

PROF MANDLA MAKHANYA, OYINHLOKO NOYIPHINI
LIKASHANSELA
WASENYUVESI YASENINGIZIMU AFRIKA
UHLELO LOKUQANJWA KABUSHA KWEZAKHIWO EZINITATHU
NGASE-ZK MATTHEWS GREAT HALL
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Mphathi woHlelo, inhlango yamanje eyisishosho sokulwela ubuzwe yasungulwa ngokususelwa kwi-South African Native National Congress (SANNC), ngemuva kwalokho yase ishintshwa iba yinhlangano ye-ANC, ngonyaka ka 1912.

Ngingcizelela igama elithi isimanjemanje “*modern*”, ngoba kwakuyinhlangano eyayilwela ubuzwe ngasezwenikazi lase-Afrika, inkululeko yase-Afrika kanye nabantu bayo, le nhlangano inomlando omude lapho ingageqa amagula mayelana nabantu abaye bashabalala ngesikhathi kwakunomzabalazo wokulwa nabacindezeli abangamakoloni.

Uma ngiqala, okokuqala ngendlale izizathu zesizwe futhi ngigxile kwimigomo eyakhiwa kwinkomfa eyayisedolobheni lase-Berlin ngonyaka ka 1884-5, lo mbutho wobuzwe kungazelelwe waguqukela kwimigomo yePan-African. Lokhu akuxubanga ukuthuthukiswa kwezinhlelo zobudlelwano bangaphakathi kanti futhi nobudlelwano

obabuhlangana nalabo abangaphakathi kwezwekazi. Lapha kwaxutshwa labo bantu basezwenikazi lase-Afrika abasakazeke umhlaba wonke.

Kwakungaphansi kwalesi simo lapho uWEB Du Bois waqala ukwenza imizamo yokwakha inhlango ye-Pan Afrikan, okokuqala yayiholwa ngamaMelika, kwaze kwaba ngonyaka ka 1945 kwiNkomfa yaseManchester, eyahlelwa nguKwame Nkrumah benoGeorge Padmore, lapho kwakunokugudluka kwenhlango ngoba yayidluliselwa ezandleni zalabo ababesezwenikazi lase-Afrika.

Kwakungenxa yomyalelo ukuthi iNkomfa yaseManchester yenzeke ngemuva konyaka ka 1944, ngemuva kokusungulwa koPhiko lwaBasha eNhlango ye-ANC (*ANC Youth League*), kwakungaba wobani uma kwakungebona o-Anton Lembede, Nelson Mandela, Oliver Tambo, Ashby Mda kanye noWalter Sisulu.

Njengokwenkulumo yamagqwetha, kuyinkulumo eyejwayelekile ukugcizelela ukuthi ukwakhiwa koPhiko lwaBasha lwe-ANC kwakuyizinguquko ezinqala kuhlelo lonke olwalusetshenziswa wu-ANC kuze kube manje – uhambo olusuka ekulethweni kwezikhalo ukufika esikhathini semibhikisho.

Ukuqedwa kobukoloni e-Afrika

Mphathi woHlelo, lo mlando omfushane ngiwendlale ngenhloso ukuze ngifake lo mcimbi manamuhla ngaphakathi kwesimo somlando. Kwakungaphansi kwalezi zehlakalo ezijikelezayo emlandweni womzabalazo wenkululeko ukuthi izikhalo zokuqedwa kobukoloni ezwenikazi lase-Afrika zakhiwa..

Lokho okwenziwa yizinguquko zonyaka ka 1944, kanye nomthelela oqondile kaLembede, kwakuwukufaka okungenani izimpawu ezimbili okwakungenzeka ukuthi azange zibe namandla kuze kube manje.

Kokuqala kwakuwukuqhathanisa imizabalazo eyayilapha ekhaya kanye nomzabalazo wonke owawuqhutshwa ngabantu baseNingizimu Afrika ezwenikazi, ngisho nasemhlabeni wonke. Umzabalazo wenkululeko. ULembede wayengesona isishosho se-Pan Afrikhenizimu ngokwenzazelo ebanzi kuphela, kodwa wayeyisishosho esaziwayo emhlabeni wonke..

