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SETTING THE TONE FOR PROF NKIRU NZEGWU'S LECTURE ON
UKWANDLALELA INTETHO KANJING. NKIRU NZEGWU**

***“Proper African Woman”: Omumu, Disassembling Subordination, &
Reasserting Endogenous Powers”***

UNISA MUCKLENEUK CAMPUS, PRETORIA

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Mlawuli-Nkqubo, kuluvuyo olukhulu ukuba ndithath'inxaxheba kwingqungquthela yesibini kwiProjekthi yeeNgcubabuchopho (iingqondi) zaseAfrika kwakule nyanga. Ndyicingile ngowama-2008, esi siqalo sijolise ekutakiseni iintlantsi kwiingcaciso eziphandiweyo ngokuphathelele kweminye yemingeni esijongene nayo njengesizwe nanjengeyunivesithi.

Umnikelo wam namhlanje usenokunikwa isihloko, *Toward a Gendered and Decolonial Transformation of the Academy*. Ndiyathemba



ukunikezela ngeengongoma ezimbalwa endithemba ziya kungqinelana nokufundiswa kwezifundo zikaNjing. Nzegwu.

Ekuboniseni / ekutyhileni kwabo umcimbi we-eurocentricism uJuliet Ucelli kunye no Dennis O'Neil banombono wokuba ukuzibetha isifuba kwabaseYurophu kukujija into eyinyani eyaziwayo kunye nokuzazi koluntu, kwaye ngokwalathwa yiYurophu ngokunokwayo ukuthi iyindawo esebenza ngokusemthethweni/ethembekileyo yolwazi oluphandiweyo ngokwezesayensi kunye nenkqubela phambili ngokwezoqoqosho kunye neziseko zezopolitiko ezaziwayo namhlanje sithi sonke.¹

Ekulandeleni le ndlela eqiqiweyo, iminikelo yamanye amaphondo oluntu ngoko iyakuqukwa kwilifa laseYurophu, enika ihlabathi imveliso entsha yenkcubeko eyamkeleke nethembeke kwihlabathi lonke.

In formulating this simple but useful lens through which to examine Eurocentrism, Ucelli and O'Neil were drawing on the work of Samir Amin, the late eminent scholar from our continent who bequeathed to us that ever-useful study on the subject, *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*.¹

Ekuqulunqeni le lensi elula kodwa eluncedosisifunde ukufundisisa, kucaciseni esi silanga (lens) silula kodwa sibalulekileyo esihlola ngaso i-Eurocentrism, u-Ucelli no- O'Neil bathathele kumsebenzi kaSamir Amin, isihandiba somfundi odumileyo

¹ Amin, Samir (2010 [1988]) *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*, 2nd Edition. New York: Monthly Review Press



ongasekhoyo ophuma kwilizwekazi lethu owadlulisela kuthi esona sakhe sabaluleka isifundo ngesi sihloko, *Eurocentrism: Modernity, Religion, and Democracy: A Critique of Eurocentrism and Culturism*.³

Abo babekhona kwintetho yeProjekthi yokuqala yeeNkcuba-buchopho zaseAfrika endayinikezela kumsitho wotyelelo kaNjingalwazi Molefi Kete Asante ngomhla we-10 kuTshazimpunzi(Epreli) 2019 baya kukhumbula ukuba ndakhankanya kumsebenzi kaAmin nangoko.

U-Amin kwaye ngenene abanye abaninzi abafana noFrantz Fanon kunye no Ngũgĩ wa Thiong’o, basinika uqilima lwesiseko lweyethu iprojekthi yokuzilawula kwisikolo semfundo ephakamileyo.

Ndingwenela ukubuyela kwakhona ngabom kwaye ndigxininise kuloo ndlela, ngenjongo yokuhlanganisa ezama ngokuxoxisana ukubeka oko ndinethemba iya kuba ngumnikelo kaNjingalwazi Nzegwu kwiprojekthi yethu enkulu.

Ukubhiyoza nehlazo

Mlawuli-Nkqubo, ndinqwenela ukusekela umnikelo wam ngokubhekisele kwizinto ezimbini eziphambili ezichaphazelekayo kwiProjekthi yeeNgqondi(Intellectuals).

