

PROF M S MAKHANYA, OYINHLOKO KANYE NEPHINI LIKASHANSELA
LENYUVESI YASENINGIZIMU AFRIKA
UMBUTHANO OBANJWA NGOBUCHWEPHESHE BE-INTHANEDI BE-
11 WENKULUMO YESIKHUMBUZO SIKA ES'KIA MPHAHLELE
WETHULWA NGU DR TSHEPO MADLINGOZI
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Kuyinjabulo enkulu kimi futhi kuyangigculisa ukuthi ngiguqukele kwisimi esiyinjwayelo entsha yokwenza izinto ngendlela eyehlukile ngaphansi kobhubhane we-*COVID-19*, thina njengenyuvesi asigxilile kuphela ekuqinisekiseni ukuthi imisebenzi yokuphatha kanye nokusebenza iqhubekela phambili kuphela. Iphrojekhi yemfundo yenyuvesi, akukona ukufundisa nokufunda kuphela, kodwa ixuba phakathi ucwaningo kanye nokuhlala njalo kubhekwa emuva, kanti konke lokhu nakho kuyabhekelelwa. Inkulumo yesikhumbuzo sonyaka, phecelezi i- *Es'kia Mphahlele Memorial Lecture* ingenye yezinkulumompendulwano esimeme/esizimele kahle ngaphansi kwenyuvesi. Ngiyazigqaja basebenzindawonye ngokuthi niphakamisele phezulu igama lika Mphahlele!

Kwiphepha lakhe lango 2017, okuyiphepha lesihloko esithi *Do not let him die: Celebrating the legacy of Es'kia Mphahlele*, okuyiphepha engikhulume ngalo unyaka ophelile, uNdlela uveza uvalo lokuthi umsebenzi wezemfundo mayelana noMphahlele akufanele

unganakwa. Singasho njengeNyuvesi yaseNingizimu Afrika ukuthi sizama ngokusemandleni ukuxhasa umsebenzi omuhle kaMphahlele.

Kufanele sikhumbule ukuthi akusetshenzwa ngokwanele ngendlela ebanzi kulowo mkhakha kanti mhlawumbe sifanele ukuthi sicabange ngombono onamandla ozohlala njalo, omayelana nendlela yokuthi ungaqiniswa kanjani umlando kaMphahlele. Ngakho-ke, ukuhlola ukuthi mhlawumbe ukungagculiseki kukaNdlela kuyaxazululwa, senginqume ukuhlola ngamafuphi eminye imisebenzi yemfundo yakamuva yengqalabutho. Ngemuva kwalokho, ngizokhuluma kafushane ngesihloko sanamuhla ngaphambi kokudlulisela izintambo ku Dr Tshepo Madlingozi ukuthi akhulume kabanzi.

Imisebenzi yemfundo yakamuva nje ibeka uMphahlele ngaphakathi kosiko lwesimanjemanje. Lokhu kwenzeka ngokubeka umsebenzi wakhe ogxeka umbhalo wobuciko njenge-*trans-Atlanticism* kanye nezifundo ze-*transnationalism discourses*. Ngalokho-ke, uMphahlele ubonakala njengevulandlela emhlabeni wezemisebenzi yobuciko, uhambisana no-W.E.B. Du Bois¹. Omunye umbhali ongumxeki womsebenzi wobuciko uNtongela Masilela, umsebenzi wakhe wesikhumbuzo esisanda kuwubamba kungekudala, kanti yena ubiza uMphahlele njenge ‘*The Dean of the New Africa Movement*’.²

¹ *Ibid*

² 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>

Ngasohlangothini lwakhe, uMasilela naye wazwisisa uMphahlele njengombhali wesimanjemanje, okuwumbono ofana nokaRaditlhalo, owashoyo ukuthi inhloso yakhe (Mphahlele) kwaye phecelezi “to actualise the concept of African modernity without jettisoning the African in him”.³ Ngokunjalo, “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”.⁴

Njengababhali abaningi besimanjemanje, uMphahlele ngesinye isikhathi kungenzeka angazwisiseki. Njengesibonelo, kwigalelo elisandakwenzeka, u-Eatough uyasho naye ukuthi ukugxeka kukaMphahlele ubuNigro (Negritude) kwaye kuyisenzo sokusuka eduze kwezepolitiki, phecelezi ‘*politicised judgments*’ mayelana phecelezi ‘*academised form of literary criticism*’.⁵ Yize kunjalo, lo mbono, uphikiswa nguRaditlhalo kanye no Masilela.⁶