Okwesibili, uLembede wayegcizelela isidingo sabantu base-Afrika ukuthi bazikhulule bona ngokwabo ngothando oluyinkohliso olwaluvela kumazwe aseNtshonalanga kanti baqale ukuzigqaja ngomlando wabo kanye nobunjalo babo, yilokho uNgugi waThiongo ayekubiza ngokukhipha ubukoloni engqondweni.¹

¹ Ngũgĩ wa Thiong'o. 1986. *Decolonising the mind: the politics of language in African literature*. London: James Currey.

Kungenxa yalokhu ukuthi umcimbi wanamuhla uhlobane nomlando wokuqedwa kobukoloni ezwenikazi lase-Afrika – lokhu kuyiphrojekhi, empeleni, thina njengeNyuvesi yaseNingizimu Afrika, esiyithwala emahlombe ethu ngazo zonke izindlela.

Ababhali abaningi sebeyikhombisile, indlela amazwe amaningi asezwenikazi asahleli kubukoloni, ngisho nangemuva kokuthi lawa mazwe athola inkululeko yokuzibusa. Umbhali wokuqala owabona lesi simo kwakunguKwame Nkrumah qobo lwakhe, owaqamba lesi simo ngokuthi wubukoloni obusha (*neo-colonialism*). Abanye ababhali kanye nezishosho bathola isisekelo ngalokho okwabonwa nguNkrumah.

Okunye okusheshe kwavela ngohlelo olusha lobukoloni, njengoba uNkrumah ekubiza, noma ethi phecelezi(*coloniality*), njengokusho kosolwazi abagqugquzela umqondo wokuqedwa kobukoloni, ukuthi lokhu kusendaweni yolwazi lwemvelo olukhiqizwa ngamanyuvesi.

Hayi ukuthi ulwazi olukhiqizwa ngamanyuvesi lusagcwele kuma-ephistemoloji aseNyakatho, uphawu oluhambisana nokukhiqizwa kolwazi kanti futhi lidluliselwa phambili ngokwendlela yaseNyakatho.

Ngokwesimo sethu, njengabantu baseNingizimu Afrika, ulwazi olunjalo liwuphawu lobukoloni kanye nombuso wengcindezelo. Ngakho-ke, kungaba kuhle, uma besingaqhubeka, hayi njengenyuvesi kuphela, kodwa njengezwe lonke, ukuthi sizikhumule kumaketangi obugqila bobukoloni kanye nobugqila bombuso wengcindezelo, kufanele silungise indaba yophawu. Ngokwalesi simo uphawu olunje luziveza ngendlela, hlangana namanye nezinye izimpawu, ngamagama ezakhiwo, amaholo kanye namagumbi okufunda.

Mphathi woHlelo, sikhethe indlela yokuqanjwa kabusha kwezakhiwo zethu, sazi kahle kamhlophe futhi sinolwazi olunzulu ngodaba lokuvusa izinkulumompikiswano ezishisisa ibunzi futhi ezithinta imizwa yabantu ngokujulile. Ngalokho-ke, luhamba kanjalo uhambo lwenkululeko. Alumnandi neze.

Kodwa, ngabe luyini uhlaka lwegama olungomgomo oyindlela esethenziswa ukuqamba kabusha kwemakho?

Ukwenziwa kwesikhumbuzo

Ukuze ngingagudluki kumlayezo wami, ngivumeleni ukuthi ngiphinde ingxenye yalokho engikukhulume ngenyanga eyedlule, uma besiqamba kabusha iHovisi leSiyingi saKwaZulu-Natal, eThekwini, siliqamba ngokuthi yisakhiwo i-*Smiso Nkwanyana Building*.

Ngicaphune uSimanga Kumalo, obona ukuqanjwa kabusha kwezindawo njengesikhumbuzo. Ngokusho kanjalo, uchaza phecelezi, *“the creation of the physical images, symbols and presence, the naming of streets, the creation of figures using the names of outstanding leaders, who contributed to the ushering of the democratic dispensation, so that people may preserve the memory of the history of the city and the political trajectories it has experienced”*.²

Kodwa, ngabe konke lokhu kumayelana nesikhumbuzo?

Bengingaphikisana nalokho, njengokuthi igama likaKumalo libaluleke kakhulu, lihlala lubekelwe umngcele. Iphutha elikhulu kwindlela akha ngayo igama ukuthi unciphisa ukuqanjwa kwamadolobha, kwezitaladi kanye nezakhiwo, kanti kalula nje ubulunga izinkumbulo ezithile, phecelezi, *“preserving certain memories”*.