Okokuqala, kwiintsuku nje ezintathu ezigqithileyo, ngoMgqibelo, besibhiyozela Usuku lweNkululeko yeAfrika, ngenye indlela lwaziwa njengosuku lweAfrika (Africa day). Kubemi boMzantsi Afrika olu suku kulo nyaka luye lwenzeka ngaxeshanye nokubekwa



koMongameli uCyril Ramaphosa, kwaye ndicinga isicwangciso esenziwe angabom.

Xa uKwame Nkrumah elungelelanisa intlanganiso yokuqala eyathi kamva yaziwa ngokuba nguMbutho woBumbano lweAfrika (Organisation of African Unity) ngomhla we-15 ku-Epreli ngo-1958, kunye no- Haile Selassie owabamba umcimbi wokwazisa umbutho ngomhla wama-25 ku- Epreli ngo-1963, babezalisekisa okwakulibhongo lwelizwe ngokubanzi lombutho iPan Africanist Movement- ukunika isithanga sokuzilawula kwelizwekazi i-Afrika.

Njengabaphengululi abaninzi ngoku baqaphele, ukuzilawula kwelizwekazi(i-decolonization) laseAfrika, kunye nenkululeko epheleleyo yabantu bayo ukusuka kwiindawo zokuhlala ezinentsalela yobukholoniyali, kusesekude ukuba ziphele. Kuthi kwisikolo semfundo ephakamileyo, iintsalela zobukholoniyali zisenokufunyanwa kwinkcubeko yeeyunivesithi. Ezi ntsalela zinokufumaneka kumxholo wekharithulam. Ziyabonakala kwiziphumo zeenkqubo zophando unye nemveliso yolwazi kwiiyunivesithi zethu.

Ezi ntsalela zemikhondo, Mlawuli-Nkqubo, zibonakalisa indlela esilujonga ngayo uluntu; ukuthi sibaphatha njani abantu 'esibasebenzisayo' kuphando lwethu. Zibonakalisa ukuba silicalula njani ihlabathi nokubumba ingqiqo.

Olu kundizisa kuphuhliso lwesibini endingqwenela ukuluphawula. Kuphando lwakhe ngeeyunivesithi zaseAfrika neenkqubo



zokuziguqula abaziphumezayo emva kokuba nezithanga/kobukholoniyali obusesikweni, uAina unikela isishwankathelo esifanelekileyo semingeni neenkukacha ezininzi ezingena kumaziko ethu ngezakhiwo *zeneoliberalism*. Ngelixa singazenzisiyo ukunikezela ugwebo olugqibeleleyo zezi nguqu, imbono kaAina 'yenza uqhushululu lomthambo-luvo' kwaye 'uxhasa' 'intsika' ezinye zeengcamango zembonakalo eziqaqambileyo ezibaliweyo. Ubhala enze nje kwaye ndinqwenela ukumcaphula ngokubanzi:

Ulwimi noqhelaniso lwenguqu zisoloko ziphahlwe ngumbono ophethe, nolwandoyo ogxininisa kwimisebenzi, kwiinkqubo nokusebenza. Inkqubo yenguqu izama ngokunqabileyo ukujongana neenqobo ezisemgangathweni okanye Amandla onxibelelwano aphakathi embuthweni okanye izinto ezithathwa njengeziyinyaniso ezingundoqo ezichaza ubukho bazo. Inkqubo yenguqu icacisa ukufaneleka nokusebenziseka utshintsha-tshintsho kwaye ayibuzi mibuzo ngemo yazo. Ngokomzekelo ayibuzi nto ngocalulo lwabantu okanye amanqwanqwa obukholoniyali ezivele nje ukuba amakholoniyali ukubuyiselwe ubuzwe; ayibuzi nto ngesini okanye inikele ngesenzo sokungqina abesifazane; ayibuzi nto ngolwahlulahlulwa kwezikolo zemfundo ephakamileyo nomsebenzi weenkubabuchopho ngamazwe ngamazwe ukuvuma iilabhorettri ezintsha; amathala eencwadi nokwakha Amandla akusebenza abafundisi kwizikolo zemfundo ephakamileyo ngaphandle kokubandakanya iinguqu zezakhiwo/iziseko zezikolo zemfundo ephakamileyo kwi-hlabathi jikelele okanye ezopolitiko



