

**PHROF M S MAKHANYA, OYIHLOKO NESANDLA SIKATJHANSELA**  
**WEYUNIVESITHI YESEWULA AFRIKA**  
**UMHLANGANO OBANJWA NGE-INTHANEDE WE-11 WEKULUMO**  
**YESIKHUMBUZO SIKA-ES'KIA MPHAHLELE**  
**WETHULWA NGU-DR TSHEPO MADLINGOZI**  
**MHLA ZI-4 KUKHUKHULAMUNGU 2020**

Kulithabo elikhulu kimi begodu kungiphatha kuhle ukuthi ekutjhugulukeleni ebujameni obuyijwayelo etja yokwenza izinto ngendlela ehlukeleko ngenca ye-*COVID-19* njengeyunivesithi asikaqali kwaphela ekuqinisekiseni ukuthi imisebenzi yezokuphatha nokusebenza iragela phambili nokwenzeka. Iphrojekthi yezefundo yeyunivesithi, okungasiyo yokufundisa nokufunda kodwana efaka irhubhululo kanye kanye nehlelo eliragela phambili lokuqala emuva, nalo litjhejwe khulu. Ikulumo yesikhumbuzo i-*Es'kia Mphahlele Memorial Lecture* ngenye yeenkulumopendulwano esele isungulwe ngokuzeleko ngaphasi kweyunivesithi. Ngiyazikhakhazisa ngokuthi nina basebenzindawonye niphakamisela phezulu ifularha kaMphahlele!

Emtlolweni wephepha lika2017 lesihloko esithi *Do not let him die: Celebrating the legacy of Es'kia Mphahlele*, engikhulume ngalo umnyaka ophelileko, uNdlela uveza ukungaphatheki kuhle malungana nomlando wezefundo kaMphahlele okufanele ungeqiselwa amehlo.

Singatjho njengeYunivesithi yeSewula Afrika ukobana sisebenza ngokusemandleni ukuthi sisekele umlando wezefundo kaMphahlele.

Kufanele sikhumbule ukobana akukasetjenzwa ngokwaneleko malungana nalowo mkhakha kanti mhlambe kufanele sicabange ngombono wasafuthi malungana nendlela yokuthi sizowuqinisa bunjani umlando kaMphahlele. Yeke-ke, ukuhlola ukuthi mhlambe ukusilingeka kukaNdlela kuyalungiswa, ngiqunte ukobana kafitjhazana ngikhulume ngesihloko sanamhlanjesi ngaphambi kokuthi ngidlulisele intambo ku-Dr Tshepo Madlingozi ukobana anabe.

Umlando wezefundo ubeka uMphahlele ngaphakathi kwesiko lagadesi. Lokhu kwenzeka ngokubeka indlela yakhe yokuhlaba umtlo wobukghwari njengeemfundo ze-*trans-Atlanticism* kanye neemfundo ze-*transnationalism discourses*. Ngalokho-ke, ubonakala njengevulandlela ephasini lezefundo ngokufanako, njengo-W.E.B. Du Bois<sup>1</sup>. Omunye umhlabi womtlo wezobukghwari ozijameleko, nguNtongela Masilela, ikulumo yakhe yesikhumbuzo ebesiyibambe mhlapha nje, lapho uMphahlele obizwe phecelezi njenge *'The Dean of the New Africa Movement'*.<sup>2</sup>

Ehlangothini lakhe, uMasilela godu bekazwisisa uMphahlele njengomtloli wesimodeni, okumbono ofana newakaRadithalo,

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<sup>1</sup> *Ibid*

<sup>2</sup> Ntongela Masilela, quoted in Ojwang, D. (2011). The World that Es'kia Mphahlele Made: An East African View. *English in Africa*, 38(2), 109-120. Retrieved September 1, 2020, from <http://www.jstor.org/stable/23074954>

owatjho bona ihloso yakhe (Mphahlele) kwakuku “to actualise the concept of African modernity without jettisoning the African in him”.<sup>3</sup> Ngakho-ke, “while Mphahlele recognised what the technologies of modernity could achieve for the developing world, he disliked the basis on which the African had to be made to fit into a western mode of thinking”.<sup>4</sup>

