

**NJINGALWATI MS MAKHANYA, THISHELANHLOKO
NASEKELAMSHANSELA
INYUVESI YASENINGIZIMU AFRIKA
SIFUNDVO SESIKHUMBUTO SELISHUMI NAKUNYE SA-ES'KIA
MPHAHLELE SEBUCHWEPHESHEMUNG CWI
LESETFULWE NGUDOKOTELA TSHEPO MADLINGOZI
04 SEPTEMBER 2020**

Kunginiketa intfokoto lenkhulu nekutfokolamala kwekutsi ekwetayeleni lesimo sanyalo lesisha sekwenta tintfo ngalokwehlukile ngaphasi kweCOVID-19 sinjengenyuvesi asikabuki kuphela ekucinisekiseni kwekutsi umsebenti wekuphatsa nekusebenta kuyachubeka ngendlela yakhona. Umklamo wemfundvo lephakeme wenyuvesi, longesiko kufundzisa nekufundza kuphela kodvwa ufake ekhatsi lucwaningo nekubuyeketa lokuchubekako, nawo uyachubeka. Sifundvo Sesikhumbuto sangemnyaka sa-*Es'kia Mphahlele Memorial Lecture* singulesinye setinkhulumiswano letinkhulu lesesitintile ngekhatsi kwenyuvesi. Ngiyatigcabha kwekutsi nine balingani ngekwemsebenti niphakamisa umbhelebhele waMphahlele!

Ephepheni lakhe langa-2017 lelinesihloko lesitsi *Do not let him die: Celebrating the legacy of Es'kia Mphahlele*, lengatsatsela kulo lomnyaka lophelile, Ndlela ukhombisa inshisekelo yekutsi imfundziso

ngaMphahlele kumele ingatsatselwa phasi. Singasho njengeNyuvesi yaseNingizimu Afrika kwekutsi senta konkhe lokusemandleni kwesekela imfundziso ngaMphahlele.¹

Kumele sikhumbule kwekutsi akusikunyenti lokwentiwe kabanti kuleyo ndzawo futsi mhlawumbe kumele sicabange ngemcondvo walomphela wekutsi singawesekela njalo umlandvo waMphahlele. Kungako-ke, ekuhloleni kwekutsi inshisekelo yaNdlela iyaphendvulwa, ngincome kwekutsi ngihlolisise kafishane lemfundziso yakamuva yalelichawe. Emvakwaloko ngitawubeka umbono kafishane ngesihloko sanamuhla ngaphambi kwekutsi nginikete Dkt Tshepo Madlingozi kwekutsi achaze kabanti.

Imfundziso yamanje ibeka Mphahlele ngekhati kwelisiko lesimanjemanje. Yenta loku ngekubeka kuhluta kwakhe kwelitheresi njengenkulamo legabanca kuMavekati naleganca emaveni emhlaba. Ngaloku imvisisa njengemsunguli emhlabeni wetincwadzi, eceleni kwa W.E.B. Du Bois. Lomunye umhluti welitheresi ngekwakhe, Ntongela Masilela, lesibambe sikhumbuto sakhe kungekudzala, bekatsatsa Mphahlele njenge 'The Dean of the New Africa Movement'.²³

¹ Ndlela, P. (2017). Do not let him die: Celebrating the legacy of Es'kia Mphahlele. *Literator (Potchefstroom. Online)*, 38(1), 1-7. <https://dx.doi.org/10.4102.lit.v38i1.1257>

² *Ibid*

³ 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>

Ngendzima yakhe, Masilela naye bekavisisa Mphahlele njengembhali wesimanje, umbono lowabelwa nguRaditlhalo, lophawula kwekutsi sikhutsati sakhe (Mphahlele) “bekukwenta kahle umcondvo wesimanje se-Afrika ngaphandle kwekukhipha bu-Afrika kuye”. Kungako, “nanobe Mphahlele bekakwemukelwa loku lokungafinyelelwa ngulamatheknoloji esimanje emhlabeni lotfutukako, bekangasitsandzi lesizatfu lebekufakwa ngaso i-Afrika kulendlela yemave angaphesheya yekucabanga”.⁴⁵