*zopapasho lwamazwe ngamazwe, inkcazo yemigangatho kunye nokuthelekelelwa kwamazinga esikolo semfundo ephakamileyo.*²

The language and practice of reform have always been framed by a manage, rialist and incremental perspective concerned with operations, processes, and functions. The reform process scarcely attempts to confront values or the power relations inherent in organizations or the fundamental assumptions that define their existence. The reform process addresses efficiency and effectiveness variables and does not question the status quo. For instance, it does not question the racism or hierarchy of the colonial order that surfaced as soon as colonialists began to be replaced with nationals; it does not question sexism or offer affirmative action for women; it does not question the international division of academic and intellectual labor, recommending new laboratories, libraries, and capacity-building for academics without engaging the structures of global academic mobility or the

Isivumelwano esivelayo ngokwemida yeenguqu esesiyithethile kwiminyaka egqithileyo ikhokelele ekuqinisweni nasekutyumbeni ezona mpawu zokuzilawula kwemfundo ephakamileyo.Thina apha eUnisa zijongene ngqo nobunyani obukhohlakeleyo (harsh reality).Yiyo loo nto sikhethe indlela yokuzilawula kwinguqu.



Sihlangene apha namhlanje njengoko ingxoxo-mpikiswano iqhubeka kwisikolo semfundo ephakamileyo, sibhekisele kwizifundo zophando ezibini eziphazamisayo; esinye sibhalwe ngabafundisi abavela kwiYunivesithi yaseStellenbosch, esinye sibhalwe ngentsebenziswano ngababhali abavela kwiYunivesithi yaseKapa(UCT)

Uphononongo lokuqala kwakungokukwazi kwengqiqo yabantu ababizwa ngabesifazane bamaKhaladi⁵. Olwesibini lwalungokukwazi kwengqiqo nobukrelekrele bezicaka ezazithunyelwa zibuya eAfrika, kuphikiswana ngokuba loo mazwe ayethathwa njenganamanqwanqwa aphezulu okukwazi ukuqqa ayenokuba namanqwanqwa aphantsi okuthumela izicaka.

Njengokuba uphononongo lwaseStellenbosch lwakhutshwa yijenali yokupapasha, uphononongo lwaseUCT lusahleli nangona umfundisi lowo ochaphazekelayo wasula kwisikhundla sakhe eYunivesithi.

Umdla wam ayikokuma kumanqwanqwa ndicinge ukuba ngumhlaba othembekileyo kunabahlobo bethu kuzo zombini iiyunivesithi. Endaweni yoko, ndifuna ukulumkisa thina sonke ekwenzeni oko.

Le nto yokuba ndingakwazi ukuqhuba izifundo ezicalulwe ngokupheleleyo kwalo lonke uphando olwenziwa kumaziko emfundo ethu indenza ndihlale ndizibhenca-bhenca ukugweba esigweba ngalo abahlobo bethu. Nathi singanazo iimfihlo zethu ezinoputyuka ziphume kwezo ndawo sizifihle kuzo.



Ezi meko zophuhliso zisibonisa kwaye ngenene zisicela umngeni wokuba samkele ukuba ubumelizwe lwethu lusambathwe yimiba yobukholoniyali.

Into yokuba abahlobo basenokuba 'abanye' belicandelo labantu ababajonga abanye ngokobuzwe,ngokwesizwe ngokwezinga nobuni besini, kwaye bababone abanye abantu bengenasiphiwo sokuba namandla engqiqo kubonisa ukuba kusekude engqinibeni ekuzilawuleni kwiiyunivesithi zethu.

Into yokuba ukubulalana nokungabi nabuntu loloyiso kunokuncitshiswa kwaye amaqabane angazibona izinto ezinjalo ngokunga zivunyelwe yingqiqo yokungazithembi kwicala laboyisiweyo lulugqabazo olubuhlungu ekuzilawuleni kweesikolo semfundo ephakamileyo.