Kithi, ukuqanjwa kabusha kwezakhiwo kumayelana nokwakha iziko Elisha. Umuntu angabuza, ukuthi ngabe kwenzeka kanjani?

Ukwenziwa kwesikhumbuzo ngase-UNISA: Ngabe lokhu sikuzwisisa kanjani futhi sikuthatha kanjani

² R Simanga Kumalo. 2014. Monumentalization and the renaming of street names in the city of Durban (Ethekwini) as a contested terrain between politics and religion. *New Contree* 70: 219-250.

Ukuze sikwazi ukwenza lokho singaqala ngokuthi sizwisise kahle ukuthi sidinga ukuqamba kabusha eminye yezakhiwo zethu, akhe sibheke ukuthi sivela kuphi njengezwe, kodwa, okubaluleke kakhulu, njengenyuvesi.

Njengoba sibhiyoza iminyaka eyi-146 selokhu kwasungulwa inyuvesi yaseNingizimu Afrika, kithina siphethe umlando owehlukahlukile, okungumlando onamathuba kanye nokubekwa ngaphandle. Kwethu nje kungumlando wokuvula amathuba alinganayo, phecelezi; “*equal opportunities*” kubasebenzi, abaqonde ukuthuthukisa amabizelo abo futhi nokuthuthukisa izimpilo zabo.

Ngakolunye uhlangothi, wona lowo mlendo wenyuvesi awugoqwanga ngokuhle kuphela. Empeleni, abaningi bazovumelana name ukuthi ngaphakathi kophawu lwamathuba alinganayo kwakuneziko elaligcwele ubuhle bohlelo lobukoloni.

Lokhu ngikusho njengomunye wothisha bokuqala abampisholo kuleli ziko, kuMnyango weZilimi zase-Afrika (*Department of African Languages*), kanye noMkhakha wezeNkolo (*Faculty of Theology*), ngikusho lokhu ngoba lokhu kusagqamile engcondweni yami.

Ngakho-ke, kithi, ukwenziwa kwesikhumbuzo kumayelana nezinto ezimbili. Okokuqala, kumayelana nokulungisa amaphutha esikhathi

esedlule kanye nokugcwaliselela lokho ngokuzibophelela ndawonye ukuze lokhu kungaphinde kwenzeke noma ngayiphi indlela. Ngakho-ke, isinyathelo sokuqanjwa kabusha kwesakhiwo, noma yiphi ingxenye yomakho, siyasho ukuthi umlando waso kungenzeka ukuthi ususelwa phezu kwengqubo yobubi obubhekiswe kwingxenye eyodwa yesizwe, kanti lolu hlelo luthanda futhi luphakamisa umlando wenye ingxenye yesizwe.

Ngokuqamba lezi zakhiwo ngamagama wabanye abantu izimpilo zabo ziwuphawu lohlelo oluxuba wonke umuntu, siyazibophezela ukuthi kwethu nje siyinyuvesi ezabalazela ukuthi ivule iminyango yawo wonke umuntu, kungabhekwa ubuhlanga, isigaba sempilo, ubulili noma uhlobo lwabantu. Isizathu sesibili sokuthi kungani sikhethe amanye amagama avela ohlelweni lokuqanjwa kabusha kwezakhiwo ezimbalwa, lokhu kungendlela kungakho ngoba, njengomphakathi wenyuvesi, siqale sizifake thina ngaphakathi komlando waleli lizwe.

Ngakolunye uhlangothi, sikholelwa ngokugcwele, ukuthi lokhu, kuzoholela isizwe sizibone siwumdibi munye nenyuvesi, singaboni futhi singathathi inyuvesi lula nje njengendawo ephakeme kakhulu engeke yafinyeleleka.

Uma siqamba kabusha imakho yethu, sisuke singaqondile ukuthi labo amagama abo ayehlobise lezi zakhiwo eminyakeni eminingi eyedlule, akazange abe negalelo kwindlela iNyuvesi yaseNingizimu Afrika engikho namuhla. Empeleni, incwadi kaPhrofesa Andrew Manson ethi, *Unisa 1873 – 2018: The making of a distance learning university*,³iyasho ukuthi bonke laba bantu badlale indima enkulu ukuze i-UNISA ibe yileli ziko eyilo.