Njengebabhali labanyenti besimanje, ngaletinye tikhatsi Mphahlele angavisiswa kabi. Njengesibonelo, kuligalelo lakamuva, Eatough uphawula kwekutsi kugceka kwaMphahlele kweNegritude bekuyindlela yekusuka ‘kulokwahlulelwa kwepolitiki’ kuyiwe ‘etikwendlela yemfundvo lephakeme yekuhlutwa kwelitheresi’. Lombono, nanobe kunjalo, uphikiswa nguRaditlhalo naMasilela.⁶⁷

Njengobe Masilelo asho, Mphahlele bekagceka umcondvo we- ‘biologism’ Leopold Sengho bese umukela kuphumisela kwa-Aimé Césaire kwekutigcabha lokujulile phakatsi kwebantfu labamnyama. Nanobe kunjalo, Eatough ucinisile nangabe atsi leminyane imibhalo

⁴ 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>

⁵ *Ibid*, pg. 16

⁶ 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/reseafritlite.50.3.10

⁷ 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>

yaMphahlele ikhombisa umcondvo wenhlalo ngekuhlukaniswa ngetigaba emphakatsini, emavi ekubonga kuMphahlele, nanobe-nje Eatough angafisa kungavumi.⁸

Mphahlele bekatiwa njengem-Afrika, labanye batfu ngumuntfu wase-Afrika, lona nanobe emukela silungu, kodvwa utawuchubeka ngekugceka emagibe nemfundziso yeBuyurophu.

Ngakulolunye luhlangotsi, Mphahlele ubonakala njengemgceki wemave emhlaba. Loku kwabonakala kulolutsandvo lwakho lwelitheretja lokwandlulele ngaphandle kwelive lakho nangaphambi kwekuya ekudzingisweni nga-1957. Bekafuna kuvisisa lwati lwekuchumana kwebantfu labamnyama.

Ekulandzeleni kwakhe kwembono wemhlaba, Mphahlele wacala kubhalela naLangston Hughes, umholo we-*Harlem Renaissance Movement* ngabo 1950. Lenhlangano beyiba “nekutichaza ngekutetsemba lebekuyincenye lehambisana nepolitiki yelisiko nekweneka luvo ngebuciko kwebantfu base-Afrika neMelika”, lekuyintfo (Mphahlele) bekayifinyelela kuyo emitameni yekutsatsisela adzinga kwati kwekutsi ingakuluphi luhlangotsi macondzana naloku nangalokwana”.⁹¹⁰¹¹

⁸ Masilela, in Raditlhalo (Ibid)

⁹ 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

¹⁰ *Ibid*, pg. 8

¹¹ Mphahlele, quoted in Manganyi, N.C and Attwell, D (Eds) (*ibid*, pg. 8)

Kumele kukhunjulwe kwekutsi bebagcizelela ngalokwecile lomtselela we-*Harlem Renaissance Movement* hhayi kuMphahlele kuphela kodvwa nasemkhakheni welitheresi yebantfu labamnyama baseNingizimu Afrika bonkhana. Loku basekeli balomcondvo labavame kwehluleka kukudvumisa, kutsi iNingizimu Afrika ayimange seyibe 'siledi lesimnyama' njengobe Mangcu aphikisile ekugcizeleleni lokwendlulele lokufanako kwemtselela waFrantz Fanon kuSteve Biko. Kunaloko, kuchumana phakatsi kwemaMelika ase-Afrika nema-Afrika lakulelivekati kumele kuvisiswe ngendlela lephikisa loku lokukhonjiswe nguMasilela ngendlela Charlotte Maxeke abe nemtselela ngayo kuW.E.B. Du Bois, nekutsi Du Bois ube nemtselela njani kumibono yethiyori yaSol Plaatjie na "R.V. Selope Thema ngemicondvo yemAfrika Lomusha".¹²¹³¹⁴

Ekufinyeleleni elwatini lema-Afrika laseMelika, futsi ngesikahle nakulolunye lwati ngaphandle kweNingizimu Afrika, akukaholeli ekutenteleni lokuhle lokutsikatemekile. Kunaloko, Ojwang ubeka kwekutsi Mphahlele ukhombise kudvumateka ngekuya ekudzingiseni masinyane eKenya; bese kutsi labanye njengaMasilela bebanelitsemba ngemave lacedza kutfola inkhululeko. Masemola

¹² 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>

¹³ Mangcu, X. (2012) *Biko: A Biography*. Cape Town: Tafelberg.