Ingqwalaselo ebalulekileyo ekumele yenziwe ngezi zifundo zophononongo ezibini ezinelishwa nangona izizifundo ezicacisayo kukuba inqaku laseStellenbosch labhalwa ngamaqabane angabelungu ngelixa elaseUCT labhalwa ngamaqabane antsundu.

What this demonstrates and serves as a major lesson is that coloniality is not, of necessity, a preserve of the white academy. Neither is progressive thinking, again of necessity, the preserve of black academics. This observation therefore serves as a warning against nativism when confronting coloniality, while advocating for decolonisation.

Into ecaciswa nesebenza njengesifundo esingundoqo kukuba ubukholoniyali akuyiyo, imfuneko, ukhuselo lwesikolo semfundo



ephakamileyo yabamhlophe. Ingeyiyo nengqiqo eqhubekayo, kwakhona eyemfuneko, ukukhusela abafundi abantsundu. Olu qwalaselo ngoko lusebenza njengesilumkiso ngakuzalo/ngakwindalo xa kujongwana nobukholoniyali, ngelixa kuthethelelwa ukuzilawula.

UNzegwu kunye neprojekthi yokuzilawula: Ezinye ezinokwenzeka

Ekuhlanganiseni ezi meko zimbini zophuhliso ndizame ukuhlolisisa iindawo ezingundoqo zophando olwenziwa nguNjing. Nzegwu, kunye nokuthi zinokuhambelana njani kwimizamo yokuzilawula kwesikolo semfundo ephakamileyo.

Iindawo ezintathu zokugxininisa ziyavela kwimizamo yophando lwakhe lonke. Eyokuqala yi- *Feminist and African Women Studies*. Eyesibini yi *African Philosophy*. Eyesithathu yi *African and African Diaspora Art Studies*.

Mandinikhumbuze ukuba ugqalisile lwethu kulo nyaka kolu luhlu lwesifundo ngeeNkcubabuchopho zaseAfrika kukuhlolisisa inkqubo yemfundo ephakamileyo, kunye nokuthi sinokuyiguqula njani kwimeko ekuyo yokulawulwa, ibe yileyo esinika isithuba sokuzilawula. Ekuxoxeni ngayo ndinqwenela ukugxininisa kwiindawo ezimbini zokuqala zikaNjing. Nzegwu- *Feminist and African Women Studies and African Philosophy*.

Encwadini yakhe *Talking Back: Thinking Feminist, Thinking Black*, u Bell Hooks uchonga izinto ekunokuthiwa 'kukuzibekela kwamazwi odini'.

Ehlabathini jikelele le yi- Euromodern kunye nobongameli kwindlela yayo "yokuwutolika ngokuphosakeleyo umda kunye nokulunga



kweentlobo ze- Eurocentric zeendidi zolwazi”, njengoko eyibeka uLewis Gordon,⁷ kukho ingozi yokuzithathela amazwi odini. Ngoko, kusukuzwano lokulwela inkululeko yabesifazane kwincinezelo, ukuxhatshazwa nokujongelwa phantsi, amazwi abesifazane abantsundu ajongene nengozi yokuthathelwa, kunye nokungananzwa kwabo konyuke.

UHooks uthi ngokukuthathelwa amalungelo,” ukungananzwa kwezikhalo zabo kugrogrisa / ixhalabisa eyona nto yokuzithemba kunye nokuthetha phandle ngokungoyikiyo yabo bantu baxhatshazwayo nabacinezelweyo.⁸

Imfuneko yamazwi abesifazane abantsundu ekumele yahlukaniswe nangexesha bebeka izikhalazo zosukuzwano ekuphathweni rhabaxa ngamadoda kusukuzwano lwabesifazane ngokubanzi akunagxininiswa ngokungaphaya. Oku kunjalo kuba usukuzwano lwabesifazane akumele luthathwe kancinane njengenxalenye kuphela “yobumbano loomama belizwe jikelele.” Okwabo lilizwi elikwayinxalenye yabakhonxiweyo; abantu abasephantsi kokulawulwa ngeendlela ezininzi.