Kulencwadi, uManson wendlala indlela amaphini oshansela basenyuvesi besikhathi esedlula babenamandla futhi babebuthakathaka ngayo. Uyaqhubeka futhi uyasho ukuthi inyuvesi, njengawo wonke amaziko ezweni, ngaleso sikhathi, ukuthi yazifumana kanjani kwisimo lapho yayifanele isebenzise imigomo kanye nezingqubo zombuso wengcindezelo, ngisho ngabe yayifuna ukwenza izinto ngendlela eyehlukile. Umlando wale nyuvesi uyingqubevange futhi ubuhlungu.

U-Anton Lembede

Njengoba ngikhe ngaveza ekuqaleni, ukuthi kwethu nje, kungumlando weziko leminyango yemfundo evulekile, kanti ngesikhathi esisodwa kungumlando ovaleka kabuhlungu. Kungumlando wokwamukela uLembede njengomfundi owayefundela iziqu zakhe zebhashela, enye yazo kwakuyi-LLB, kanti yena waqhubekela phambili waze waphothula iziqu zakhe zemastasi

³ Manson, A. 2018. *Unisa 1873-2018: The making of a distance learning university*. Pretoria, Unisa Press.

ngonyaka ka 1945, wazenza ngethesiso yesihloko esasithi, *The conception of God as expounded by, or as it emerges from the writings of philosophers- from Descartes to the present day*. Lesi kwakuyisikhathi lapho amanyuvesiayemukela inani elincani kakhulu labafundi abampisholo, angisayiphathi yokubavumela ukuthi baqhubeke bese baphothule izimfundo zabo zephosigrajuwethi.

Ngakho-ke, uLembede wayebhekene nenkinga yokuthi bonke othisha bakhe kaningi kwakungabantu bebala elimhlophe futhi kungabantu besilisa, ngalokho, babengamnikeze ithuba lokhuthi azikhulumele ngokugcwele ngendlela wayengathanda ngayo. Ngiyacabanga, ngineqiniso lokuthi, wayengeke aphoqeleleke ukuthi abhale ithesiso ngoDescartes, uma ngabe wayenegunya lokuzikhethela, kodwa wayezobe ayibekile induku ebandla ngokwenza isisekelo sokuqala sezifundo zeFilosofi yase-Afrika (*African Philosophy*) noma iThiyoloji yabaMnyama (*Black Theology*), njengoba sibazi kahle kakhlophe.

Isimo kanye nokwethulwa kukaWinnie Madikizela-Mandela

Mphathi woHlelo, isinqumo sethu sokuqeda ubukoloni kumanyuvesi ethu, kuxuba udaba lokulungisa ukuvela kphawu olunjengokuqanjwa kabusha kwezakhiwo, kuye kwaphenjelelwa yimikhankaso yabafundi, phecelezi u--*#RhodesMustFall* kanye no-*eesMustFall*.

Kwakungenxa yale mikhankaso yokuthi abafundi baqale ngokusabalalisa imibono kaLembede, kaFrantz Fanon, kaSteve Biko, kaNgugi waThiongo kanye nabanye abaningi, okuyimibono eyasenza ukuthi sikwazi ukubhekana nomlando wethu obuhlungu futhi siqale nokuthi ukuba namanyuvesi ethu e-Afrika.

Isinqumo esathathwa abafundi ukuqhubekisa le mizabalazo sivusa uhlevane olwaholela ekutheni uMama uWinnie Madikizela-Mandela, owesimame owayemncane, owancishwa ithuba lokuthi abe ngumama ophila impilo eyejwayelekile yokuthi abe wumama ezinganeni zakhe.

Njengomama owayesemusha, kwakukhona izimpawu ezazikhombisa impokophelo yakhe kanye nokubekezela kwakhe. Lo mama wayewuphawu oluvuselela ithemba labantu abamnyama, kanti ikakhulu omama abamnyama, babephoqeleka kalula nje ukuthi bagcine ngokuba ngabathezi bezinkuni kanye nabakhi bamanzi, phecelezi, *“hewers of wood and drawers of water”*.