¹⁴ 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

ngakulolunye luhlangotsi ubona kuvela kwemicondvo lephindzene kabili emibhalweni yakamuva yaMphahlele ngemuva kwekutsi afike eMelika, ikakhulukati kunganekwane yemlandvo wemuntfu, i-*The Wanderers*.¹⁵¹⁶

Lesenteko sekudvumateka nekukhumbula ekhaya lekuyintfo lesiyive kanyenti ikhulunywa nje ngebantfu labanyenti balapha ekhaya lebebasekudzingiseni lebebayincenye yenhlangano yenkhululeko.

Nangabe iHarlem Renaissance Movement beyikweneka luvo lwemasiko nelwebuciko bemhlaba wema-Afrika laseMelika, i-New African Movement yona-ke, ngekuya ngaMasilela beyikukweneka luvo lwemasiko lwemshikashika wenkhululeko yebantfu base-Afrika. Ngaloko-ke, Mphahlele kumele angabukwa kuphela ngelisayidi lelitheresi, kodvwa ngeliso lelibanti lemshikashika wenkhululeko, nobe kukhombisa timo lebekuphila ngato bantfu labacindzetelekile. Sitfolo loku ku*Down Second Avenue*, lapho akhuluma ngebuhlungu bekuphucwa umhlaba, ngeluhlelo lwebasebenti balamanye emave, kanye nekuchashatwa kwebasebenti labamnyama etindzaweni tasemadolobheni.¹⁷¹⁸

¹⁵ 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>

¹⁶ 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>

¹⁷ Masilela, N. (1996) The "Black Atlantic" and African Modernity in South Africa, *Research in African Literatures*, 27(4), pp. 88-96

¹⁸ Mphahlele, E. (2013 [1959]) *Down Second Avenue*. London, Penguin Classics

Akukhonakali kimi kutsi ngichaze ngetimphicabadzala tekutsi kusho kutsini kuba simanjemanje ngekugcekwa kwemcondvo wembono wesi-Afrika, futsi kwamanye nguleSikolo Sekucedvwa Kwembusobucalu (Decolonial School). Ngiyetsemba kwekutsi kutawuba nesikhatsi sekudzingidza ngalokugcekwa kuleseshini lena.

Lengiva kuya kuko njengobe sengiya ngasekuphetseni, kutsi Dkt Madlingozi angasisita njani kutsi sibukane naloku lengitakubita ngekutsi kuncika nekutsintsana phakatsi kwetinhlangano tebuhlakani. Kuloku ngiyatibuka kwekutsi singasivisisa njani sihloko namuhla – *Decolonising “Decolonisation” na-Es’kia Mphahlele.*

Kungenteka kwekutsi loku kusuka kulomkhatsi wekutsi Sikolo Sekucedza Umbusobucalu sisukela kumibutsano yemfundvo yaseMelika leseNingizimu ngako sikolo semcabango ‘sangaphandle’? Nangabe kunjalo, sitsini-ke ngelubumbano lwemave emhlaba, nangalokwekutsi bantfu bebaloku ngemibono kuwo onkhe emavekati? Ngabe lapha asikhulumi ngaMphahlele, lona njengobe ngetame kukhombisa, bekabelana ngemibono nema-Afrika aseMelika, wahlela ikhomfa Yebabhali base-Afrika yemhlaba wonkhe eParis, futsi wahlanganyela kuKhomfa yaseMakerere, lapho khona waba nemtselela longapheli ebantfwini labafana naNgũgĩ wa Thiong’o?