Oko kuthethwa nguHooks ngokulandelayo kunika isiseko sophando- lwazi kokubaluleka kokwahluka. Naku aphikisana nako ukuya phambili:

Ukuze usukuzwano luphelise ukucinezelwa, usukuzwana ngalunye ukulwa nokulawulwa, ukusuka kwinto uye kwintloko, intetho ecaciswe ngumzamo wokumisa ilizwi lenkululeko - loo ndlela yokuthetha engasafumaneki ngokwezinga lento – njengomntu ocinezelweyo. Loo ndlela yokuthetha ephawulwe yimpikiswano, kukungavumi. Ifuna ukuba



ingqondo itshintshe- ukuba sifunde ukuthetha,- ukuphulaphula-ukuva ngendlela entsha.

The struggle to end domination, the individual struggle to resist colonization, to move from object to subject, is expressed in the effort to establish the liberatory voice – that way of speaking that is no longer determined by one’s status as object – as oppressed being. That way of speaking is characterized by opposition, by resistance. It demands that paradigms shift – that we learn to talk – to listen – to hear in a new way.²

Into ethethwa nguHooks ivakalisa into eyathethwa nguSteve Biko wethu kwiminyaka engaphaya kwama-45 eyadlulayo xa wayexoxa ukuba (abantu abamnyama) bakruqukile kukuma ecaleni kwemigca ukubukela umdlalo ekumele babe bayawudlala. Bafuna ukuzenzela izinto zonke ngokunokwabo.

Ngokwenene ungxamiseko lelizwi labeSifazane abaMnyama lalikhokwaye lisenjalo, uqhankqalazo ngabesifazane abamnyama, lubonisa ‘ukukruquka kwabo kukuma ecaleni komgca ukubukela umdlalo ekumele ukuba bayawudlala’.

Kodwa zinxulumana njani zonke ezi zinto kwimeko yesikolo semfundo ephakamileyo kunye nezigqibo zokuguquka nokuzilawula?

² Ibid, pg. 15



Towards a Gendered Approach to Transformation

Usingiselo lwendlela ephathelele kwisini ukuya kwinguqu

Enye yeendawo evelayo kwingxoxo yangaphakathi njengeyunivesithi yimfuneko yokuthetha ngokucacileyo indlela yosingiselo lwendlela ephathelele kwisini ukuya kwinguqu (gendered Approach) kwinguqu. Kukho ubuncinane imimandla emithathu yogxininiso evelayo ngokunxulumene nesini kumaziko emfundo ephakamileyo.

Ummandla wokuqala unxulumene nokubekwa kwabesifazane kwizikhundla kunye nokokuba banikwe amathuba afana nawamadoda. Kuwo omabini amacandelo olawulo lwezemfundo nolawulo lobhaliso, abesifazane abanikwa izikhundla zokuphatha. Ngoko ke kwinqanaba elisisiseko lokulingana eli ziko lemfundo linengxaki yokulinganisa phakathi kwabesifazane namadoda.

Ngakwelinye icala, yona Kanye le ngcinga yokulingana njengoko siyisebenzisa ingaba phantsi kokugxekwa kwizinga elithile. Kunokwenzeka ukuba iingxaki namaphulo okulingana akwizinga eliphezulu kwiimbono zabantu abasezingeni eliphakathi, kuthethe ukuba abesifazane abasebenzayo bangangananzwa.

Oku kusizisa kummandla wesibini wogxininiso olungumdlalo phakathi kobuhlanga nesini. Le iyangqinelana kakuhle noko uNjing. Nzegwu agxininisaa kuko, abeSifazane baseAfrika abaNnyama (African/Black Women).

Nangokwezinga, kunjalo into yokuba abesifazane abamnyama bafumana iindidi ezahlukeneyo zengcinezelo nokuxhatshazwa,



ezingafaniyo nezabesifazane abamhlophe. Okwenzekayo le yimeko abamnyama besifazane abahlangabezana nayo.