Njengabatloli abanengi besimodeni, uMphahlele ngesinye isikhathi angekhe azwisiswa kuhle. Njengesibonelo, kugalelo lamhlapha nje, u-Eatough uyatjho ukobana ukuhlatjwa nguMphahlele kobuNigro (*Negritude*) kwakuyiyindlela yokutjhida kwiinqunto eziqarhwe ngepolotiki ‘*politicised judgments*’ malungana nendlela yokuhlaba imitlolo ngokusebenzisa indlela yezefundo ‘*academised form of literary criticism*’.<sup>5</sup> Nanyana kunjalo, umbono lo, uphikiswa nguRaditlhalo no Masilela.<sup>6</sup>

NjengokutjhomkukaMasilela, uMphahlele wayehlaba ibhayolojiyimu ka-Leopold Senghor ‘*biologism*’ kanti ngakelinye ihlangothi akhambisana nekulumo ka-Aimé Césaire ehlabeni ummoya wokuzazi ubunjalo babo hlangana nabanatu abanzima.<sup>7</sup> Nanyana-kunjalo, u-

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<sup>3</sup> Raditlhalo, T. S. (2011). Mokgaga wa Maupaneng: A Tribute to Zeke (17 Dec. 1919 to 27 Oct. 2008). *English in Africa*, 38(2), 9-28. Retrieved September 1, 2020, pg. 16, from <http://www.jstor.org/stable/23074948>

<sup>4</sup> *Ibid*, pg. 16

<sup>5</sup> Eatough, M. (2019). The Critic as Modernist: Es'kia Mphahlele's Cold War Literary Criticism. *Research in African Literatures*, 50(3), 136-156. doi:10.2979/reseafritelite.50.3.10

<sup>6</sup> Raditlhalo, T. S. (2011). Mokgaga wa Maupaneng: A Tribute to Zeke (17 Dec. 1919 to 27 Oct.2008). *English in Africa*, 38(2), 9-28. Retrieved September 1, 2020, pg. 16, from <http://www.jstor.org/stable/23074948>

<sup>7</sup> Masilela, in Raditlhalo (*Ibid*)

Eatough uqinisile nakatjhoko bona eminye imitlolo kaMphahlele iveza umqondo womphakathi malungana nokwehluka kweengaba zomphakath, okuyinto ekhambisana noMphahlele, nanyana u-Eatough angafisa ukukuphikisa lokho.

Nangambala uMphahlele wabe angumu-Afrika odumileko, abanye bathi wabe amu-Afirka onobuntu, kanti ngakelinye ihlangothi abhade isimodeni, kanti ngasikhathi sinye ahlaba ingozi yesimodeni ngokudzimelela emibonweni ye-Yurophu kanye neemfundisweni zayo.

Ngakelinye ihlangothi, uMphahlele uthathwa njengomhlabi wemitlolo yangaphandle (*transnational critic*). Lokhu kwabonakala kukareko yakhe kezomtlolo yobukghwari eyayiphetjheya kwemikhawulo kwelizwe lekhabo ngitjho nangaphambi kokuba atjhinge ekudingisweni ngo-1957. Wabona kukuhle ukuzwisisa ithungelelwano lelwazi labantu abanzima.