Ngesikhathi lapho, abesimame abampisholo babephoqelele ukuthi babe ngabasebenzi basemakhishini kanye nabasebenzi basemapulazini, uMama uWinnie Madikizela-Mandela waphikisana nayo leyo nkolelo, waba ngumsebenzi womphakathi wokuqala omnyama ezweni.

Kodwa le kwakungeyona inkolelo yokuqala eyaphikiswa uMama uWinnie Madikizela-Mandela. Wayengazikhethela impilo entofontofo “*comforts*” yokuba yilunga labantu abampisholo abasezingeni labadla izambana likapondo ngaleso sikhathi. Leli gama elithi “*middle class*” ngiba nokuligwema ngamabomu, ngoba kungamanga ukuthiabantu abamnyama babengaba amalunga abantu abasesigabeni esidla izambane likapondo, ngaphansi kwesikhathi, sakudala, okwakuyisikhathi sombuso wengcindezelo. UMama uWinnie Madikizela-Mandela wenqaba ukuwela ngaphakathi kwetulo lwaleso silingo.

Kunalokho, wakhetha indlela enameva, eyachazwa nguWalter Rodney eminyakeni eyedlule ngesikhathi ethi, phecelezi; “*grounded with her people*”.⁴Wayenjalo enommoya wokungapheli amandla uMama uWinnie Madikizela-Mandela ngokuba wahlula imizamo yokudingiswa ngaseBrandfort, lapha wayenxexa umphakathi ukuthi kwakhelwe abantu abadla imbuya ngothi inkulisa kanye nomtholampilo.

Ubuhlungu obabuhamba nomunyu kwakungesikhathi uMama uWinnie Madikizela-Mandela ehlupheka ehlala izinsuku ezingama-491 ejele, kanti iningi lalezi zinsuku wayejeziswa ngokuvalelwa

⁴ Rodney, W. 2019[1969]. *The groundings with my brothers*. London: Verso.

yedwana (*solitary confinement*). Asikho ngisho nesisodwa isiboshwa esingakwazi ukumelana nesimo sokungaphuka inhliziyo, uma sifunda ngesihlukulo mama ayehlangabezana naso.

Ukuqhubeka kwakhe ngomsebenzi kanye nokuzinikela ngesikhathi sombhikisho wabafundi wango 1976 kanye nembumba ayenayo nabantu bakhe, kuze kufike isikhathi sokushona kwakhe, kuyizinto ezigcinwe kahle kanti lokhu kufanele kunakekelwe ikakhulu yizifundiswa kanye nosozindaba.

Kungenxa yalesi sizathu, njengeziko, sifune ukuvusa kanye nokwenza isikhumbuzo ngegama lakhe ukwenzela izizukulwane ezisezayo.

Kodwa, kungani siqambe izakhiwo zomibili ngoLembede (ithala lezincwadi) kanye noMama uWinnie Madikizela-Mandela (isakhiwo esikhulu, ohlala iminyango yezemfundo)?

Ukubaluleka kukaLembede kanye noMadikizela-Mandela

Ukuqala ngasesihlokweni engisendlalile mayelana nalezi zingqalabutho ezimbili zomzabalazo wethu, empeleni, ngoba akulungile ukuletha ubulungiswa ngemilando yabo esikhathini esingaphansi kwemizuzu engamashumi amathathu, kufanele kucace ukuthi inani lezimpawu libonakale kahle.

Uphawu lokuqala mayelana nalezi zingqalabutho zombili uLembede kanye noMama uWinnie Madikizela-Mandela ukuthi babethanda imfundo futhi beyikhonzile. Bahlula zonke izinkolelo, ukuze bathole imfundo ngesikhathi lapho abantu abampisholo babenqatshelwa futhi bagxekwa ukuthi bangafundi, angisayiphathi indaba yemfundo yasemazikweni aphakeme

Ngokwenza isikhumbuzo ngamagama abo, sifuna ukuqinisa ubuhlobo phakathi kwalezi zingqalabutho kanye nomzabalazo wabantu abasha ezweni abalwela imfundo.

Uphawu lwesibili oluvelayo, engiye ngakhuluma ngalo, wudaba lokuthi uLembede benoMama uWinnie Madikizela-Mandela baye behlula isilingo sokuluthwa yizinga eliphezulu lempilo, kanti lokho kwakuzobenza ukuthi bangalugqizi qakala usizi olwalubheke nabantu bakubo bese baziphilele impilo entofontofo futhi babhekelele nemindeni yabo kuphela. Ngempela, kodwa lowo mmoya wokuzinikela wawuhambisana nosizi olumuncu. Sikulesi simo esikuso namuhla ngenxa yokuzwelana nabanye abantu kanye nokuzinikela kwabo. Empeleni sifanele ukuthi sibanike inhlonipho enkulu.