Ejongene nale ngongoma, kunikwe ingxelo ngoMcFadden yokuba ukhe waxoxa ngolu hlobo xa umbuzo wobuhlanga wavelayo kwiminyakana edlulileyo:

Abesifazane... bafuna uhlobo olwahlukileyo lokwaziwa kweli xesha lokhanyo. [Inye] leyo inobuAfrika, leyo yinxalenye yohambo olude esele siluhambile, [kodwa] olwenzela abesifazane baseAfrika, nokokuba baphi, ukuqhubela phambili, ukuba babe ngabantu abanokusebenza ngesidima nesizotha kwilizwe elitsha.¹¹

Ndiyarhana uNjing.Nzegwu wayeqaqambisa oku kunaba kokuba ngowesifazane waseAfrika xa ethe kutsha nje ukuba “ngowesifazane waseAfrika kukuhlala ukulungele ngokwenkcubeko ukuphatha izikhundla ezininzi kungekho namnye umsebenzi ochaza umntu onguye.”¹² Ngandlela thile bobu buchule okumenza akwazi ukuthatha nokuziqhelanisa yonke imisebenzi entlobo-ntlobo okuqhubeka bumfundisa ukuba abe yititshalakazi, igcisa, umgcini weeprojekthi ezininzi.

Ngakwelinye icala, ndirhanela kwakhona ukuba uNjing. Nzegwu uyakwahluka ku McFadden “kwingcinezelo yesini ngokwesiko loluntu(lobuAfrika”) apho uMcFadden eya kuxoxa ngelixa uNjing.Nzegwu eya kucela ubungqina ke ngoko. Le nto ngokunokwam ayingomzamo wokuthelekisa/ wokuxabanisa abesifazane ababini baseAfrika komnye ngomnye.Endaweni yoko sisimemo kwingxoxo-



mpikiswano etyebileyo kunye nokuqaqambisa okumele kuviwe phakathi kwabafundi bethu bebonisa iyantlukwano yeengcamango phakathi kwethu.

Indawo yesithathu yogxininiso yinkcubeko phakathi eyunivesithi. Nangona iKhomishini yamaLungelo oluNtu yakutshanje ijonge imibandela yobuhlanga neyokudlakathisa/ngqwangaza(bullying), kufanele sibe nenxalabo xa izityholo zenziwe eziphathelene nokuhlukunyezwa ngokwesini sabantu besifazane buvela.Okwethu, isityholo esinye esenziweyo kumele sithathwe njengezenzo ezininzi. Oku kungenxa yokuba izenzo zokucaphukela abantu ababhinqileyo obuyityhefu abungeni kwiziko lemfundo ephakamileyo.

Imfuneko yokuguqulaa inkcubeko ekhoyo phakathi kwamaziko emfundo apha kamileyo, ebandakanya neyethu, ayinakugxininiswa ngaphezu koku. Kwimeko yakutsha nje kufuneka siyijongane ngqo inkcubeko ejongela phantsi icinezele abesifazane, ngelixa yamkela inkcubeko entsha evulela abesifazane isithuba sokuzicacisa/bonakalisa ukuba bangoobani. Njengoko uBadat ebonisa, “ukuphumeza umbono wobulungisa kwezemfundo kubandakanya ukumiswa kwamaziko amatsha, kwakhiwe kabutsha ezindala, kuguqulwa iinkcubeko zeziko lemfundo nokuziqhelanisa.”¹⁵



African Philosophy

IFilosofi yaseAfrika

Ingongoma yokugqibela endinqwenela ukuyivelela kafutshane kukusetyenziswa kweFilosofi yaseAfrika njengolwazi oluyinyaniso. Kwinqaku lakhe elinesihloko *I doubt, therefore African philosophy exists*; uRamosse kwingxoxo yakhe ukhangeleka exoxa ukuba umba wokuba iAfrika nabemi bayo bayinto ekhoyo, kumele balinganeukuze kube yifilosofi yaseAfrika.¹⁶ Enyanisweni abanye kulandelwa uJames, bangavumelana nembono yakhe ngokuthi ummandla wefilosofi, njengoko siwuqonda uneengcambu zawo eAfrika.

Umdla wam ayikokungena ingxoxo-mpikiswano nokokuba ifilosofi njengoko siyazi, okanye ifilosofi yaseNtshona ukuba mfutshane, ngokwenene 'lilifa elibiweyo' eAfrika; okanye nokuba le thiyori yinto esinqwenela ibe njalo. Okona kubanga umdla kum kukuba kwenzeka njani kwifilosofi yaseAfrika njengoko sesifikele ekuyiqondeni kumele isetyenziswe njengesixhobo sokuzilawula kwesikolo semfundo ephakamileyo.