Ngakulolunye luhlangotsi, lomunye angavisisa kwekutsi lesidzingo seku-decolonise “i-Decolonisation” siphuma kuphi. Kodvwa, yini le-‘decolonisation’ lena lesikhuluma ngayo? Ngabe yi-decolonisation njengobe kumele siyivisise; njengenkhululeko ye-Afrika, neyaseMelika leseNingizimu ekuphatfweni kwangaphandle kweYurophu? Ngabe yi-decolonisation njengobe ibekwa nguNgũgĩ, nakasho kakhulu ngekukhulula tingcondvo tetfu nemicondvo kumibuso yaseYurophu? Nobe ngabe *yi-decolonisation* njengobe ibekwa nguleSikolo Sekucedvwa Kwembusobucalu; njengobe seyitfutukiswa emfundvweni yalamalanga? Ngabe kukhona umehluko lesingacala ngawo, phakatsi kwalokuvisisa ‘lokutsatfu’?

Nobe nguyiphi imphendvulo kulemibuto lengetulu lesingayichubekisa, ngingasho kutsi, njengesati sesayensi yetenhlalakahle, silwe futsi ekugcineni sangenisa *iDependency Theory* ngetikhatsi tekuphela kweminyaka yangabo 1980 nangasekucaleni yeminyaka yangabo 1990 kusilabhasi yeSosiyoloji lapha e-UNISA, nanobe nje bekumetima ngalesikhatsi tiphatsimandla telubandlululo betifuna kwekutsi sifundzise kuphela ema-*Functionalist Theories*.

Ngalokunjalo, sifundvo lesingasifundza sekutsi *i-Dependency Theory* beyiphetfwe njani kutsi nanobe bafundzi bafundza ngabo Andre Gunder Frank njengesibonelo, bancishwa litfupha lekwati Samir Amin, Walter Rodney, Issa Shivji kanye nalabanyenti labaphuma kulivekati

lase-Afrika nekutsi bangasebentisa njani etimeni tabo; nekutsi i-Afrika iyigucule njani i-*Dependency Theory*.

Laba labafundza ithiyoloji bawuvumelana nami kwekutsi loku kungashiwo nge-*Liberation Theology* nange-*Black Theology*. Bafundzi labanyenti bethiyoloji bayamati Gustavo Gutierrez, Leonardo Boff, naJon Sobrino njengebasunguli beLiberation Theology. Futsi batamati kuJames Cone njengemsunguli weBlack Theology. Ngalokunjalo, labanye bebefundzi betfu batamati Itumeleng Mosala naTakatso Mofokeng wetfu, lowafundzisa lapha e-UNISA.

Sifundvo lengicabanga kwekutsi singatfolo kuletibonelo letimbalwa kutsi tinhlango tebuhlakani titfutuka ecele kwalenye nalenye. Tinemtselela kuletinye futsi tiyagcugcutelana. Ngako-ke, njengobe Maxeke abe nemtselela kuDu Bois, yena Du Bois ube nemtselela kuPlaatjie nalabanye. Ngalokunjalo, Mphahlele naHughes babe nemtselela kulomunye nalomunye.

Ngako-ke kimi kutawubonakala kwangatsi, futsi mhlawumbe loku nguloku Dkt Madlingozi latisisita ngako kuvisisa, kwekutsi loku lokudzinga kutfutukiswa kutsi leSikolo Sekucedvwa Kwembuso Bucalu asifiki kitsi kwangatsi 'besitiledi letingenalutfo', kodvwa itfolo lwati kutindzabuko letinotsile tendzabuko yangemphelela yalabamnyama, leli babhali base-Afrika naseNingizimu Afrika labafake ligalelo kulo. Ngicinisile Mphahlele bekangulomunye wabo.

Mphatsiluhlelo, ngalesingeniso lesidze ngiyanimema nonkhe kwekutsi nemukele futsi nifundze kuDkt Madlingozi.

Dkt Madlingozi, ngiyakwemukela futsi ngiyabonga kuvuma kwabelana ngenhlakanipho yakho natsi.

Ngiyabonga.