Ukuphokophelela ukunabisa umbono wephasi, uMphahlele wathoma ukukhambisana noLangston Hughes, omurholi wehlangano i-*Harlem Renaissance Movement* ngeminyaka yabo-1950s.<sup>8</sup> IHlangano (*Movement*) yayakha phecelezi “*confident self-definition that was part and parcel of African-American cultural politics and artistic*

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<sup>8</sup> Attwell, D (2010) Reading in the company of Es'kia Mphahlele, in Manganyi, N.C and Attwell, D (Eds) *Bury Me at the Marketplace: Es'kia Mphahlele and Company. Letters 1943-2006*. Johannesburg, Wits University Press, pgs. 9-16

*expression*”<sup>9</sup>, yena (uMphahlele) wayefikelela, phecelezi “*reaching out (to) across the frontiers of reference, seeking to know where it stands in relation to this or that*”.<sup>10</sup>

Kufanele kukhunjulwe ukobana abanye seabajayele ukugandelela umthelela we-*Harlem Renaissance Movement*, hayi kuMphahlela kwaphela kodwana nakumkhakha wezomtlole wobukghwari eSewula Afrika ngokunabileko. Ababatjhotjhozeli balowo mbono abahlale bahluleka ukukubuka, kukuthi iSewula Afrika azange kheyitlhoge ubuhlakaniphi belwazi ‘blank slate’ njengombana kutjhiwo nguMangcu endabeni egandelelwa khulu ngendlela yegalelo likaFrantz Fanon phezu kuka Steve Biko.<sup>11</sup> Kunalokho, ukufana kwezinto phakathi kwama-Merikha adabuka e-Afrika kanye nama-Afrika asezwenikazi kufanele kuzwiswe ngokuqala lokho uMasilela akuveza ngendlela uCharlotte Maxeke abanegalelo ngayo ku-W.E.B. Du Bois, nangendlela uDu Bois aba negalelo ngayo kuSol Plaatjie kanti lokhu kufakazelwa yikulumo ethi “*R.V. Selope Thema's theorizations on the concepts of the New African*”.<sup>12</sup>

Nakunabiwa kufikelelwa kulwazi lama-Merikha adabuka e-Afrika, eqinisweni nakelinye ilwazi elingaphandle kweSewula Afrika, ilwazi leli

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<sup>9</sup> *Ibid*, pg. 8

<sup>10</sup> Mphahlele, quoted in Manganyi, N.C and Attwell, D (Eds) (*ibid*, pg. 8)

<sup>11</sup> Mangcu, X. (2012) *Biko: A Biography*. Cape Town: Tafelberg.

<sup>12</sup> Masilela, N. (1996) The “Black Atlantic” and African Modernity in South Africa, *Research in African Literatures*, Volume 27, Number 4, pp. 88-96, pg. 92

akhange khelisidosele embonweni ofipheleko. Kunalokho, u-Ojwang uyatjho ukobana uMphahlele wakhombisa ukukhohliswa okuthize ngokudingiswa kokuthoma eKenya; kanti abanye abanjengoMasilela babesese nethemba ngamazwe abesandukunikelwa umazibuse. Ngakelinye ihlangothi uMasilela wanukelela ukuqubuka kwehlelo lobunjalo eliimbenzuzimbili emitlolweni yamuva kaMphahlela ngemva kokubana afike e-United States, ikakhulukazi kumtlolo wobukghwari okhuluma ngepilo yakhe, wesihloko esithi, *The Wanderers*.<sup>13</sup>

Indaba yokukhohliswa kanye nokuhlulukela ekhaya kuyinto ekukade siphela siyizwa ngendlela engakahleleki icocwa linengi lalabo ababedingisiwe, ababeyincenye yejima elilwela itjhaphuluko.