Enye into ekufuneka iqatshelwe kukuba, njengayo nayiphi na indlela yokuphila yemveli ngobunjani bentlalo yoluntu, iFilosofi yaseAfrika ayifani/ yahlukile. Ngokomzekelo olunye uphawu lweeFilosofi ekwenziwe izifundo ngalo apha eMzantsi Afrika yiFilosofi yaseAfrika yoBuntu.¹⁹



Ukugxininisa kwinkcubeko efanelekileyo kwicandelo lemfundo ephakamileyo, uNzegwu wenza le ngxelo:

IFilosofi yenkcubeko yeAfrika ijongene nazo zonke iindlela zokuphila kwabantu, iimbali, amasiko nezithethe noqheliselo ezigqithiselwe kwizizukulwana ngezizukulwana kwaye zizinike uphawu olwahlukileyo.

Oku kuthetha ukuba kufuneka sinike ingqalelo kumaziko oluntu ngamaxesha athile, kubandakanya iinguqu ezivele ngexesha nasemva kwexesha lokulawulwa. Kufuneka sinyamekele ubuchule bokuxoxa babumini obuthetha ngotshintsho namasiko nezithethe ngeendlela ezithandeleneyo, kwaye izalathiso (imizekeliso) kumasiko nezithethe ngamanye amaxesha zimbonakalo zexesha langoku ukuya kwelidala, iimbonakalo ezenzelwe ukunyanzelisa isenzo esithile okanye kuphawulwe ukuziphatha njengokukuko.

Ndivuselelwe yile ntetho, iprojekthi yethu engokuzilawula kwesikolo semfundo ephakamileyo kumele izinziswe kumava abantu belizwe kunye nelizwekazi lethu. Ikharithulam yethu kunye neziphumo zophando zinike ingqalelo, zicamngce zijolise ekuqondeni imbali yethu, amasiko nezithethe kunye noqheliselo.

Okwethu kumele ukuba kube yiprojekthi ejonga ukuncedisa uluntu ukuba luguquke kwizinto zexesha elithile leziganeko zokujongela phantsi uluntu, kungenwe kwixesha lokwakha isidima somntu. Kungoko, iFilosofi yaseAfrika yoBuntu, isekelwe kwinqobo esemgangathweni yokuba, 'mna ndingumntu ngenxa yabanye/ umntu



ngumntu ngabanye' isinika isiseko esiluqilima semfundo engenzeka ukubuyisela isidima somntu.

Kususelwa kwimbono yesini iFilosofi yeAfrika yo-Ubuntu ilucelo-mngeni kuthi kwaye iyasixhobisa kwakhona ukuba saphela imiqobo yokubuswa. Inggina ukuba uluntu lwamadoda lungaqondwa kuphela xa uluntu lwabesifazane nabantwana lunikwa ingqalelo ngokupheleleyo, lukhuselwe kwaye lusekelwe.

Mlawuli-nkqubo, yimbeko kuthi njengeyunivesithi ukuba sikwazile ukuzisa kwiziko lethu lemfundo umfundisi wezinga likaNjing. Nzengwu. Mandithathe eli thuba ukumamkela. Ndivumele ndivuyisane naye ngokuba ngokhethiweyo njengomnye weeNjingalwazi ezili-18 zeYunivesithi yaseNew York. Sazi kakuhle njengabafundisi ukuba oku aiyompumelelo elula.

Sijonge phambili ukuva kuni!

Mandibulele kwakhona ndikwavuyisana neKholeji ye Graduate Studies ngomsebenzi onzima wokuba nenze ukuba uNjing Nzengwu abe uphakathi kwethu, kunye nokulungelelanisa ngempumelelo esi sifundo. Egameni leBhunga, uLawulo Abasebenzi kunye naBafundi ndinqwenela ukukwamkela Njing. Nzegwu. Sijonge phambili ekufunxeni kwisisele senyathi.

Namkelekile!

