masilo, oyisisulu sokudlwengulwa, wadutshulwa amahlandla ayisishiyagalombili

phambi komndeni wakhe Etwatwa, eGauteng. Kusobala ukuthi isizathu salokhu kwaye kumthulisa ukuba angabe esakwazi ukunikeza ubufakazi mayelana nalabo ababandakanyekayo, uma icala seligwetshwa ngokudlwengulwa kwakhe. Isehlakalo sakho singezinye zezindaba eziningi, ezinye eziye zibikwe kodwa ezinye eziningi zingabikwa, okuyizindaba ezimayelana nabesifazane abahlushwa ngamadoda.

Lo mgcigco wokubuyela emuva kanye nokucekela phansi izinzuzo zenkululeko yethu kushiya ichashazi elibi esikhundleni sesithombe esihle sezwe lakithi. Isimo sabesifazane salelizwe, kanye nemizwa umuntu abanayo uma efunda, elalela futhi ekhuluma ngalo mlilo, kungadala umoya oqeda amandla, okungumoya uMatsepe awuzwayo wokulwa nobukhohlakali bokuswela inhlonipho abuphawula ngaleso sikhathi.

Singabafakazi abadangele mayelana nokushabalala kwanoma yini inhlamvu yenhlonipho eyasalayo kanye noBuntu esizigqaja ngabo thina ngokwethu njengabantu. Singakhuluma ngefilosofi yo*Buntu* uma omama bethu, odadewethu kanye nezingane ezingamantombazana uma ngeke ziphephe, uma zingazizwa ziphephile, kanti futhi ziphila ngokwesaba?

Njengesikhathi sethu uma besilwela inkululeko silwa nombuso wengcindezelo, kufanele singadangali ukulwela ukubuyisa isithunzi sobuntu bomphakathi. Kufanele sisukume futhi silwe nanoma iyiphi inhlobo yengcindezelo, yokuxhashazwa, yokuzondwa kanye neminye nje imizwa engavela.

NjengoMatsepe encwadini ethi *Kgati ya Moditi*, kufanele sisukume futhi sisekele oMmatshepho abaningi, odadewethu kanye namadodakazi ethu agcizelela amalungelo awo wokulingana kobulili, ukuba avikeleke.

Kwethu nje kufanele silandele uhlelo oluqonde ukubuyisa *Ubuntu* bomuntu wonke. Thina e-Unisa sesingene ohlelweni lokulwa nesifo sodlame olubhekiswe ekuhlukunyezweni ngokobulili. Enye yezinhlelo esidingidana nazo okwamanje ukuphetha kanti ngokwethemba okukhulu, ukwamukelwa koMkhandlu weNyuvesi, uMgomo Wokulwa nokuHlukunyezwa ngoKwezocansi. Lo mgomo owenabe ngale ndlela, okungumgomo omkhulu kakhulu wanoma iliphi iziko elisezingeni eliphakeme ezweni, kuyindlela yokuveza isinqumo esiphathekayo sokulwa nodlame lokuhlukunyezwa ngokobulili.

Ngesikhathi esisodwa njengoba siphetha ukwenza uMgomo weZokulwa nokuHlukunyezwa ngoKocansi, sibuyekeza yonke imigomo yeziko, ngenhloso yokuhlela imigomo ebumbene futhi

nebanzi ezosinceda ukulwa ngqo futhi nokucothula noma ngiyiphi impande yodlame lokuhlukunyezwa ngokobulili.

Kodwa siyazi ukuthi imigomo engenalo uhlaka oluqinile iyize leze. Yingakho futhi sesiqale uhlelo lokusungula uPhiko lwezokuLingana koBulili, uphiko oluzozinza kwiHovisi lePhini likaShansela. Leli Hovisi, lizobhekana nezocwaningo, ukuthuthukiswa komgomo, imizamo yokuvikela oyisisulu, kanye nokululeka ngokwengqondo, sizosebenzisana neKhomishani yezokuLingana koBulili.

Siyathemba ukuthi le mizamo yokunceda izoletha umsebenzi ophathekayo nobonakalayo ekulweni nodlame lokuhlukunyezwa ngokobulili. Ngakho-ke, sizohlanganyela nabanye abaningi ekuhlonipheni umlando kaMatsepe; wokulwa nengcindezelo, wokuxhashazwa, wokuzondwa kanye neminye nokunye okuyinzondo.

Ngiyathemba ukuba njengoba sihlangene lapha namuhla sizofunda ngomlando kaMatsepe futhi sizibophelele ngokwethu ukuthi siqhubekele phambili futhi siwuphile.

Kanti futhi ngiyathemba ukuba sizofunda kwigugu eliwukuhlakanipha kukaProfesa Makgoba ngesikhathi esethula inkulumo yakhe ngesihloko sesikhumbuzo sanamuhla.

Ngiyabonga!