Udaba lwesithathu engithanda ukuphawula ngalo, oluchaza uLembede kanye noMama uWinnie Madikizela-Mandela wukuthi basebenzisa imfundo yabo ukuxwayisa abantu mayelana nobunjalo babo. Incwadi edume kakhulu yalowo owasinda empini yomhlaba

eyayingumbhubhiso (*holocaust*) uHaim Ginott, ichaza lesi simo ngamafuphi isinqumo esasiqotho esathathwa nguLembede benoMama uWinnie. Ifundeka ngale ndlela:

Dear Teacher,

I am a survivor of a concentration camp. My eyes saw what no man should witness: gas chambers built by learned engineers, children poisoned by educated physicians, infants killed by trained nurses, women and babies shot and burned by high school and college graduates. So, I am suspicious of education.

My request is:

*help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmans. Reading, writing, arithmetic are important only if they serve to make our children more human.*⁵

Okuphawulwa kule ncwadi, kanye nalokho okusuke kuhambisane nesimo sanamuhla, ukuthi ulwazi kanye nenntshisakalo yobuntu akufanelanga kwehlukaniswe. Ngakho-ke, ulwazi kanye nemfundo zihambisana nesimo futhi zisemqoka uma zisebenza ukusakha ukuze sibe ngabantu abanobuntu. Mayelana nesimo sezwe lakithi, uma

⁵ Anonymous holocaust survivor, quoted in Ginott, HG. 1972. *Teacher and child: a book for parents and teacher*. London: Macmillan

kubhekwa umlando walo omuncu, lapho umthetho wabamhlophe wengcindezelo, phecelezi obizwa nge, *“crime against humanity”* waphasiswa ephalamende futhi walandelwa, imfundo kufanele isetshenziswe ukuvuselela isimilo sethu sobuntu. Njengoba uSteve Biko wayekhulumile, ukuthi umzabalazo owawulwa nokucindezelwa kwabamnyama ekugcineni wawuhlose ukuletha isipho esihle eNingizimu Afrika, phecelezi; *“bestow(ing) on South Africa the greatest possible gift – a more human face”*.⁶

Kuyithemba lethu ukuthi la magama amabili azosinceda ukuthi sihlwanyele, ngaphakathi kwezingcondo zabafundi bethu, ilwazi elinzulu lwemfundo nangendlela imfundo kufanele isetshenziswe ngayo ukuthuthukisa ubuntu.

UProfesa Nkoana Simon Radipere

Kwakungenxa yothando lwabo lwemfundo, ukulwa kwabo nezinkolelo kanye nokuzimisela ukusebenzela abantu bakubo, uLembede kanye noMama Winnie Madikizela-Mandela ababeyikho kanye nababekukhombisa, okwaba yinto eyakhuthaza owethu uProfesa Nkoana Simon Radipere. Kwakuyisifundiswa somuntu owayemusha futhi ezimisele, njengoLembede, kanti washeshe walishiya leli lengabade ngaphambi kwesikhathi.

⁶ Biko, S. 1978. *I write what I like*. Oxford, Heinemann Educational Publishers.

Incwadi emfushane kaProfesa Radipere equkethe umsebenzi wakhe iyakhombisa ukuthi enye yezinhloso zakhe kwakuwubudlelwano obuphakathi kwenkuthazo kanye nokusebenza kwebhizinisi, ikakhulu ibhizinisi elisakhasayo.

Le nhloso isemqoka, njengoba ikhuluma indaba yokuthi ukusebenza ngokuzikhandla kubalulekile, uma siphokophelele impumelelo, ngokuletha izinguquko ezweni lakithi.