Njengokusho kukaMasilela, uMphahlele wagxeka umsebenzi ka-Leopold Senghor webhayilojizimu ‘*biologism*’ kanti ngakolunye uhlangothi wayevumelana nenkulumo ka-Aimé Césaire

³ 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>

⁴ *Ibid*, pg. 16

⁵ 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

⁶ 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>

eyayimayelana nokugxekana kwesithombe sobunjalo phakathi kwabantu abamnyama. Yize-kunjalo, u-Eatough ukhuluma iqiniso uma ethi uyabona ukuthi eminye imibhalo kaMphahlele izeza umqondo omayelana nomphakathi (*social theory*) odabeni lwezigaba zabantu kwezomnotho, okuyinto egcwaliselela inkulumo kaMphahlele, nisho noma u-Eatough angafisa ukuphikisana nalokhu.

Empeleni uMphahlele waye engumu-Afrika odumile, abanye bathi wayengumu-Afrika onobuntu, kanti ngakwenye ingxenye abanye bahambisana nesimanjemanje, kanti ngesikhathi esisodwa bagwema ukukhuluma ububi bayo obencike kubuYurophu kanye nasezimfundisweni zaseYurophu.

Ngakolunye uhlangothi, uMphahlele uthathwa njengomgxeke womsebenzi wobuciko ovela ngaphesheya kwezilwandle. Lokhu kwavela emsebenzini wakhe okhombisa uthando lwakhe lobuciko owedlula wadlondlobala ngaphesheya kwemingcele yezwe lakhe ngisho nangaphambi kokuba aye ekudingisweni ngonyaka ka 1957. Wabona kukuhle ukuthi azwisise ukuhlobana kolwazi lwabamnyama.

Ukuze aqhubeke nokukhulisa umbono wakhe emhlabeni, uMphahlele waqala ngokuthi asebenzisane noLangston Hughes, ongumholi we-*Harlem Renaissance Movement* ngeminyaka yo 1950.⁷ Le Nhlangano

⁷ 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

(*Movement*) yayithuthukisa umbono othi phecelezi “*confident self-definition that was part and parcel of African-American cultural politics and artistic expression*”⁸, okungumbono wakhe (Mphahlele) owafika, phecelezi “*reaching out (to) across the frontiers of reference, seeking to know where it stands in relation to this or that*”.⁹

Kufanele nangempela kukhunjulwe ukuthi abanye sebejwayele ukugcizelela kakhulu umthelela wenhlangano ye-*Harlem Renaissance Movement*, akuyena uMphahlele yedwa, kodwa nomkhakha wonke jikelele wababhali abamnyama beNingizimu Afrika.¹⁰ Lezi zishoshovalo zalo mbono ezisuke zihluleke ukukwenza, ukuthi iNingizimu Afrika ayikaze iswele ulwazi/osolwazi, phecelezi ‘*blank slate*’ njengokusho kukaMangcu odabeni olugcizelelwe kakhulu ngendlela efana nomthelela kaFrantz Fanon phezu kuka Steve Biko.¹¹ Kunalokho, ukuhlobana phakathi kwamaMelika adabuka e-Afrika kanye nama-Afrika ezwenikazi kufanele kuzwiswe ngalokho okwakhonjiswa uMasilela odabeni lokuthi ngabe uCharlotte Maxeke waba nomthelela onjani kuW.E.B. Du Bois, futhi ngabe ngakolunye uhlangathi uDu Bois waba nomthelela onjani kuSol Plaatjie kanye no “*R.V. Selope Thema's theorizations on the concepts of the New African*”.¹²

⁸ *Ibid*, pg. 8

⁹ Mphahlele, quoted in Manganyi, N.C and Attwell, D (Eds) (*ibid*, pg. 8)

¹⁰ See for instance Graham, S. (2014). Cultural Exchange in a Black Atlantic Web: South African Literature, Langston Hughes, and Negritude. *Twentieth Century Literature*, 60(4), 481-512. Retrieved September 1, 2020, from <http://www.jstor.org/stable/24247101>