Ngokuya ngoMasilela, nangabe i-*Harlem Renaissance Movement* yayikhombisa isiko kanye nobukghwari bephasi lamaMerika adabuka e-Afrika, kanti ngokuya ngoMasilela, leli kulijima le-*New African Movement*, elikhombisa ukuvezwa kwamasiko wabasobuzwe abama-Afrika azabalazela itjhaphuluko.<sup>14</sup>Ngakho-ke, uMphahlele akukafaneli abonwe lula ngehlangothini lomtlolo wobukghwari, kodwana ngelihlo elinabileko lomzabalazo wekululeko, nanyana aveze ubujamo lobo

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<sup>13</sup> Masemola, K. (2012). Reverie qua worldliness in the wilderness texts: The autobiographical fiction of Es'kia Mphahlele and N. Chabani Manganyi. *Journal of African Cultural Studies*, 24(1), 55-72. Retrieved September 1, 2020, from <http://www.jstor.org/stable/42005272>

<sup>14</sup> Masilela, N. (1996) The "Black Atlantic" and African Modernity in South Africa, *Research in African Literatures*, 27(4), pp. 88-96

abagandelelweko abaphila ngaphasi kwabo. Lokhu sikuthola emtlolweni wesihloko esithi *Down Second Avenue*, lapho uMphahlele akhuluma ngobuhlungu bokumukwa ilizwe, ngesistimu yabasebenzi abamaphandle, kanye nokuqatjhezwa kwabasebenzi abanzimaneendaweni zemadorobheni.<sup>15</sup>

Angekhe ngakwazi ukunaba ngobudisi bokuthi ngabe kutjho ukuthini ukuba ngusimodeni nakumadaniswa nokuhlatjwa kwegameli nnakuqalwa ngelihlo lobu-Afrika, kanti nangelihlo lagadesi lesikolo somqondo *i-Decolonial School*. Ngiyathemba ukuthi kuzakuba nesikhathi sokukhulumisana ngalokho kuhlatjwa ngesikhathi saleli hlelo.

Engifuna ukungena kikho njengombana ngitjhinga esiphethweni, yindlela u-Dr Madlingozi angasisiza ngayo yokuqalana nalokho ebengingakubiza ngokusekelana kwangaphakathi kanye nemithelela yokusebenzisana ephakathi kweenhlangano wezobuhlakaniphi. Ngalokho-ke ngiyazibusa ngokwami ukuthi singasizwisisa bunjani isihloko sanamhlanjesi esithi – *Decolonising “Decolonisation” with Es’kia Mphahlele*.

Ngabe lokhu bekungavela esikhaleni esithi umqomdo omalungana nesikolo sokuqeda ubukoloni (*Decolonial School*) sidabuka

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<sup>15</sup> Mphahlele, E. (2013 [1959]) *Down Second Avenue*. London, Penguin Classics

eenkundleni zomkhakha wezefundo eMerikha eseSewula kanti ngalokho ngabe sisikolo somqondo wangaphandle? Nangabe kunjalo, ngabe sithini ngobunye beentjhabatjhaba, kanye neqiniso lokuthi iindalwa ezibabantu kade zihlala ziqongelana ngelwazi ezwenikazi loke? Ngabe lapha asikhulumi ngoMphahlele na? yena engithe nangizama ukukhombisa, imibono eqongelanaana nama-Merikha adabuka e-Afrika, ukuhlela ikhonferensi yokuthoma yeentjhabatjhaba yabaTloli be-Afrika eParis, begodu badlala indima kukhonferensi i-*Makerere Conference*, lapho uMphahlele waba negalelo eqinileko phezu kuka Ngũgĩ wa Thiong’o na?

Ngakelinye ihlangothi, umuntu angazwisisa lapho kuvela khona isidingo sokuqedwa kobukoloni sivele khona. Eqinisweni, ngabe lokhu kuqedwa kobukoloni “*Decolonisation*” kukhuluma ngabo bunjani? Ngabe lokhu kukuqedwa kobukoloni kungendlela esikuzwisisa ngayo; njengokutjhaphuluko kwama-Afrika, kwama-Asian kanye namaMerikha aseSewula angaphasi kwelawulo langaphandle elilawulwa yiYurophu? Ngabe kuqedwa kobukoloni njengombana kutjhiwo nguNgũgĩ, nakakhuluma kakhulukazi ngokukhulula iingqondo zethu kanye nama-estimoloji adabuka kwikambiso edzimelele kubuYurophu? Nanyana ngabe lokhu kukuqedwa kobukoloni njengombana kutjhiwo isikolo i-*Decolonial School*; njengombana kuthuthukiswa eenkolweni? Kokuthoma, ngabe ukhona umehluko, phakathi kwemihlobo ‘emithathu’ yokuzwisisa?