Okunye okusuke kuvele emsebenzini kaProfesa Radipere, wumnako wakhe ngezimo ezimayelana nangendlela abanini mabhizinisi basebenza ngayo kwezenhlalakahle yabantu kwezepolotiki kanye nakwezomnotho. Lo mkhakha, ngendlela owawungayo, kungumkhakha onenkani futhi owabantu abathanda izwe labo, ngendlela yokuthi awunantshisakalo yokuthumela umnotho wawo kwamanye amazwe. Ngaphezu kwalokho, lo mkhakha ubhekene nezingqinamba eziningi, ezinjegomgomo obonakala ugxile kakhulu kwizidingo zezinkampani ezinkulu kanye novalo lwezinkampani ezinkulu.

Izwe lingasebenza kahle kahulu inqobo nje uma lingahamba emkhondweni wengqalabutho enjengoRadipere, ngokuthi, ngokuzama ukuthuthukisa imikhakha yamabhizinisi amancane futhi isekele osomabhizinisi abasakhasayo, abafuna ukuba negalelo elibonakalayo ekuhlumiseni umnotho wezwe lakithi.

Ukubheka ngamafuphi impilo kaRadipere kwenzeka ngesikhathi lapho izwe lakithi lisesiphambanweni semigwaqo. Abantu abasha bayanxenxwa ukuthi bahambe emkhondweni wezingqalabutho ezinjengoProfesa Radipere, ngokuthi bakhombise ukusebenza ngokuzikhandla futhi basebenze nzima. Le ngqalabutho yakhombisa ukuzinikela ngokuthi yakhe abacwaningi ababeyizimfundamakhwela futhi wanikela ngesikhathi sakhe ngokuthi asize hayi labo abasesigabeni somkhakha wakhe kuphela, okungumkhakha wosomaBhizinisi (*entrepreneurship*) kodwa wayenceda ngisho nakwamanye amakholeji.

Kanti futhi sihlangele lapha ngesikhathi, lapho njengenyuvesi, sifuna ukuba noprofesa abamnyama abayinqwaba kule kholeji lapho uRadipere wayeyilunga khona –iKholeji yeziFundo zeSayensi yezoMnotho kanye nokuPhatha (*Economic and Management Sciences*). Ukuxhaswa kwalabo abasezayo kanye nosolwazi abasakhasayo abazimiseleyo kanye nokuthuthukiswa kwabo, ngokwemisebenzi yabo, kuzosanceda ukuthi sifinyelele impokophelo yethu yokuguqula inyuvesi ukuze yindawo lapho wonke umuntu azizwe amukelekile futhi anomndlandla wokusebenza ngokuzikhandla.

Wayengumuntu owayewukhonze ngendlela emangalisayo umsebenzi wakhe, kanti kwabonakala ngesikhathi eza emsebenzini

ngisho nangesikhathi ayengazizwa kahle emzimbeni, okubuhlungu ukuthi waquleka wawela phansi esangweni lesakhiwo esasiqukethe le kholeji yakhe.

Siyathemba ukuthi uzoba yisibonelo esihle esizokhuthaza abantu abaningi abafisa futhi abanekhono lokufika futhi nokufinyelela ezingeni elingaphezu kwelakhe.

Uma sengiphetha

Mphathi wohlelo, kungumbono kanye nethemba lethu ukuthi isinyathelo esisithatha namuhla sizokwengeza kwizinyanthelo eziningi okufanele sizithathe ezizosiholela kwinyuvesi eguqukile yase-Afrika, esebenzela abantu. Kwethu kuzoba nje yindlela ende futhi emaphikophiko ehlose izinguquko, kanti yona izoxuba okulandelayo:

- Ukuguqula i-epistemoloji, ulwazi kanye nemfundo
- Ukuguqula usikompilo lweziko – lapho kutholakala khona umsebenzi wezokuqanjwa kabusha kwezakhiwo – njengoba silwela ukuthi sifake uphawu olusha
- Sicabange kabusha nezinhlelo kanye nemigomo
- Sicabange kabusha ngemigomo yokuziphatha, ubuholi kanye nokuphatha
- Sithuthukise imfundo emayelana nezinguquko

Sifisa ukubonga imindeni yoAnton Lembede, uMama uWinnie Madikizela-Mandela kanye noProfesa Radipere, ngokusivumela ukuthi senze isikhumbuzo ngamagama alabo abayizithandwa zabo. Siyanibonga ngokuthi nitsheleke bona. Ngakolunye uhlangothi, sizonabisa isandla sethu ngokuthi sazise isizwe, izwekazi kanye nomhlaba wonkana ngamagama abo.

Ngiyabonga!