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

¹² 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

Ukufinyelela ulwazi lwamaMelika adabuka e-Afrika, kanye nolunye ulwazi olungaphandle kweNingizimu Afrika, akuzange kuholele kwimpokophelo eyinkohliso. Kunalokho, u-Ojwang uyachaza ukuthi uMphahlele wakhombisa ukudideka/ukukhohliseka ngokudingiswa kokuqala ngesikhathi eseKenya; kanti abanye abanjengoMasilela babesenethemba ngamazwe ayesandakuthola umazibuse.¹³ Ngakolunye uhlangothi uMasemola wavumbulula ngesandla sakhe ukuqubuka kwesithombe sokuzazi esimbaxambili kwimibhalo yakamuva kaMphahlele ngemuva kokuba afike e-United States, ikakhulukazi emibhalweni yobuciko ekhuluma ngempilo yomuntu (*autobiographical fiction*), *The Wanderers*.¹⁴

Udaba lokudideka/lokukhohliseka kanye nokukhumbula ekhaya kuyinto ebesejwayele ukuyizwa ngendlela engahlelekile ixoxwa yilabo abavela ekudingisweni ababeyingxenye yomkhankaso olwela inkululeko.

Uma ngabe i-*Harlem Renaissance Movement* kwakuyinhlango ebonisa amasiko kanye nobuciko bomhlaba wamaMelika adabuka e-Afrika, ngakho-ke inhlango entsha, phecelezi the *New African*

¹³ 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>

¹⁴ 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>

Movement, ngokukaMasilela, iyindlela yokuveza amasiko wezishosho vu zase-Afrika ezizabalazela inkululeko.¹⁵ Ngakho-ke, uMphahlele akufanele abonwe lula ngeso lombhalo wobuciko, kodwa abhekwe ngeso elibanzi lomzabalazo wenkululeko, noma ngeso eliveza izimo abantu abacindezelwe abaphila ngaphansi kwazo. Lokhu sikuthola kumbhalo wesihloko esithi *Down Second Avenue*, lapho akhuluma ngobuhlungu bokuthathelwa umhlaba, ngobuhlungu bohlelo lwabasebenzi bamazwe angaphandle, ubuhlungu bokuxhashazwa kwabasebenzi ezindaweni zasemadolobheni.¹⁶

Isimo asingivumeli ukuba ngixoxe kabanzi ngalezi zinhlungu, ezichaza ukuthi ngabe kuchaza ukuthini ukuba wumbhali wesimanje uma kubhekwa ukugxekwa kwegama elivela kumbono womuntu ongumu-Afrika, kanti namanje ngokwesikole, phecelezi *Decolonial School*. Ngiyathemba ukuthi kuzoba nesikhathi sokuxoxisana ngalokho kugxeka ngesikhathi salo mbuthano.

Engifisa ukungena kukho njengoba sengiphetha, yindlela uDr Madlingozi angasisiza ngayo ukudingidana nalokho ebengingakubiza ngokusebenzisana kwangaphakathi (*interdependencies*) kanye nemithelela yokusebenzisana ephakathi kwezinhlangano zobuhlakani bamaqhinga. Ngalokhu ngiyazibuza mina ngokwami ukuthi ngabe

¹⁵ Masilela, N. (1996) The "Black Atlantic" and African Modernity in South Africa, *Research in African Literatures*, 27(4), pp. 88-96

¹⁶ Mphahlele, E. (2013 [1959]) *Down Second Avenue*. London, Penguin Classics

singasizwisisa kanjani lesi sihloko sanamuhla – *Decolonising “Decolonisation” with Es’kia Mphahlele.*

Ngabe lokhu kuvela esikhaleni sokuthi isikole i-*Decolonial School* idabuka emikhakheni yezemfundo yaseMelika eseNingizimu kanti kunjalo iyisikole semibono esivela ‘ngaphandle’, phecelezi ‘*foreign school of thought*? Uma kunjalo, ngabe sithini ngobunye bomhlaba, kanye nodaba lokuthi izidalwa ezingabantu kukade zabelana ngemibono kwizwekazi lonke? Ngabe lapha asikhulumi ngoMphahlele, njengoba ngike ngazama ukuveza, imibono eyabelwana namaMelika adabuka e-Afrika, ukuhlela inkomfa yokuqala yabaBhali base-Afrika eyabanjwa eParis, kanti futhi yadlala indima kwinkomfa i-*Makerere Conference*, lapho aba negalelo elahlala isikhathi eside kuNgũgĩ wa Thiong’o?