Nanyana ngiyiphi ipendulo yemibuzo engehla esingayithuthukisa, Ngingayiveza indlela, ngabe abosolwazi besosiyoloji, besikalukana nendlela begodu ekugcineni sifake umqondo i-*Dependency Theory* ekupheleni kweminyaka yabo-1980 kanye nekuthomeni kwe-1990 ngaphakathi kwesilabhasi yeSosiyoloji lapha e-Unisa, yayibudisi ngesikhathi lokha abakhambi phambili bombuso wegandelelo bebangathanda bona thina sifundise kwaphela imiqondo ye-*Functionalist Theories*.

Solo, isifundo esingasifunda ku-*Dependency Theory* sasiphathwa ngayo, ukuthi njengombana abafundi bebaphathwa ngayo, njengesibonelo, abafundi bazi u-Andre Gunder Frank, njengesibonelo bebalelwa bona bangazi uSamir Amin, uWalter Rodney, u-Issa Shivji kanye nabanye abanengi abadabuka ezwenikazi le-Afrika nangendlela yokuthi singazisebenzisa bunjani ngaphasi kobujamo babo; nokuthi ngabe i-Afrika iwakhe bunjani umqondo we-*Dependency Theory*.

Labo abafundela ibizelo lethiyoloji bazakuvumelana name ukuthi okufana nakho lokhu kungatjhiwo ngeThiyoloji yezeKululeko (*Liberation Theology*) kanye neThiyoloji yabaNzima (*Black Theology*). Abafundi abanengi bethiyoloji bazakwazi uGustavo Gutierrez, Leonardo Boff, kanye no Jon Sobrino njengamavulandlela we-*Liberation Theology*. Begodu bazamazi uJames Cone njengevulandlela

le-*Black Theology*. Kanti-ke, abanye babafundi bethu angekhe bamazi u-Itumeleng Mosala kanye noTakatso Mofokeng wekhetu owakhe wafundisa lapha e-UNISA.

Isifundo engethemba bona singasithola kulezi iimbonelo zabosolwazi ezimbalwa kukuthi iinhlango zabosolwazi zikhula ndawonye. Abosolwazi bafakana umthelela wommoya begodu bayatjhugululana. Yeke-ke, kuyabonakala ngendlela uMaxeke aba nomthelela phezu kukaDu Bois, kanti uDu Bois yena waba nomthelela phezu kukaPlaatjie kanye nabanye. Ngendlela efanako, uMphahlele bano Hughes bathelelana ngomthelela.

Yeke kuzakubonakala kimi, mhlambe lokhu ngikho uDr Madlingozi azakusisiza ngakho ukobana sizwisise, ukuthi lokho okudinga bonyana kuthuthukiswe kungakho i-*Decolonial School* ingezi kithi sengathi asinalwazi '*blank slates*', kanti ngakelinye ihlangothi ithola ilwazi emithonjeni yamasiko enothileko okumithombo yamasiko abanzima wamatjhuguluko arhabileko, lapho aabatloli bama-Afrika kanye nabamaSewula Afrika babe negalelo. Kwamambala uMphahlele wayengomunye/ungomunye walabo.

MPhathihlelo, ngalesi singenisiso eside kangaka ngithanda ukunimema noke ukobana namukele benifunde kuDr Madlingozi.

Dr Madlingozi, siyakwamukela begodu siyakuthokoza ngokuthi uvume ukusiqongela ilwazi lobuhlakaniphi.

Ngiyathokoza.