Ngakolunye uhlangothi, umuntu angazwisisa lapho kuvela khona isidingo sokuqedwa kobukoloni “*Decolonisation*”. Empeleni, ngabe luyini lolu hlelo lokuqedwa kobukoloni esikhuluma ngalo? Ngabe leli gama liwukuqedwa kobukoloni njengoba silizwisisa; njengokukhululwa kwama-Afrika, kwama-*Asian*, kanye namaMelika aseNingizimu ekulawulweni ngamaYurophu? Ngabe lokhu ukuqedwa kobukoloni ngokwenzazelo kaNgũgĩ, uma echaza kani ngi ukukhulula izingqondo zethu kanye nama-estimoloji avela kwingqubo yaseYurophu? Noma ingabe lokhu kuwukuqedwa kobukoloni

ngokwenzazelo yesikole i*Decolonial School*; njengoba ithuthukiswa kwezemfundo lezi zinsuku zamanje? Okokuqala, ngabe kukhona umehluko phakathi kwalezi zigaba 'ezintathu' zolwazi?

Nanoma iyiphi impendulo yale mibuzo engenhla esingayiqhuba, nginganivezela ulwazi olumayelana nendlela, njengosolwazi besosiyoloji, esidingidana nayo kanti ekugcineni nasekwethulweni komqondo we-*Dependency Theory* ngasekupheleni kweminyaka yo-1980s kanye nasekuqaleni kweminyaka yo-1990 ngaphakathi kwesilabhasi yeSosiyoloji lapha e-UNISA, kunzima kunjalo nje, kwakungesikhathi lapho izikhulu zombuso wengcindezelo bezingathanda ukuthi thina ukuba sifundise kuphela imiqondo ye-*Functionalist Theories*.

Kusenjalo-nje, isifundo esingasifunda kwindlela yokuthi umqondo we-*Dependency Theory* waqhutshwa kanjani kanti ngakwenye ingxenye abafundi bafanele ukuthi bazi u-Andre Gunder Frank, njengesibonelo, babenqatshelwa ukuba bazi uSamir Amin, uWalter Rodney, u-Issa Shivji akanye nabanye abaningi abavela kwizwekazi lase-Afrika nangendlela yokuthi le miqondo bangayisebenzisa kanjani kwizimo zabo; kanti ngabe i-Afrika yawakha kanjani umqondo we-*Dependency Theory*.

Labo ababefundela ithiyoloji bazovumelana name ukuthi kungakhulunywa ngendlela efanayo mayelana nomqondo weThiyoloji yeNkululekoThose (*Liberation Theology*) kanye neThiyoloji yabaMnyama (*Black Theology*). Abafundi abaningi bethiyoloji bazomazi uGustavo Gutierrez, uLeonardo Boff, kanye noJon Sobrino njengamavulandlela e-*Liberation Theology*. Kanti futhi bazokwazi uJames Cone njengevulandlela le-*Black Theology*. Yize-kunjalo, abanye babafundi bethu angeke bamazi u-Itumeleng Mosala kanye noTakatso Mofokeng wethu, abake bafundisa lapha e-UNISA.

Isifundo leso engithemba ukuthi singasithola kulezi zibonelo ezimbalwa ukuthi imikhankaso yezobuciko bengqondo ikhula kanye kanye ndawonye. Le mikhankaso iyathintana ngegalelo futhi iyakhana. Ngakho-ke, lokhu kufana ncamashi njengalokho uMaxeke waba nomthelela phezu kukaDu Bois, lo uDu Bois yena waba nomthelela phezu kukaPlaatjie kanye nabanye. Ngendlela efanayo, uMphahlele kanye noHughes baye bafakana umthelela.

Ngakho-ke kimi kuzobonakala sengathi futhi mhlawumbe lokhu yikho uDr Madlingozi azosinceda ngakho ukuzwisisa, lokho okudinga ukuthuthukiswa kungendlela isikole se-*Decolonial School* singezi kithi sengathi asinalutho okunjengolwazi, phecelezi '*blank slates*', kodwa lesi sikole sibe siphuza osikweni olunothile lwezinguquko ezisheshayo, okuwusiko lwabantu abamnyama, okuwumfula wosiko ogeleza ulwazi

oluvela kubabhali base-Afrika kanye naseNingizimu Afrika. Empeleni uMphahlele wayengomunye/ungomunye walabo.

Mphathi Wohlelo, ngalesi singeniso esibanzi ngithanda ukunamukela nonke futhi nifunde kuDr Madlingozi.

Dr Madlingozi, siyakwamukela futhi siyakubonga ngokuthi uvume ukwabelana nathi ulwazi lwakho oluhlakaniphile.

Ngiyabonga.